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THE  
**MISSIONARY REGISTER**

FOR

25

M DCCC XXXVII :

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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O LORD, REVIVE THY WORK IN THE MIDST OF THE YEARS: IN THE MIDST OF THE YEARS  
MAKE KNOWN: IN WRATH REMEMBER MERCY. *HABAKKUK* III. 2.

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BIOGRAPHY.

Notices of Five Labourers under different Societies .....	46	verted Brahmin .....	344
Minute on the late Mrs. Sophia Vansittart,	49	Obituary Notice of Andries Stoffles, a	
Memorial on the late Mr. Joseph Tarn,	50	Converted Hottentot .....	384
Obituary Notices of Four Pious Youths,	102—106	Testimonies to the late Bp. Corrie, 385—387	
Obituary of Mrs. Jones, of the Red-River Settlement, Wife of the Rev. David T. Jones, Church Missionary ..	177	Memorial on Bishop Corrie, adopted by the Committee of the British and Foreign Bible Society .....	387
Death and Obituary of Mrs. Corrie, Wife of the Bishop of Madras... 216, 345—347		Obituary Notice of Dr. Lees, of the United Brethren's Mission in South Africa... 430	
Notices of Four Delaware Indian Females, belonging to the Missions of the United Brethren .....	217	Obituary Notice of Mrs. Davis, of the New-Zealand Church Mission .....	431
Memorial on the late Bishop of Madras, adopted by the Committee of the Church Missionary Society .....	265	Obituary Notices of the Missionaries Wray and Howe, of the London Society's Mission in Berbice .....	431
Brief Memoir and Obituary of Rev. Dr. J. P. Rottler, late Missionary of the Gospel-Propagation Society, at Vepery, near Madras .....	267	Narrative of Events in the Life of a Liberated Negro, now a Church-Missionary Catechist in Sierra Leone .....	433—440
Memoir of the Right Rev. Daniel Corrie, L.L.D., late Lord Bishop of Madras, 305—311		Notices and Obituaries of Mrs. Stone and Mrs. Todd, of American Missions in India .....	473—476
Obituary Notice of Babjee, a Con-		Memorial on the late Rev. Charles Simeon, extracted from the last Report of the Jews' Society .....	521
		Obituary Notice of Mrs. Norton, of Allepie, 557	

PROCEEDINGS AND INTELLIGENCE.

INTRODUCTORY REMARKS—

—to Annual Survey.		—to China and India beyond the Ganges.	
Awakening "Signs of the Times" ....	1	Formation and Objects of a Society for the Diffusion of Useful Knowledge ..	87
Romish Misrepresentation of Protestant Missions .....	2	First Report of the Society .....	89
Plea for Christian Union where there cannot be Missionary Co-operation ..	5	Decree against Christianity by the Emperor of China .....	89
Urgent Appeals for an Increase of Labourers and Funds .....	10	—to India within the Ganges.	
—to South Africa.		Continued Support of Idolatry by the Government .....	97
Change of the Border Policy toward the Aborigines, and Remarks on the late Caffre War .....	17	Denial in India of equal Religious Toleration .....	98
—to the African Islands.		Madras Memorial to the Governor in Council .....	98
Narrative of the Expulsion of the Mission from Madagascar, with Remarks thereon,	65		

ANNUAL SURVEY OF MISSIONARY STATIONS, pp. 12—45, 65—102, 121—173.

ABORIGINES' PROTECTION SOCIETY.

Formation of the Society .....	317
Necessity for affording Protection to Uncivilized Aborigines .....	317
Design of collecting and diffusing Information relative to Aboriginal Tribes ..	318
Measures to be pursued for the Benefit of Aboriginal Tribes .....	318
Prize Essay .....	319

AMERICAN ANTI-SLAVERY SOCIETY.

Summary of the Fourth Year .....	548
----------------------------------	-----

AMERICAN BAPTIST MISSIONS.

(See Survey, pp. 93, 152, 171.)

AMERICAN BOARD OF MISSIONS.

(See Survey, pp. 16, 43, 73, 95, 145, 159, 161, 164, 171.)	
Notices relative to Missionaries, 120, 264, 344	431, 520
Twenty-seventh Report :	
State of the Funds .....	336
Expenditure on the respective Missions, 336	
Publications .....	336
Changes among the Missionaries .....	336
Missionary Candidates .....	337
Summary of Missions and Missionaries, 337	
Principle of Non-interference acted on, 337	
Portions of the Missionary Field to which the Board direct their Efforts, 338	

## CONTENTS.

Number of Labourers required.....	339
Large Increase of Funds required....	340
Present Financial Condition and Prospects,	378
Unavoidable Curtailment in all Depart-	
ments of Mission Labour .....	518
Urgent Appeal of the Board .....	519
Twenty-eighth Anniversary .....	549
Rules for Limiting the Expenditure of	
the Missions.....	549
On the Arts of Civilized Life as Aux-	
iliary to Missions .....	549
Resolutions confirmatory of the late	
Reduction of the Missions .....	549
Resolutions declaratory of the Judg-	
ment and Hopes of the Board in	
reference to the Missions .....	550

### CHINA.

Restrictions on the Mission .....	460
Success of the Eye Infirmary, and its	
Bearing on Missions.....	460
Means of gaining Access to China ....	461
Preparation of Works for the Press ....	462
State of the Press, English and Chinese,	462

### SANDWICH ISLANDS.

Evidences of Progress in the Mission...	328
---	-----

### AMERICAN COLONIZATION SOCIETIES.

*United States' Society.*

(See Survey, p. 15.)

*Maryland State Society.*

(See Survey, p. 16.)

### AMERICAN EPISCOPAL MISSIONARY SOC.

(See Survey, pp. 81, 96.)

Grant of 1000 Dollars per annum to	
Bp. Chase .....	120
Summary of the Year 1836-37.....	551

### AMERICAN PRESBYTERIAN MISSIONS.

(See Survey, p. 152.)

The Presbyterian Church of the United	
States adopts Missions as a Church,	
and takes under its charge the Mis-	
sions of the "Western Foreign Mis-	
sionary Society" .....	551
Summary of the Fifth Year of the late	
"Western For. Miss. Soc.".....	552

### BAPTIST (GENERAL) MISSIONS.

(See Survey, p. 147.)

Notices relative to Missionaries.....	384, 431
---------------------------------------	----------

### BAPTIST MISSIONARY SOCIETY.

(See Survey, pp. 128, 154, 160, 167.)

Notices relative to Missionaries, 119, 383, 431	
Anniversary.....	224
Appeal for Ten Additional Missionaries	
to India .....	520

### BERLIN MISSIONARY SOCIETY.

(See Survey, p. 43.)

### BIBLE SOCIETIES.

(See Survey, pp. 12, 20, 67, 68, 69, 90, 121, 153, 161, 162, 167.)

### UNITED KINGDOM.

*British and Foreign Bible Society.*

Thirty-third Anniversary .....	222
Illustrations of the Tendency and Effects	
of Bible Institutions.....	237
New Arrangement of Districts.....	237
Scriptures for the Use of the Blind...275,430	
Religious Destitution of the North-East	
Part of London.....	276
Reward of a Bible to Children who shall	
learn the 119th Psalm.....	276
Instance of Children's Zeal in sending	
the Scriptures to Little Negroes.....	276
Collection and Legacy by a Little Irish	
Boy.....	277
Thirty-third Report:	
Notices on the Funds.....	354
Issues of the Scriptures.....	354
Summary of Languages and Dialects,	354
Auxiliaries and Associations.....	354
Destitute State of London, and Efforts	
to relieve it.....	355
Grants of Money and Books.....	355
Awakening Considerations from the	
State of the World.....	355
Grounds for Joyful Hope and Active	
Labour.....	357
Increasing and steady Support received	
by the Society.....	393
Special Benefit of Ladies' Associations in	
interesting and enlarging the Minds	
of Labouring People.....	393
<i>Merchant Seamen's B. S.</i>	
Eagerness of some Foreign Sailors to	
obtain the Scriptures.....	358
<i>Naval &amp; Mil. B. S.—57th Anniversary..</i>	230
<i>Trinitarian B. S.—6th Anniversary ....</i>	229

### CONTINENT.

Proceedings of the <i>British and Foreign</i>	
<i>and Continental Societies.....</i>	406—410
Chief Hindrance to the Scriptures .....	490
Opposition of the Romish Clergy.....	490
Opposition furthering the Gospel.....	491

*French and Foreign Bible Society.*

Notice of Proceedings.....	343
----------------------------	-----

### GREECE.

<i>B.F.B.S.—Extended Circulation of the</i>	
<i>Scriptures.....</i>	188

### INDIAN ARCHIPELAGO.

<i>B.F.B.S.—Notices of Angir, in Java, as</i>	
<i>a promising Station for a Mission....</i>	364

### UNITED STATES.

<i>American B.S.—Summary of 21st Year, 548</i>	
--	--

### BRITISH REFORMATION SOCIETY.

Tenth Anniversary.....	225
------------------------	-----

### CHRISTIAN-KNOWLEDGE SOCIETY.

(See Survey, pp. 20, 68, 71, 122, 153, 161, 168.)  
Second Memorial against Idolatry Taxes, 430

## CONTENTS.

### Report for 1836-37 :

Issues of Books, Tracts, and Papers, from April 1836 to April 1837.....	484
State of the Funds—Advantage of the Society's conducting its own Business	484
Changes in the Tracts since 1813....	484
Committee of General Literature....	484
New Commentary on the Bible.....	485
Foreign Translation Committee.....	485

### CHURCH MISSIONARY SOCIETY.

(See Survey, pp. 12, 44, 82, 96, 132, 154, 162,  
168, 172.)

Notices relative to Missionaries, 63, 64, 119 120, 173, 214, 216, 261, 263, 264, 303, 342 343, 383, 384, 430, 431, 471, 472, 520,	557
---	-----

### UNITED KINGDOM.

Thirty-seventh Anniversary .....	220
Thirty-seventh Report :	
Summary of the Society .....	394
Prosperous State of the Funds .....	394
New Associations .....	395
Students and Missionaries .....	395
Notices of Missionary Prosperity and Promise .....	396
Great Faith, Strong Hope, and Un- quenchable Love required in the right conducting of Missions .....	396
Memorial to Government and East- India Company against Idolatry Taxes in India .....	443

### WESTERN AFRICA.

#### *Sierra Leone.*

Trials and Prospects of the Christian In- stitution .....	52
Continuance of Idolatry and Superstition in the Colony .....	53
General View of the Mission .....	178
Increased Healthiness of the Colony ..	178
Improvement in the Christian Institution,	178
School-Contributions from Children ..	179
Labours of the Catechist at Wellington,	179
Rudiments of African Caste .....	179
Disease worshipped as a God ! .....	180
Deadening Influence of Heathen Scenes,	180
Summary of the Mission, Sept. 25, 1836,	180
Improving State of Kiseey .....	238
Prevalence of a Christian Spirit at Re- gent and Gloucester .....	238
Improved Attendance on Worship at Haatings .....	238
Springing-up of long-sown Seed .....	238
Recovery of Backsliders .....	239
Plan and Benefit of Bible-Catechizing ..	240
Trials from the Mixture of the Popula- tion in the Villages .....	240
Distressing Influence of Early Superstition,	241
Resistance against the Gospel .....	243
Conversation with a Mahomedan .....	244
Timidity of some of the Natives .....	244
Fruits of the Christian Ministry, and State of Education .....	410
First Impressions concerning the Obser- vance of the Lord's Day in Sierra Leone,	420
Visits to the Sick and Dying, and others,	421
Fond Attachment to Greengrees, Witch- craft, and Superstitions .....	423

Occasional Intercourse and Conversa- tions with Mahomedans .....	424
Propagation of the Gospel in the Interior of Africa .....	425
General Improvement in the State of African Society .....	425
Summary of the Mission, March 25, 1837,	426
Notice, with an Engraving, of a Swinging Bridge over the River Tingalinta .....	432
Destruction of Condemned Vessels, previ- ously engaged in the Slave Trade .....	457
Acceptableness of Missionaries' Preaching,	457

### SOUTH AFRICA.

#### *Zoolah Country.*

Establishment of the Cape-of-Good-Hope Church Missionary Association .....	323
Interest excited at Algoa Bay concerning the South-Africa Mission .....	324
First Missionary Interview with Dingarn,	539
First Missionary Sermon in the presence of Dingarn .....	539
Choice of Residence for the Missionary Household .....	541

### INLAND SEAS.

#### *Malta.*

Publications from the Malta Press in 1836,	249
Total of Issues in 1836 .....	250

#### *Syra.*

Progress of Scriptural Education .....	181
Annual Examination of the Pædagogion,	182
Progress of Scriptural Education in Greece, amidst many Difficulties .....	250
Superstitious Observations and Alarms ..	253

#### *Asia Minor.*

Origin and Result of the Opposition to the Greek Schools .....	184
Suppression of Society's Schools at Vourlah,	185
Declension in the Schools at Magnesia ..	186
Probability of Re-action .....	186
Remaining Openings for Usefulness .. .	187
Character and Habits of the Tribes in the Interior of Asia Minor .....	187

#### *Abyssinia.*

Studies with Native Abyssinians .....	55
Marriage of a Native Couple, according to the Rites of the Church of England,	57
Translation of the Scriptures into the Dialect of Tigré .....	57
Translation of the chief part of the Eng- lish Prayer Book into Amharic .....	58
Sale and gratuitous Distribution of Co- pies of the Scriptures .....	58
Importance of completing the Printing of the Amharic Bible .....	59
Persecuting spirit of a superstitious Priest- hood checked by Tolerant Civil Rulers,	59
The small and humble Beginnings of the Gospel among the Abyssinians .....	61
Afflicting Sicknesses and Superstitions of the Abyssinians .....	61
Distraught state of the Country .....	62
Rescue of Two French Travellers in Abyssinia .....	63
Necessity and Value of Believing Prayer, Desirable Extension of the Mission .....	109



## CONTENTS.

Delay by the Sickness and Death of Labourers .....	110
Sufferings of the Rev. Samuel Gobat ...	110
Failure in the Endeavour to obtain an Abuna from Egypt .....	110
<i>CHINA.</i>	
Communication from the Rev. C. Gutzlaff .....	326
Entrance of Mr. Squire on his Station at Singapore .....	326
Education, and Population at Singapore, .....	327
Want of Spiritual Instructors at Singapore, .....	328
Remarks on the Chinese, Malays, and Indians .....	541
<i>INDIA WITHIN THE GANGES.</i>	
<i>Calcutta.</i>	
Past Unmerited Mercies, viewed as a Stimulus to Increased Exertion .....	279
Progress of Conversions to the Christian Faith .....	280
Disappearing of Caste .....	280
Promotion of Religious and Secular Education .....	280
Design and Commencement of a Mission-Seminary in Calcutta .....	281
Inadequacy of the Funds to the Demands of the Mission .....	283
Labours in and round Calcutta .....	283
Operations of the Printing Press at Calcutta, .....	287
State and Progress of the Mission .....	493
Baptism of Forty Adults & Seven Infants, .....	496
Characters of some of the Newly-Baptized, .....	496
Total Number of Baptisms, 1825 to 1836, .....	497
Eagerness to possess the Holy Scriptures, .....	497
Value put on the Book of Common Prayer, .....	498
Christian Education of Heathen Girls... ..	498
<i>Burdwan and the Northern Stations.</i>	
Labours in the Burdwan District .....	287
Liberality of a British Officer at Benares, .....	289
Extracts from the Journals of the Rev. W. Bowley, of Chunar .....	290
Simplicity of Gospel Truth .....	291
Proceedings at Buxar .....	292
Proceedings at Gorruckpore .....	293
Notices of Bareilly, Agra, and Meerut ..	293
Notices of Natives, at Burdwan, both promising and discouraging .....	499
Notions of a Native Printer .....	500
Instances of Cruelty of Benighted Idolaters .....	501
Shaking of Opinion among the Hindoos, .....	501
Encouraging State of the Mission at Bancoorah .....	543
Instances of Violent Persecution of Native Inquirers at Kishnaghur .....	543
Evidence of Increasing Attention there to the Word .....	544
Two Preaching Excursions from Burdwan to distant places .....	545
<i>Nassuck.</i>	
Missionary Journey by Rev. C. P. Farrar, .....	111
Return of Mr. Farrar to Nassuck, and Readings and Discussions with the Natives there .....	117
Mr. Dixon's Discussions with the Natives, .....	190
Mrs. Farrar's Intercourse with the Natives, .....	192
Exposure of a Native Astrologer .....	195
Concerning Sin, and the Atonement .....	196

Usefulness of Simple Stories to the Natives, .....	197
Instances of the Degrading and Injurious Influence of Caste .....	198
Violent Passions of Human Nature, needing the benign Influence of the Gospel, .....	198
Slave-Traffic of the Country—Adoption of Rescued Young Slaves .....	199
Unfailing Comfort in the Divine Promises, .....	201
Progress of the Schools .....	201
Feelings of the Natives with regard to Education .....	202
Two Women grinding at a Mill, with an Engraving .....	304
Early Feelings and Employments of Young Missionaries .....	464
Christian Visits to the Native Families, .....	465
Progress and Influence of Christian Education .....	466
Varied Effects of Preaching .....	502
Frequent Repulses from a Gainsaying People .....	503
Advantages of Sacred Music in a Mission, .....	504
Idolatrous Superstitions, Rites, and Customs .....	505
<i>Madras.</i>	
Topographical Notices of Madras, with a Plan .....	174
<i>CEYLON.</i>	
<i>Cotta.</i>	
Diminution of the Power of Caste among the Scholars .....	203
Number of Scholars .....	204
Catechetical Examination of a Girls' School .....	204
<i>Kandy.</i>	
Notices of growing Influence of the Mission .....	205
First Views and Measures of a newly-arrived Missionary .....	205
Visits to Two Men condemned for Murder, .....	208
<i>Baddagame.</i>	
Progress of Christian Labours at this Station .....	254
Prevalence of Satanic Superstitions ..	254
Ceremony for discovering the Causes of Sickness, &c. .....	254
<i>Nellars.</i>	
State of the Mission and the Seminary, ..	225
<i>NEW ZEALAND.</i>	
Night Scene, with an Engraving .....	557
<i>GUIANA AND WEST-INDIES.</i>	
<i>Jamaica.</i>	
Regard of the Children for the Word of God .....	335
Catechetical Instruction on the Bible ..	335
Eagerness of the Negroes for Christian Instruction .....	335
Report on the Normal or Training School, ..	365
Station of Birnam Wood .....	366
Station of Rockspring .....	368
Station of Knockalva .....	369
Station of Mexico .....	370
<i>BERBICE.</i>	
Conflict with the Errors of Popery .....	372
Conversations on Infidelity .....	374

## CONTENTS.

Interviews with a Jewish Rabbi, prior to his death .....	375
Reflections on the Close of the Year...	376
Thoughts on the Mission to the Indians— Recollections of the Moravian Mission to them .....	377
<i>Trinidad.</i>	
Site of the Mission .....	425
Spiritual Intercourse, and Conversations, 426	426
Visits to Negroes in their own Dwellings, 427	427
NORTH-WEST AMERICA.	
<i>Red River.</i>	
Pain of Interrupted Intercourse with Home .....	213
Devastation of a severe Frost in Summer, 213	213
Just Reflections on these Troubles....	214
Notices of Ministerial Labours .....	256
Progress of the Gospel among the Indians, Solemn Feelings in administering Baptism .....	259
Importance in a Mission of due Administration of the Lord's Supper.....	259
Vanity and Heartlessness of a Young Indian .....	260
Connection of Civilization & Christianity, Instances of the Natural Indolence of the Indians .....	298
Stimulating Influence on the Indians of the Erection of a Grist-Mill.....	300
Progress of Indian Settlement & Schools, Seasonable Appeal for the Building of a Church .....	302
Contrast of Carelessness and Providence, Thanksgiving for a Favourable Harvest, Encroachments of Intemperance .....	341
Beauty and Severity of the Winter....	342
Instances of the Power of the Gospel over the Indians .....	553
Illustrations of the Indian Character ...	556

### CHURCH-OF-SCOTLAND MISSIONS.

(See Survey, p. 149.)

Notices relative to Missionaries ....	119, 173
Fourth Anniversary of the London Association .....	223
State of the Funds .....	445
Remarks on the Funds .....	445
Necessity of Increased Contributions... 445	445
Effective Labours of the Rev. Dr. Duff, 446	446

### CALCUTTA.

Narrative of the Rescue and Baptism of Dwar-Kanath, a Hindoo Student ....	507
---	-----

### EDUCATION SOCIETIES.

(See Survey, pp. 21, 68, 72, 123—126, 161, 168, 169.)

#### UNITED KINGDOM.

*British and Foreign School Society.*

Thirty-second Anniversary .....	228
Thirty-second Report:	
State and Results of the Model Schools, 531	531
Progress of the Training Department, 531	531
Government Grants .....	531
School Inspection .....	532
Great Destitution of Education .....	532
Appeal for greater Efforts in Education, 533	533

<i>Home and Colonial Infant School Society.</i>	
Formation of the Society .....	119
Summary of the First Year....	173, 231

#### *King's College, London.*

Minute of the Council.....	173
Summary of Proceedings .....	262

<i>Newfoundland &amp; Brit. N.A. School Society.</i>	
Fourteenth Anniversary .....	231
<i>Sunday-School Society—51st Anniversary,</i> 218	218
<i>Sunday-School Union—34th Anniversary,</i> 226	226
Education Statistics .....	263

#### INDIA.

<i>Pinang—Chinese Female Schools...</i> 173, 343	173, 343
<i>Madras—Progress of Christian Education of Natives .....</i>	216
<i>Calcutta—Beneficial Influence of Ladies' Central School.....</i>	514

#### NEW SOUTH-WALES.

Notice of the "Union System" .....	161
------------------------------------	-----

#### UNITED STATES.

<i>Education Soc.—Summary of 21st Year,</i> 548	548
<i>Sunday-Sch. Union—Summary of 13th Year.....</i>	548

#### EUROPEAN MISSIONARY SOCIETY.

Intelligence relative to Lisbon .....	216
Nineteenth Anniversary .....	236

#### FOULAH MISSION.

(See Survey, p. 15.)

Designed Measures for promoting Cultivation .....	245
---	-----

#### FRENCH-PROTESTANT MISSIONARY SOC.

(See Survey, p. 38.)

Notices relative to Missionaries .....	64, 343
--	---------

#### GERMAN MISSIONARY SOCIETY.

(See Survey, pp. 83, 152.)

Summary of Missionaries .....	264
Notice of Mission at Mangalore .....	344

#### GERMAN (TINNEVELLY) MISSION.

(See Survey, p. 137.)

#### GLASGOW MISSIONARY SOCIETY.

(See Survey, p. 38.)

#### GOSPEL-PROPAGATION SOCIETY.

(See Survey, pp. 130, 161, 168, 172.)

#### UNITED KINGDOM.

Notice for New President of Bishop's College.....	302
Report for 1836-37:	
State of the Funds.....	528
Review of the State of Ecclesiastical Affairs in the British Colonies ....	529

#### HOME MISSIONS.

<i>Christ-Instruction Soc.—Twelfth Ann...</i> 221	221
<i>Church-Pastoral-Aid Soc.—</i>	
Proceedings on Question of Lay Agency, 119	119
Resolutions relative to the Clergy and to Grants .....	214

## CONTENTS.

<p>Second Anniversary . . . . . 233            Notice of Ordination at Chester . . . . . 383            Summary of Proceedings . . . . . 557  <b>Clergy-Aid Soc.—</b>            Notice of Formation of the Society . . . . . 215            Regulations . . . . . 261            State of the Funds . . . . . 472  <b>District Visiting Soc.—</b>Ninth Anniversary, 234  <b>Houseless Poor—</b>Summary of Benefits . . . . . 262  <b>London City Mission—</b>            Abstract of Proceedings . . . . . 120            Second Anniversary . . . . . 235  <b>London Female Mission—</b>            Formation and Objects of the Society, 262</p> <hr/> <p style="text-align: center;"><b>JEW'S SOCIETY.</b>            (See Survey, p. 85.)</p> <p>Notices relative to Missionaries, 64, 342, 344</p> <p style="text-align: center;">UNITED KINGDOM.</p> <p>Commencement of Worship in Hebrew at Episcopal Chapel, and Baptism of Adults . . . . . 173            Twenty-ninth Anniversary . . . . . 226            Twenty-ninth Report:              Publications . . . . . 448              Necessity for an enlarged Distribution of the Scriptures among the Jews . . . . . 448              Labours among the Jews in London . . . . . 450              Episcopal Chapel . . . . . 451              Regular Hebrew Services in London and Liverpool . . . . . 451              Schools, 451—Missionaries . . . . . 452              Ordinations and Baptisms . . . . . 452              Increasing Interest taken in the Jewish Cause . . . . . 452              Call for enlarged Exertions . . . . . 452</p> <p style="text-align: center;">CONTINENT.</p> <p>Abstract of the Society's Labours among the Continental Jews:            Labourers and their Stations . . . . . 452            Summary of Proceedings . . . . . 453            Melancholy State of the French Jews . . . . . 455            Conversion of Three Learned Jews . . . . . 455            Very few Apostacies of Baptized Jews . . . . . 456</p> <p style="text-align: center;">MEDITERRANEAN.</p> <p>Disappointment of the Unconverted Jews who visit the Holy Land . . . . . 188</p> <hr/> <p style="text-align: center;"><b>LONDON MISSIONARY SOCIETY.</b>            (See Survey, pp. 26, 45, 68, 86, 91, 138, 160, 163, 169.)</p> <p>Notices relative to Missionaries, 64, 119, 120            216, 261, 264, 342, 344, 431, 472, 556, 557</p> <p style="text-align: center;">UNITED KINGDOM.</p> <p>Forty-third Anniversary . . . . . 232            Forty-third Report:              Summary View of the Society . . . . . 397              State of the Funds . . . . . 397              Grants Received . . . . . 398              Changes among the Society's Missionaries . . . . . 398              Advantages which have attended the needful Return of the Society's Missionaries . . . . . 398              Prosperity of the Missionary Cause at Home . . . . . 399              Prosperity of the Society's Missions . . . . . 399</p>	<p style="text-align: center;">SOUTH AFRICA.</p> <p>New Mission among the Boesmans . . . . . 54            Re-establishment of the Caffre Mission . . . . . 180            Instances of Exemplary Conduct in the Society's Hottentots in the late War . . . . . 246            Progress of the Gospel among the Batlapi . . . . . 320            Visit of Rev. P. Wright to Batlapi Stations, 320            Conversion of Makame, a Native Teacher, 321            Pretences of a Bechuana Woman to Inspiration . . . . . 358</p> <p style="text-align: center;">INDIA BEYOND THE GANGES.</p> <p>Baptism of Five Students of the Anglo-Chinese College . . . . . 363            The Connection of Frontier Conversions with the Evangelization of China . . . . . 364</p> <p style="text-align: center;">INDIA WITHIN THE GANGES.  <i>Berhampore.</i></p> <p>Instances of the Anxiety of Natives for the Scriptures . . . . . 293</p> <p style="text-align: center;"><i>Surat.</i></p> <p>Retrospect of the Mission . . . . . 510            Considerations requisite to a just Estimate of the Missions in India . . . . . 511            Special Difficulties in Goozerat, from the Mass of Ignorance and Evil . . . . . 512            Abundant Encouragement vouchsafed of God . . . . . 513            Appeal for enlarged Exertions . . . . . 514</p> <p style="text-align: center;">POLYNEZIA.  <i>Tahiti.</i></p> <p>Powerful Influence of Temperance Societies . . . . . 209</p> <p style="text-align: center;">GUIANA.  <i>Berbice.</i></p> <p>Evidences of the Increase of Intelligence and Piety among the Negroes . . . . . 429            Destitution of Labourers . . . . . 469            Powerful Influence of the Gospel . . . . . 470</p> <hr/> <p style="text-align: center;"><b>LORD'S-DAY OBSERVANCE SOCIETY.</b>            Sixth Anniversary . . . . . 218</p> <hr/> <p style="text-align: center;"><b>MICO CHARITY.</b>            (See Survey, p. 169.)</p> <hr/> <p style="text-align: center;"><b>PRICE SOCIETY.</b>            Twenty-first Anniversary . . . . . 236</p> <hr/> <p style="text-align: center;"><b>PRAYER-BOOK AND HOMILY SOCIETY.</b>            (See Survey, pp. 12, 68.)</p> <p>Twenty-fifth Anniversary . . . . . 225            Twenty-fifth Report:              Issue of Books and Tracts . . . . . 485              Visit to Ships in the Port of London . . . . . 485              Encouraging Facts established by the Society . . . . . 485              Beneficial Use of Homily Tracts . . . . . 486              Coronation and Consecration Services, 486              Notices of Proceedings for Foreign Parts . . . . . 486</p> <hr/> <p style="text-align: center;"><b>RHENISH MISSIONARY SOCIETY.</b>            (See Survey, pp. 43, 161.)</p> <p>Notice of Station among the Namaquas, 264</p>
---	--

## CONTENTS.

<b>SCOTTISH MISSIONARY SOCIETY.</b>	
(See Survey, p. 169.)	
Report for 1835—37:	
State of the Funds .....	446
Great and Increasing Defalcation in the Funds.....	447
Urgent Appeal for Renewed Support,	447
Separate Negro-School Fund .....	447
<b>SEAMEN'S SOCIETIES.</b>	
UNITED KINGDOM.	
<i>Brit. &amp; For. Sailors' Society</i> —	
Summary View of the Society.....	64
Fourth Anniversary .....	223
<i>Destitute Sailors' Home, Destitute Sailors' Asylum, and Episcopal Floating Church Society</i> —	
Conjoint Anniversary .....	223
UNITED STATES.	
<i>Seamen's Friend Soc.</i> —Sum. of 9th Year,	552
<b>SRAMPORE MISSIONS.</b>	
(See Survey, pp. 96, 126.)	
<b>SOCIETIES FOR IRELAND.</b>	
<i>Hibernian Society</i> —Thirty-first Anniv...	228
<i>Irish Scripture Readers</i> —Summary .....	119
<i>Irish Soc. of London</i> —Fifteenth Anniv...	236
<i>Ladies' Hib. Fem. Sch.</i> —Summary .....	234, 430
<b>TEMPERANCE SOCIETY.</b>	
Sixth Anniv. of Brit. & For. Soc. ....	230
<b>TRACT SOCIETIES.</b>	
UNITED KINGDOM.	
<i>Church-of-England-Tract Society.</i>	
Twenty-fifth Report:	
State of the Funds.....	533
Printing and Issue of Tracts.....	533
New Tracts.....	533
Prevalent and Fearful Abuse of the Press.....	533
<i>Religious-Tract Society.</i>	
(See Survey, pp. 20, 67, 68, 71, 91, 122, 154, 161, 162, 169.)	
Thirty-eighth Anniversary.....	227
Special Appeal on Behalf of India.....	277
Thirty-eighth Report:	
Issue of Publications .....	487
Grants for Great Britain and Ireland,	487
New Publications.....	489
Notices relative to different Works...	489
CONTINENT.	
Proceedings of <i>Religious-Tract Societies of London and the Continent</i> ...	534—537
UNITED STATES.	
<i>Tract Society.</i>	
(See Survey, pp. 72, 91, 123, 154.)	
Gutzlaff's "Life of the Saviour," in Japanese .....	463
Summary of the Twelfth Year .....	552
<i>Baptist Tract Soc.</i> —Sum. of 13th Year,	553
<i>Boston Tract Soc.</i> —Summary .....	553
Dec. 1837.	

<b>UNITED BRETHREN'S MISSIONS.</b>	
(See Survey, pp. 21, 170, 172, 173.)	
Notices relative to Missionaries, 63, 174, 264	383, 384, 430
UNITED KINGDOM.	
Proceedings of Bishop Hallbeck in England and Scotland .....	215
London Association .....	230
Daily Words & Doctrinal Texts for 1838,	404
CONTINENT.	
State of the Funds for the Year 1835...	106
Remarks on the Funds .....	106
Summary View of the Missions for 1835,	106
SOUTH AFRICA.	
Testimony to Gnadenthal by an American Missionary .....	458
LABRADOR.	
Remarkable Preservation of the Annual Ship .....	382
<b>WESLEYAN MISSIONARY SOCIETY.</b>	
(See Survey, pp. 13, 33, 86, 148, 157, 162, 163, 171, 172.)	
Notices relative to Missionaries, 63, 173, 216	261, 264, 303, 344, 384, 430, 520, 557.
UNITED KINGDOM.	
Anniversary .....	219
Report for 1836-37:	
Summary View of the Society.....	400
Missionaries sent out in 1836-7.....	401
Deceased Missionaries.....	401
State of the Funds.....	401
Success, and Calls for Exertion, greater than ever.....	402
Duty of an Enlarged Scale of Liberality.....	402
Duty of fervent Prayer for an Increase of Labourers and of the Influence of the Holy Spirit.....	403
WESTERN AFRICA.	
Scene at Jellifree, a Mandingo Town...	51
Acceptableness of the Arabic Scriptures to the Mandingoes.....	108
Remarks of the Committee on the Loss of Missionaries on this Coast.....	344
SOUTH AFRICA.	
Past Miseries of the Fingoes.....	247
Notice of Station at Khamiesberg.....	264
Vindication of the Missionaries as to their Conduct in the Caffre War.....	319
Renewed Quarrels among the Caffres...	359
Afflicting Details of an Attack on the Tribes near Morley .....	359
Religious Influence on some Bechuanas,	492
Encouraging View of the powerful Influence of the Gospel on Natives at Clarkebury .....	537
INDIA WITHIN THE GANGES.	
Conversion and Baptism of Arumuga Tambiran, a Learned Brahmin .....	295
CEYLON.	
<i>Jaffna.</i>	
Necessity for enlarged Exertions in Female Education .....	466

## CONTENTS.

State of the Bible and Tract Societies . . .	516
Great Exertions in the District for the Education of the Natives . . . . .	517
<b>FRIENDLY ISLANDS.</b>	
Progress of the Gospel in Tonga . . . . .	210
Hostile Attack of the Tonga Heathens on the Christians . . . . .	212
Notice relative to the Mission . . . . .	344
<b>WEST INDIES.</b>	
Destruction of Chapels by Hurricane . . .	472

**MISCELLANEOUS.  
UNITED KINGDOM.**

Progress of Population in England and France . . . . .	64
Proceedings in England of an Embassy from the Queen of Madagascar . . . . .	215, 262
"Christianity the Means of Civilization" — Attention called to this Work . . . . .	262
Deplorable Want of Church Room in London . . . . .	262
Connection of Ignorance and Crime . . .	263
Circulation of Religious Newspapers . .	263
Effect of Reduction of Stamp Duty on Circulation of Newspapers . . . . .	263
Savings of Servants and Youth in the Mary-le-bone Bank . . . . .	263
Notice on Dr. Morrison's Chinese Library,	302
Notices on "London University," and "University College, London" . . . . .	302
Transfer of Dr. Morrison's Chinese Li- brary to University College, London, 302	302
Proceedings respecting Idolatry Taxes in India . . . . .	303, 383
Bishops of Bombay and Madras . . . . .	303, 471 520, 556
Two Premiums of 200 guineas each, of- fered by the Christian Influence Soc. . .	343
Scriptures for the Blind . . . . .	343
Female-Servants' Soc.—24th Year . . . .	343
Parliamentary Return on Savings' Banks	343
Remarks on the Public Interest taken in Christian Missions . . . . .	472
Abstracts of Addresses at Various Recent Anniversaries:—	

*United Kingdom*

Rev. G. Cubitt— <i>Christianity interwoven with the British Constitution—Sabbath Protection the Right of Britons</i> , 270	270
Rev. John Davies— <i>Sabbath Protection earnestly sought by many Boatmen and Bargemen</i> . . . . .	270
Bishop of Chester— <i>Instances of the remote Influence of Sabbath Desecra- tion on others</i> . . . . .	271
Earl of Chichester— <i>Duty of Britain to manifest greater Missionary Zeal</i> , 272	272
Rev. Robert Newton— <i>Instances of Li- berality in the Missionary Cause</i> . . .	272
Rev. John Blackburn— <i>Christian In- struction of the Young required by the state of the country—Necessity of providing proper Books for Readers</i> , 273	273
Rev. Chancellor Raikes— <i>Fearful State of the Population of our large Towns —Picture of the Oppressive Labours of the Clergy among a Crowded Po- pulation</i> . . . . .	274

Rev. J. A. James— <i>Conversion of a Re- turned Convict</i> . . . . .	275
Lord Teignmouth— <i>Bible Education deeply rooted in Ireland</i> . . . . .	311
Rev. Dr. Beaumont— <i>An Irishman's Importunity for the whole Bible</i> . . .	312
Hon. and Rev. B. W. Noel— <i>Extension of Bible Education loudly called for in Ireland</i> . . . . .	312
Rev. H. Stowell— <i>Condemnation of Na- tional System of Education by the Irish Clergy</i> . . . . .	313
Rev. Denis Kelly— <i>Scriptural Instruc- tion the only effectual Cure for the Evils of Ireland</i> . . . . .	313
Hon. and Rev. B. W. Noel— <i>Benefits conferred on the Irish by Religious Societies</i> . . . . .	314
Rev. Prof. Edgar— <i>Fearful Prevalence of Intemperance in Ireland</i> . . . . .	315

*South Africa.*

Rev. Dr. Phillip— <i>Power of Divine Grace on some Bosjesmans—Contrast of the Dying Thoughts of an Aged Chief with those of the Emperor Trajan</i> . . .	316
--	-----

*Mediterranean.*

Rev. J. Nicolayson— <i>Great Benefit of opening a Hebrew Protestant Church at Jerusalem</i> . . . . .	316
---	-----

*China.*

Rev. W. H. Medhurst— <i>Appeal in Be- half of China</i> . . . . .	348
---	-----

*India.*

Rev. Edmund Crisp— <i>Degrading In- stances of the Support of Idolatry by the British Authorities—Injurious Effects of the Countenance given to Idolatry</i> . . . . .	349—351
--	---------

*South Seas.*

Capt. Fitzroy, R.N.— <i>Testimony to the Beneficial Influence of Missions</i> . . . .	351
---	-----

Rev. John Williams— <i>Conversion of Islanders through the Scriptures— Remarkable Conversion of a Chief— Manner of introducing New Words into Heathen Languages</i> . . . . .	352—354
---	---------

*West Indies.*

Rev. Edward Fraser— <i>Just Apprecia- tion, by a Man of Colour, of the State and Character of the Negro Slaves— His grateful Acknowledgment of Bri- tish Kindness—His Plea for the Con- tinuance of British Kindness—De- basing Effect of Slavery on the Slave —Slave Emancipation the Glory of Britain—Success of Emancipation in Antigua—Happy Influence of the Scriptures on a Young Negro Fe- male</i> . . . . .	388—393
--	---------

*United States.*

Rev. E. Kirk— <i>Appalling Instances of Intemperance</i> . . . . .	440
--	-----

Rev. Prof. Proudfit— <i>Success and Be- nefits of the Temperance Cause—Pre- ference of the Temperance to the To- tal-Abstinence Pledge</i> . . . . .	442, 443
--	----------

*Miscellaneous.*

Bp. of Winchester— <i>The True Mis- sionary Spirit</i> . . . . .	476
--	-----

## CONTENTS.

<p>Lord Glenelg—<i>A right View of the Cross, the Cement of Christian Union</i>, 476</p> <p>Bp. of Chichester, and Rev. Chancellor Raikes—<i>Political Excitements allayed by Christian Co-operation</i> . . . 476</p> <p>Rev. Dr. Cox—<i>Elevating and Ennobling Influence of Great Societies—Sublime Position of Bible Societies</i>, 477-8</p> <p>John Hardy, Esq. M.P.—<i>The Sabbath made for Man</i> . . . . . 478</p> <p>Rev. G. Cubitt—<i>The whole Decalogue of Perpetual Obligation—Just Influence of Legislative Enactments on Religion</i> . . . . . 479</p> <p>Lord Glenelg—<i>"Velocity" the Motto of the Age</i> . . . . . 480</p> <p>Rev. John Clayton, jun.—<i>Moral Reform a Gradual Work</i> . . . . . 480</p> <p>Bp. of Winchester—<i>Quiet Prosperity of Missionary Labours</i> . . . . . 480</p> <p>Hon. and Rev. B. W. Noel—<i>Indirect Influence on the Rich, of Efforts to reform the Poor—Necessity for an Aggressive Agency</i> . . . . . 481</p> <p>Rev. Dr. Fletcher—<i>Re-action of Missions, in awakening Exertions for the Home Population</i> . . . . . 482</p> <p>Rev. James Dixon—<i>Moral Principle communicated by Christianity only</i> . . 482</p> <p>Rev. C. Stovel—<i>The Fear of God, the first Principle to be implanted in Education</i> . . . . . 483</p> <p>Bp. of Chester—<i>The Glory of God and the Welfare of Man inseparable</i> . . . 483</p>	<p>Rev. Dr. Duff—<i>Rousing Appeal for a great Increase of Liberality and of Labourers</i> . . . . . 523-527</p> <p style="text-align: center;">FRANCE.</p> <p>Sabbath Observance . . . . . 303</p> <p>Remarks on Gifts to Ministers . . . . . 384</p> <p style="text-align: center;">WESTERN AFRICA.</p> <p>Unhealthiness of the last Season . . . . . 343</p> <p style="text-align: center;">INLAND SEAS.</p> <p>Proceedings of Rev. Joseph Wolff . . . . 64</p> <p>Earthquake in Syria and Palestine . . . . 344</p> <p style="text-align: center;">INDIA.</p> <p>Formation of a Temperance Society at Madras . . . . . 120</p> <p>Bishop Wilson's Visitation . . . . . 431</p> <p style="text-align: center;">NEW ZEALAND.</p> <p>Wars among the Southern Tribes . . . . . 120</p> <p style="text-align: center;">WEST INDIES AND GUIANA.</p> <p>Working of the Apprenticeship System, 331</p> <p>Proper Course pursued by Missionaries in reference to the Apprenticeship System . . . . . 333</p> <p>Important Bearing of Missionary Labours on Negro Emancipation . . . . . 334</p> <p>Notices of the Apprenticeship System, 520,557</p> <p style="text-align: center;">—</p> <p style="text-align: center;">INDEX OF NAMES OF PERSONS.</p> <p style="text-align: center;">INDEX OF NAMES OF PLACES.</p>
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## LIST OF ENGRAVINGS

IN THIS VOLUME.

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	PAGE
PLAN OF MADRAS . . . . .	175
TWO WOMEN GRINDING AT A MILL . . . . .	304
SWINGING BRIDGE OVER THE RIVER TINGALINTA, IN WEST AFRICA . . . . .	432
NIGHT SCENE IN NEW ZEALAND. . . . .	558



# Missionary Register.

JANUARY, 1837.

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

## INTRODUCTORY REMARKS.

AWAKENING "SIGNS OF THE TIMES."

THE aspect of the Times is such as to demand, in all true Christians, the exercise of strong and enlightened faith and enlarged and unwearied charity. Self—in the infirmities of the good, and in the pride and ambition and lusts of the evil—is pushing forward with such rampant vigour on all sides, in the Church as well as in the World, that if the real Servants of God, of every Communion, do not exercise great jealousy over themselves and live much in earnest prayer, few will be found uninjured in their dearest and highest interests, by the spirit and pursuits of numbers of their own associates in Christian Profession. Communities, which are in perfect harmony of doctrine as to all the truths which are needful for the eternal salvation of the soul, are in arms against one another for the attainment of some political end; and this political end is imagined to be so conducive ultimately to the interests of Religion, that many have leagued themselves with the corrupters of the Faith, and even with its avowed enemies, in order to attain that end. No doubt every real Christian persuades himself, that he can cast off his auxiliaries when the desired good is attained; but let such a man hear the rebuke of the Prophet to Jehoshaphat for joining interests with Ahab—*Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord: (2 Chr. xix. 2.)*

The interests of certain political parties have thus given, suddenly and almost by surprise, a degree of weight and influence to Popery, by which the Protestant Faith is brought into danger. Yet were the members of our Church united in the true doctrine and spirit of the Reformation, no outward assaults upon her could excite reasonable fear. It is the spirit of Popery in the very bosom of our Church, which awakens alarm. When we witness the avowal of principles which would subvert the Reformation itself, and even censure cast on our Reformers for departing too far from Rome, and these principles creeping among us and leading many captive, our alarm is great lest our troubles should prove to be the beginnings of a Controversy with our Church, on the part of Almighty

Jan. 1837.

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God, for our negligence and worldliness, and our departure from the spirit and doctrines and holiness and grace of our forefathers.

There is, indeed, blessed be God! an increasing zeal, both in and out of our Church, for making the Truth known in every part of our country and throughout the world. The *times* are *troubulous*; but the builders of the wall are not disheartened, and *the wall* is still *buildd*. Circumstances render the combined labours of the servants of God more difficult than in times past: but we beseech Him to give them grace to prefer the interests of His kingdom to all other interests; and to maintain unfeigned love toward all, of whatever communion, who are labouring for the Conversion of the World.

And while these Awakening "Signs of the Times" call loudly on our Protestant Communities to watch against all occasions of disunion among themselves, this duty is further enforced by the increasing boldness of those who are opposed to them, which is manifested in the

#### ROMISH MISREPRESENTATION OF PROTESTANT MISSIONS.

Some Periodical Publications in this country, in the interests of the Romish Church, have long maintained bitter hostility against Protestant Missions; and have misrepresented and calumniated them in the most reckless spirit. This hostility has, at length, assumed a more systematic and dangerous form; in reference to which, as our Readers should be apprised of the disingenuous arts practised in behalf of Rome, we shall quote the statements of a writer in a leading Journal:—

An emissary from Rome, Dr. Nicholas Wiseman, has lately delivered a Course of Lectures, at the Romish Chapel in Moorfields. The Discourses are published in a cheap form. In his Sixth and Seventh Lectures, Dr. Wiseman contrasts the Missions of Protestants with those of the Church of Rome. The Protestants, he contends, have uniformly failed—the Romish have been crowned with triumphant success! Of the method in which Dr. Wiseman conducts his argument, I will give you an outline, so far as Protestant Missions are concerned; and will leave it to a nicer casuistry than I am master of, to decide whether it be more PLAUSIBLE or DISHONEST. He declares, at the opening of his Sixth Lecture, that, in the inquiry which he is about to institute, he "will make use, as much as possible, of Authorities which no one will impugn. I intend," he adds, "perhaps with one or two exceptions, not to quote a single Catholic Authority: indeed I will endeavour, as much as I can, to confine myself to the testimony of such as are actually engaged in these Missions, or to the Reports of the Societies which direct and support their efforts." And, at the close of his Address, he does not forget to remind his audience of his singular candour and forbearance:—"I have quoted no Authorities which can be considered hostile to the Missionary Societies; but I am not conscious of having quoted a single writer of any sort, who, I have the slightest ground to suspect, was opposed to the scheme of proselytism."

The course taken by him is one, which, if applied to the Epistles of St. Paul and the Acts of the Apostles, would prove at once, after the

manner of Dr. Wiseman's logic, that St. Paul himself was a most unsuccessful Minister! It is simply this:—to quote from our own Authorities indeed, but to quote only what is most discouraging—to dwell, at large, on the history of a decayed Mission—to parade the most desponding sentiments from the Letters of a disheartened Missionary—and, at the same time, either to explain away success by assigning it to secular causes, such as local influence and the like; or, where such a course is altogether inconvenient, to pass in perfect silence over the most popular and important of our Missions.

I have reason to know, that by these artifices, Protestants, otherwise intelligent and well informed, have been shaken in their attachment, if not to the Reformed Faith itself, at least to our Missionary Societies. I trust you will admit this as a sufficient apology for trespassing a little further on your readers' indulgence, while I expose in detail a few of the deceptions of this writer.

In the first place, it is worthy of notice, that he "has not always the convenience of consulting documents down to the very latest period." This he affects to deplore. He would "with the greatest pleasure have examined the history of every Mission down to the present day, had his avocations permitted, or if it were possible to have access to the necessary documents." Now, in this case, the only "necessary documents," since he professes to judge us by our own statements, were the Annual Reports of the various Societies; every one of which his bookseller could have procured for him on half-an-hour's notice, at a very trifling cost: and if his "avocations" were too urgent to permit him to glance over their contents, he stands convicted of bearing false witness—of bringing charges, which, for aught he knew, had been disproved already. But, in truth, by this convenient apology, he gains an opportunity of omitting whatever was unfavourable to his argument.

Thus, beginning with Continental India, he expatiates on the drooping state of the Danish Mission, now under the care of the Society for the Propagation of the Gospel in Foreign Parts. Bishop Heber, it appears, had entertained the most exaggerated opinion as to the number of their converts; which, on the spot, he discovered, instead of 40,000, were about 1400. This was in 1823. Now it is remarkable, that in Brown's History of Missions (a work with which Dr. Wiseman appears to be well acquainted), of which the second edition was published in that same year, the Mission in question is spoken of as "exhibiting symptoms of decay;" which is partly accounted for by the fact, that, "in 1816, the Mission at Tranquebar was reduced to the brink of ruin in consequence of the failure of its ordinary resources"; and the case was not very different at the other Stations: so that Bishop Heber must have been strangely misinformed, while in England the true state of the Mission was well known.

But many of your readers are no doubt aware that there is another Mission in the South of India, connected with the Church Missionary Society—that of Tinnevely. So long ago as 1830, the Society at home published a statement affirming, that, in connexion with this Mission, and as the fruit of the labours of their Missionaries, were (viz. in June 1829) 205 Villages, containing 1855 Families and 6243 Souls, who were at least so far Christians as to have renounced idolatry, besides 46 Schools with 970 Scholars.

Here is a case, which at least demands attention. How does Dr.

Wiseman deal with it? HE DOES NOT VENTURE ON THE SLIGHTEST ALLUSION TO THE TINNEVELLY MISSION!

The same remark applies to the Church Missionary Society's successes in New Zealand. The Mission is PASSED OVER WITHOUT AN INTIMATION OF ITS EXISTENCE!

With regard to the operations of the London Missionary Society in the islands of the South Pacific, he declares, and for once I do not question his sincerity, that he should be "sorry to enter on the history of that Mission." The reason is obvious. Dr. Wiseman is tender of the character of Protestant Missions; and the Mission in question "presents one of the most lamentable effects of misguided zeal that probably could be conceived!" In short, and these, he tells his credulous audience, "are facts which have been published in this country:" "men under the shelter of the Word of God, and professing to teach the doctrines of Christianity, have reduced the country to a state of such wretchedness, that, INSTEAD OF A BLESSING, THE NEW RELIGION HAS BEEN ITS UTTER RUIN!" So much for Popish Candour and Popish Courtesy, even to Dissenters! The climax is well wound up:—"Such," he adds, "seems to be the result of the Missionary System, as hitherto tried in every case; and I am not conscious of having concealed any thing, or of having overlooked any testimony that could go against me."

He then proceeds to examine a Mission to North America, commenced, under the auspices of Queen Anne, more than a hundred years since. It appears that no very extensive or lasting good has been effected. But be this as it may, it would seem that no measure of success among savages could satisfy Dr. Wiseman. If such men are converted, he has at hand an explanation of the difficulty: it is the plough, not the Gospel, to which they are converted: they wish to be civilized, and therefore accede to Christianity. Thus the field is narrowed; and whatever were the successes of the Protestant Churches among that portion of the Heathen World who are our inferiors in the arts of life, it seems that nothing would be gained in the argument with this champion of the Church of Rome.

It is unnecessary to proceed in this minute examination of his argument. Let me be allowed to add, that in Western Africa, the First Mission of the Church Missionary Society, and by no means the least successful, he mentions, as a fair specimen of the state of things, that, in a congregation at Kiskey of more than 300, there was not, by the admission of the Pastor, one spiritual Christian. I may just add, that there were, five years ago, 670 Communicants, and nearly 4000 stated Hearers, besides 2360 Children in the Schools of the West-Africa Mission.

The noble efforts and abundant success of the Wesleyan Methodists among the Negroes in the West Indies are passed over in silence; but in a Note he says, "I regret being obliged, from fear of becoming tiresome, to omit the history of attempted conversion in the West Indies, where the series of failures is as remarkable as in the other parts of the world of which I have treated."

I never met with a more awful instance of moral delusion than this writer exhibits. The most audacious falsehoods and perversions are repeated calmly page after page, and all for the glory of God! Well saith the Scripture of such, that *God hath given them strong delusion to believe a lie!* May they share the pity and the prayers of every reader!

Another circumstance is affecting: Dr. Wiseman professes not to know

any distinction among Protestants; and thus he is enabled to bring forward the "British Critic" and the "Quarterly Review" as witnesses against the whole Protestant Church. Their sneers he affects to receive—nay, to be candid, he probably DID receive—as sober arguments. Let these champions of orthodoxy consider well for whom they are forging weapons! In the paltry struggle against a minority in the Church of England, they have gone far to assist in the overthrow of Protestant Missions and of the Reformed Faith!

This state of things will excuse us in offering an earnest

PLEA FOR CHRISTIAN UNION WHERE THERE CANNOT BE MISSIONARY  
CO-OPERATION.

In recording, from year to year, the Progress of the Kingdom of God upon earth, our attention is increasingly drawn away from Man and fixed upon God. We are conscientiously attached to that Religious Community to which we belong, and to the Religious Societies which act in the spirit and on the principles of that Community: but, as we read the records of the exertions in the Cause of the World's Conversion made by Christians of different Nations and of various Communions, we witness the manifestation of the Divine Power, in prospering all who sincerely give themselves to this *work of faith and labour of love*.

The hand of the Great Head of the Church is so manifestly stretched forth, for guidance and protection and blessing, over different orders and communities of His servants, as should lead every one who may have been tempted to think his own Communion or Society as almost exclusively fitted for the work, to embrace, with St. Peter, a larger view of God's dealings, and to declare, with him, *Of a truth I perceive that God is no respecter of persons; but, in every nation, he that feareth Him and worketh righteousness is accepted with Him*—not for his personal salvation only, but as a minister of good to others. *Speaking the Truth in Love, and growing up into Him in all things which is the Head, even Christ, and endeavouring to keep, on points which do not affect Salvation, the unity of the Spirit in the bond of peace*, every portion of the Royal Army of our Great King shall, doubtless, be enabled to achieve conquests over the empire of Sin and Satan, proportioned to its valour and its zeal.

We are the more earnest on this subject, because occasions of division among the Servants of Christ have arisen in various quarters. Not only is it become a question, to what extent Christians of different Denominations can consistently and efficiently act together in promoting His Cause—see pp. 182—184, 260, 261 of our last Volume; but (as it appears from pp. 563, 564) a separation has already taken place, of the Baptists of the United States from the American Bible Society, and the same cause of separation is working in this country: the ground of disunion is, the obligation which the Baptists consider themselves to be under, of adopting in all the Versions of the Scriptures prepared

by them a native word for Baptism, which shall necessarily imply Immersion. The conduct of Missionaries toward the Aborigines of the respective countries, and the proceedings of Christians both in the United States and this country in reference to Slavery in those States, are also points in the discussion of which mutual candour and forbearance are urgently required, while no departure whatever from justice and from mercy should receive the least countenance from the Christian World.

At such a juncture, we plead not for co-operation in our Societies beyond the limitations which have been found needful for harmony and peace; but we plead for union of heart, and the candour and forbearance which are consequent on such union, among all the enlightened and faithful Servants of our Common Lord.

There is now no one Missionary Society, at home or abroad, which is conducted on the plan of merging all non-essential or subordinate opinions. The London Missionary Society endeavoured to combine good men holding different opinions on such points into one body, but it was found impracticable: that Society receives contributions from Christians of other Denominations, and may have some of the few orthodox English Presbyterians among its Directors; but the body is Independent, and its Missions are conducted almost entirely on that plan of Discipline: and, as the Scottish Presbyterians are awakening an interest in England in their Missions, it is natural to expect that pious English Presbyterians should throw their weight into that scale. The American Board of Missions is the only Society, which, in any considerable degree, combines different bodies: in that Society, Congregationalists or Independents act with American and Dutch Presbyterians, under certain regulations: but a considerable portion of the Presbyterian Church has formed itself into a separate Society. In truth, while our present infirmities accompany us, Episcopalians, Moravians, Methodists, Presbyterians, Independents, and Baptists—differing from one another, some on doctrines and others on discipline—will naturally act as distinct communities. And we maintain that it should be so. The lines and demarcations of Truth are hereby better preserved: Christians distinguish better between what is essential to Salvation and what is subsidiary: they can better discern who they are to whom they can give the right-hand of fellowship as loving their Common Lord in sincerity, while they leave them to pursue their own course in promoting His Kingdom; and who they are with whom there can be no community of labour, because there is no community of faith and hope and love.

We rejoice to be able to enforce our plea for Union of Heart among all the true *fellow-labourers of God*, by an Address of the Missionaries at Jaffna on this subject, the greater part of which is here given. They speak the words of Wisdom—derived from the Oracles of God, and illustrated and enforced by their own experience.

Christians are branches of the same vine—members of the same body—a building fitly framed together—as lively stones, built up a spiritual house for a habitation of God. As His sons and daughters, they call no man master. There is neither Paul nor Apollos. Perfect love casteth out fear, and unites all in one, *as Thou, Father, art in Me, and I in Thee, that they also may be one in Us.*

On this grand subject there is no doubt in the mind of any, who have read their Bible with a desire to know the truth. All admit that it should be so, and that it must be so—that not only the watchmen of Zion will *see eye to eye*, but that all will *walk by the same rule and mind the same things*; for they are *born, not of blood, nor the will of the flesh, nor of the will of man, but of God.*

These being our views, we deem it of the very highest importance that not only every Christian, but every Denomination of Christians, should inquire, most seriously and prayerfully, whether their conduct, with respect to this great practical duty, corresponds with their knowledge of right and wrong, and with their obligations and privileges in this state of trial and in this day of Christian Enterprise.

The grand pre-requisite for this union is brought to view in the command, *Confess your faults one to another, and pray one for another that ye may be healed.*

This subject is brought to view in numerous other passages. If we have a conviction that others are offended with us, or if we have aught against our brother, we must go and settle it with him *ALONE*, before our gift will be accepted at the altar of God. This is the first indispensable duty. Delaying to do this is disobedience. The plea that the other party is in fault, is an evasion. We must go and with him "*ALONE*" be reconciled. This is the first step—a plain rule recognised by every Church. But if two individuals are required to do this before they come to the altar, and if they are proper subjects of discipline while they neglect it, will not the Great Head of the Church require mutual confessions and reconciliation at the hand of those who occupy the high places in Zion; and of different Denominations and Societies too?

Every one's theory on this subject is correct. How then is our practice? *Not the hearers of the law are just before God, but the doers of the law shall be justified. Every one, who heareth these things and doeth them not, shall be likened unto a man who builds his house upon the sand.* How then stands our house? And when *every one's work shall be tried, so as by fire*, will it not appear that we have *suffered unspeakable loss*, while in fact we might, in our intercourse with one another, have been preparing, by all these daily but necessary trials of our love and union, to reap great benefits?

To illustrate this, suppose an individual has been ill-treated by his Brethren. His opinion is disregarded, and some very severe remarks have been made. He feels wounded: if "a man of spirit," so called, he is "indignant": if otherwise, he pores over the subject, but his feelings are alienated from those who have wronged him. What shall be done? Shall he withdraw; and thus at once set up a personal and public opposition, depriving himself of all opportunities of *DOING* or of *GETTING* good, until, by a system of coercion or of argument, or by both united, he can gain his object? If so, he is led captive at the will of his worst enemy; and does his own soul an injury, which his Brethren could never inflict, and which



they cannot repair. But if he conquer his own spirit by patient endurance, he gains an important victory, and bruises Satan under his feet. And why not? Did this trouble spring out of the ground? Has any temptation overtaken him but what is common to man? Was there no providence in this? The history of Joseph, of Job, of Daniel, and of Paul, gives us abundant evidence that God has designed it for good—that this severest trial of his life is designed by his Heavenly Father to discover to him his own heart—to remove some deformity, or to add some beauty, which lighter treatment could not effect. If he make this use of it, and endure chastisement as an obedient and humble child, his reward is unspeakably great; but if he be restive and revengeful, he will reap the fruit of his own perverseness.

We once heard the remark—"If I thought that I was capable of such feelings, I would never have been seen on Missionary Ground:" this may have been the very reason why that individual was a Missionary; that he might know himself—gain a triumph over his own spirit—and rise to a stature in Christ, to which he could not have attained without these particular and special providences. The remark of another amounted to the following: "The longer I live, the more I value union: for the sake of securing this, I will give up any thing excepting those points which endanger the salvation of the soul: since I have cherished these feelings and acted on these principles, I have had a peace and elevation of Christian Enjoyment which I never knew before." Nor is this strange. Is it not the fruit of one of the plain and broad principles of Christianity? Does not every one's experience prove that it is more blessed to give than to receive—to confess our faults rather than to conceal them—to forbear, than to retaliate—to make sacrifices, than to require them?

But this subject gains interest and becomes alarming, when we consider the many plain and striking texts, which shew that every one's hope of heaven must be without foundation, just in proportion to the amount of envy, anger, strife, self-exultation, or suspicion, which he allows to remain in his heart toward any brother in Christ. The consideration that he belongs to another Denomination, holds an humble station, or occupies a high one, does not affect his duty; for we are all one in Christ, and all members of the same body.

If individuals are bound to exercise toward one another that perfect love which casteth out fear, so every Society and every Denomination is bound to exercise the same love toward others, who are believed to hold fellowship with the Father and with the Son. What God has cleansed and accepted by the visible tokens of His blessing—the descent of the Holy Spirit's influences—THAT NO ONE, in the exercise of Christian feelings, can call common or unclean. Whether Individuals, or Societies, or Denominations—all have *one faith, one hope, and one baptism—all, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*

Situated as we are, in this district, in a great measure removed from the giddy influences of sectarianism, and from those *questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings*—and united as we are in heart, and almost of necessity, in a greater or less degree, in our work—we have looked with the deepest anguish at those discordant feelings which are so manifest in Christian Lands; not only among Christians of different Denominations, but even of the same Denomination.

Christians are, in fact, Living Epistles : and as infidels and idolaters of all nations and ages have been shrewd in detecting what they supposed to be defects in the Bible, so it is now ; and when they see the wide difference between the Word of God and the Living Commentary, no wonder that they are confirmed in their error, and perish !

We do not object to differences of Denomination. These we have among ourselves. But, as the voice of a little band crying in the wilderness, we do call upon Pastors and Missionaries, that, on this subject, they *prepare the way of the Lord, and make His paths straight*. Without this, we have no reason, as has been before remarked, to expect the special blessing of God on our labours at home, nor on the labours of Missionaries abroad. We appeal to the testimony of His Providence as well as to His Word, and ask, Has he ever sent down the special reviving of His Grace and Spirit, where real Christians have been at strife about a doctrine or a name ? On the contrary, how soon, even in a Revival of Religion, has the spirit of disunion extinguished the kindlings of His love and mercy, and buried both Christians and impenitent sinners in moral death ! or, if life remained, it was only for the dead to bite and devour their dead.

Again, let us look at the subject of union, as brought to view in the prayer, *Thy will be done, as in heaven, so in earth*.

If the will of God is to be done on earth as in heaven, it is to be done by men—by us. Have we any doubt about the meaning of this prayer ? There is unquestionably a difference between heaven and earth, and these bodies are very different from those fashioned like unto Christ's glorious body. But on the subject of humility, of union, of love, and of holiness, have we any doubt ? How then can we add, *Lead us not into temptation*, when, with these plain and acknowledged duties before us, sometimes in the pulpit, sometimes in the retirements of our studies, and sometimes even in the house of prayer, we give place to pride, self-complacency, and party feelings—are turned aside from our best resolutions—violate our knowledge of duty—and almost bid defiance to responsibility !

The very great difference between the prayers of Christians and their conduct is astonishing. If Christians would receive the blessing of God their Saviour, they must, in their intercourse with one another, and in their labours for the conversion of the world, come up to the spirit of their prayers. Christians must act agreeably to their convictions of duty, and make their life a commentary on their prayers. How often, oh how often, in their prayers, Christians ask the most exalted and glorious gifts, and make the most solemn promises ; and, in a moment, forget what manner of persons they are ! How often it can be said of them, "Are these the persons, who, a moment ago, were praying yonder ?"

When things are so, how can Pastors and Missionaries expect to secure the blessing of God on their own souls or on their work ! Here is the grand difficulty of the Christian Warfare, and here the necessity of taking up the cross daily and hourly ; because our Adversary, and the different views and feelings of Individuals and Denominations, are ever ready to divert us from the great object of glorifying Christ and of saving souls.

The principle, that we shall reap what we sow, is as plain in the moral as in the natural world ; and the result much more certain, inasmuch as it is made the subject of covenant and oath. While, therefore, Christians pray, *Thy will be done, as in heaven, so in earth*, and still neglect to

cultivate, most earnestly, that love, and union, and holy zeal, and holy living, which every one believes are exercised and exhibited by those in heaven, their life contradicts their prayers, and turns them into little short of solemn mockery. *He, that hath my commandments and keepeth them, he it is that loveth me. If a man love me, he will keep my words.*

In view of these remarks, what is the duty of the managers of different Missionary Societies at home? We believe there is a grand mistake on this plain and most important subject of union; and we most earnestly call on them to send out such men, AND SUCH ONLY, as will unite most cordially with all their Missionary Brethren of different Denominations, on those catholic principles which recognise no sectarian feelings, and which will not turn aside from the great object of preaching Jesus and the Resurrection. We earnestly entreat them to give their Missionaries definite Instructions to this effect; and to hold them responsible for *keeping the unity of the Spirit in the bond of peace.* Missionaries among the Heathen should *know nothing but Jesus Christ and Him crucified.*

We also exhort our Missionary Brethren, as they hope to answer it in that Day when they shall stand with those Heathens and Native Christians over whom the Holy Spirit has made them teachers and pastors, that they lay aside all discordant feelings—forgive, as they hope to be forgiven—and strive TOGETHER for the faith of the Gospel. We are *the messengers of the churches, and the glory of Christ—His epistles—living and walking epistles—known and read of all.* The eyes of the Heathen are upon us. The eyes of other Missionaries, through the world, are upon us. The eyes of Christians, in Europe and in America, are upon us. The eyes of Angels, and of God the Father, Son, and Holy Ghost, are upon us. How important, then, that we, who know these things, should wake up to our high and holy privileges—resolving that we will cultivate, with unwearied diligence, this grand principle of Christianity in our hearts, and act in conformity to our knowledge of duty—knowing that our works and example will live, and have influence, long after we are dead, and that our time is short.

*If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy; that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but, in lowliness of mind, let each esteem others better than himself. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus. Blessed are the peacemakers, for they shall be called the children of God; and blessed is that servant whom his Lord, when He cometh, shall find so doing.*

#### URGENT APPEALS FOR AN INCREASE OF LABOURERS AND OF FUNDS.

A review of our last Volume will shew with what importunity most of the Missionary Societies plead for enlarged support in their labours. The Scottish Missionary Society presses this duty (pp. 44, 45) on the most urgent and solemn considerations. The Church Missionary Society calls earnestly (p. 182) for aid in a New Mission among the Zoolahs of South Africa; and (pp. 405, 406) urges on College Students the duty of labouring among the Heathen. The Bishop of Calcutta calls (p. 207) on the Society for the Propagation

of the Gospel, for a prompt and large accession of Labourers in India. Increased efforts in the Cause of Christ, especially with regard to India, were eloquently urged (pp. 398—403) by the Rev. Dr. Duff, of the Church-of-Scotland Missions; and (pp. 442—449) by the Rev. John Campbell, of the London Missionary Society: these two eloquent advocates had been long eye-witnesses of the desolation which they mourn over; and they are powerfully supported by two other witnesses still in India, the Rev. John Tucker (p. 553) of Madras, and the Rev. W. Buyers (pp. 553—555) of Benares. The Baptist Society appeals (p. 450) for an increase of funds; and urges (p. 451) the duty of more spontaneous aid to the Cause of Missions. The Wesleyan Society joins its voice to the Kindred Institutions of its country, in urging (pp. 451, 452) a supply of its enlarging Necessities, arising from its enlarging Exertions. It may be added, that, in an Appeal lately put forth in behalf of the London Missionary Society, it is stated that the Directors “absolutely need nearly FIFTY New Labourers immediately in Pagan Lands.”

But it is not among ourselves only that this cry is heard. It reaches us across the Atlantic—in an urgent application, of a Missionary at Cape Palmas, to the American Board, for TWENTY additional Missionaries (p. 361)—and in an Appeal (p. 565), by the Board itself, to its constituents, for the prompt supply of a great number of Labourers for other Stations, about FORTY of whom are specified; and for an adequate increase of Funds to support these increasing labours.

These representations are borne out, it will have been seen, by many interesting communications of different Missionaries, besides those already referred to, which have been given by us during the year: and while, therefore, we would not for a moment lose sight of Him, from whom cometh all the sufficiency of the Labourer, and who alone giveth the increase; yet we do earnestly beseech our Fellow-Christians, each according to the gift of Christ entrusted to him, by fervent prayer and by enlarged liberality, and, wherever practicable, by personal service, to do all in his power for the increase and support of Labourers among the Heathen, on whom the prayers of the Church may call down the abundant grace of the Holy Spirit.

#### EXPLANATION OF THE FOLLOWING SURVEY.

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

The Stations are ranged in their usual geographical order. Under each, the following particulars are noticed, so far as information could be obtained—A brief description of the Station, with the date when first occupied—The names of the Missionaries; and, occasionally, those of Assistants, whether Catechists, Schoolmasters, or Artisans; with the number

of the Native Assistants—Returns of numbers relative to the Ministry and to Education, with brief notices on the state and prospects of these two main departments of labour—Miscellaneous notices on Publications, the Press, and other matters connected with the Station; with references to the pages of the preceding Volume where particulars relative to such Station will be found.

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

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

## Western Africa.

IN endeavouring to awaken and sustain adequate zeal for the evangelizing of these shores, the American Board of Missions forcibly remark—

The Christian Church ought not to forget, that, in the space of less than Forty Years, no fewer than Seventeen separate Expeditions were sent from Europe, the principal object of which was to ascertain the course and termination of the Niger. Eleven of the Leaders of these Expeditions, and Eight other Gentlemen of education who accompanied them, besides some scores of their attendants, sacrificed their lives to the enterprise. And the greatest minds in Europe deemed the object worthy of all which it had cost: and when the Landers proclaimed the work accomplished, the world admired and praised the devoted enthusiasm of all these Martyrs to the spirit of Geographical Research.

Let the Church of Christ be rebuked by this—for she fears to send her sons into that country, though on an enterprise worthy of the sufferings and death of the Son of God. And let the Sons of the Church be rebuked—who dare not go to save the souls of men, where so many have cheerfully gone to solve a problem in geography.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

In the *Gambia*, the Arabic Scriptures are working a great change in many: supplies to the amount of 400 copies, in English, French, and Arabic, have been recently forwarded—From *Sierra Leone*, the sum of 27l. 12s. 8d. has been remitted; accompanied with an order for 362 Bibles and 150 Testaments: 211 Bibles and 227 Testaments were sold in 1835—P. 14; and see, at pp. 273—275, the Measures in progress, in connexion

with the Wesleyan Missionaries, for Translations of the Scriptures into the Foulah and Mandingo Languages.

#### PRAYER-BOOK AND HOMILY SOCIETY.

Prayer-Books and Homilies have been sent to the *Gambia*—From *Sierra Leone*, the sum of 16l. 5s. 6d. has been remitted: there has been a great demand for Prayer-Books among the Liberated Africans—P. 14.

### STATIONS—LABOURERS—NOTITIA.

#### CHURCH MISSIONARY SOCIETY.

##### SIERRA LEONE.

The State and Prospects of the Mission, with various details relative thereto, at Michaelmas 1835, appear at pp. 184—193 of our last Volume; at Christmas, at pp. 318—323; and at Lady Day 1836, at pp. 419—427.

LABOURERS—Mr. and Mrs. Weeks left the Colony in April 1835, and arrived at home in June: Mr. Weeks having been admitted to Holy Orders, they embarked on their return on the 7th of September of last year. The Rev. John Raban, with his companions, the Rev. C. F. Schlenker

and Mr. Walter Croley, having left England Dec. 5, 1835, reached the Colony on the 15th of January of last year: having re-embarked, on his annual visit home, on the 28th of July, he arrived in London on the 30th of September. Mr. and Mrs. Young, with their children, left on the 8th of March, and reached London on the 21st of May: they sailed on their return, with the Rev. J. U. Graf and Mr. H. Townsend, on the 26th of October—Pp. 16, 64, 176, 255, 438, 488, 527.

*Christian Institution*, at Fourah Bay—1828—G. Adam Kissling, Superintendent; Sam. Crowther, As.—Students, including Probationers, 14—One has entered at Kiskey, and another at Wellington, on that course of active service for which it is the design of the Institution to prepare them—Pp. 16, 185.

*Freelown*—1804—John Raban; with Assistant—Average attendance on Public Worship at Gibraltar Chapel, Sund. Morn. 185; Sund. Ev. 75; Week-day Ev. 65—Communicants, 43; candidates, 23—Baptisms: infants, 4; adults, 4—Sund. Scholars, 130—Government have taken charge of the Colonial Boys' School, since Midsummer 1835; the Missionaries finding it impracticable to afford it efficient superintendence—P. 16.

RIVER DISTRICT: comprehending the following Stations, lying E and SE of

Freetown: *Kiskey*, 4 miles; *Wellington*, 7 miles—John Warburton, Ebenezer Collins, Walter Croley, Catechists; John Attarra, G. Metzger, and 5 other Nat. As.—Average attend. on Public Worship: Sund. Morn. 1300; Sund. Ev. 550; Week-day Ev. 500—Communicants, 234—Baptisms, 20; candidates, 224—Scholars: Day, 597 with average attend. of 487; Sunday, 758 with aver. attend. of 569; Evening, 88 with aver. attend. of 36.—P. 16.

MOUNTAIN DISTRICT: comprehending the following Stations, lying S and SSE of Freetown: *Gloucester* (with *Leicester*), 4 miles; *Regent*, 6 miles; *Bathurst* (with *Charlotte*), 6 miles; *Hastings*, 13 miles—John Fred. Schön, C. F. Schlenker; W. Young, Cat.; Matt. T. Harding, and 8 other Nat. As., with one Nat. Female As.—Average attend. on Public Worship: Sund. Morn. 2206; Sund. Ev. 1229; Week-day Ev. 1024—Communicants, 380; candidates, 199—Baptisms, 28—Scholars: Day, 1263; Sunday, 865; Evening, 152—P. 16.

*Summary at Lady Day 1836.*

Average attendance on Public Worship: Sund. Morn. 3691; Sund. Ev. 1854; Week-day Ev. 1589—Communicants, 657; candidates, 222—Baptisms, 56; candidates, 224—Seminarists, 14—Scholars: Day, 1860; Evening, 1753; Sunday, 240.

#### WESLEYAN MISSIONARY SOCIETY.

##### GAMBIA.

*Bathurst*: on St. Mary's Island, at the mouth of the Gambia: inhabitants, in 1821, were 1026 males and 846 females, chiefly Jaloofs and Mandingoes—1821—W. Fox Henry Wilkinson; Amadi Gum, Nat. As.; other Assistants, 23. Mr. Fox, returned from his visit home, Dec. 15, 1835; and was accompanied by Mr. Macbrair, of the Macarthy-Island Mission—Members, 368—Scholars, 152—Pp. 17, 392.

The Places for Public Worship are filled with regular and attentive congregations, to whom the Missionaries do not minister the Word in vain: this is made apparent by the considerable increase of the Society which has taken place during the year; 54 persons having been admitted as members, besides 42 others received on trial.

The Schools are gradually rising into importance: they contain 102 boys and 50 girls. To this interesting department Mrs. Wilkinson is devoting herself with great assiduity: as yet she has to toil almost alone; but she is

encouraged in her endeavours to elevate her degraded sex by the proficiency made by several of her pupils.

The last year has furnished a pleasing instance of the manner in which the Mission Work furnishes, in process of time, the means for its own perpetuation and extension. Two more of the Native Converts, William Juff and Amadi Gum, who have long evidenced the genuineness of their religion by the consistency of their conduct, have been withdrawn from secular business, and called into the work as Assistant Missionaries. Thus, in the short space which has elapsed since the formation of this Mission, four individuals have been rescued from Heathenism, and prepared to take a part in the work of the Christian Ministry; and several others are making considerable advancement in knowledge and piety.

The Committee, by recent arrangements, have done much to increase the efficiency of this Mission; yet a much greater amount of aid must be afforded, before its influence can be generally extended through the native population on both banks of the river. [*Report.*]

*Macarthy Island*: 300 miles up the Gambia—1832—Thomas Dove, Robert

*Western Missionary Society*—  
M. Macbrair; John Cupidon, Pierre Sallah, W. Juff, Nat. As.—Members, 167—Scholars, 68—Pp. 17, 18.

The Foulah Mission continues to be prosperous. Very gratifying testimony in favour of its beneficial effects has been furnished during the year by a disinterested witness: the Gentleman under whose care are placed the Liberated Africans, who have been rescued from slavery by His Majesty's cruisers and sent to Macarthy Island, has addressed a Letter to the Committee, in which he dwells on the extensive good resulting from the labours of the Missionaries which has come under his personal observation, and expresses his earnest hope that the Society will not relax its exertions in behalf of that part of Africa.

Another Native Assistant Missionary has been appointed to this Station, for the purpose of furnishing the Liberated Africans with more ample means of religious instruction.

The plan for promoting the benefit of the Foulahs and the contiguous Tribes, by a translation of the Scriptures into their vernacular tongue, has been favourably commenced. Mr. Macbrair, formerly Missionary in Egypt, cheerfully responded to the Committee's call, and left this country for the purpose of engaging in the arduous undertaking in the autumn of last year. In pursuance of his instructions he has been engaged in collecting information respecting the language generally used by the Foulahs; and has already ascertained, that, even among the Foulah Tribes of the Gambia in the Mandingo Country, the Mandingo is spoken only by the men, the women and children being unacquainted with it; and that a Translation of the Scriptures, to be extensively useful among them, must, in consequence, be made into Foulah. He therefore proposes, that, as the Mandingo is the medium language through which alone he can obtain a knowledge of the Foulah, and as a translation of a portion of the Scriptures into that language will be beneficial to both the Mandingoes and the Foulahs to a certain extent, he will first prosecute the Mandingo Language until he shall have translated into it the Four Gospels; after which, should his life be spared, he will devote himself to the study of the Foulah. [Report.]

The testimony to the Mission alluded to in this extract was quoted in the last Survey; and the Instructions to Mr. Macbrair appeared at pp. 273—275.

Scarcely a day passes without some pleasing token in favour of the great and glorious work in which we are engaged. A few weeks ago I had the pleasure of opening a neat little Chapel at Fattoto, which was greatly crowded with attentive hearers; and, on the following Sunday, I admitted 23 on trial. On Sunday last, we had a most delightful Sabbath: no less than nine couples were married, and one Foulah was publicly baptized. [Mr. Dove: Nov. 1835.]

Our Society here, thank the Lord! is prospering: upward of 60 members have been added during the past year, and nearly 30 are admitted on trial. I have reason to believe that the Lord is deepening His work of grace in the hearts of our Members in general.

[The Same: Jan. 1836.]

Several of the Mahomedans readily hear the Truth. It appears evident that Mahomedanism has been embraced for want of a better system: and I doubt not that the prevalence of a WRITTEN Mandingo Language will ultimately overthrow all the power of the "marabouts." [Mr. Macbrair.]

#### SIERRA LEONE.

*Freetown*, with Out-Station—1817—Edward Maer, Benj. Crosby, W. Sanders; 35 Assistants. The Rev. James Patterson sailed, with his Wife, on the 6th of September, to join the Mission—Members, 788: on trial, 274—Scholars, 877. A recent account increases the Members to 1421, and the Scholars to 925—Pp. 18, 19, 120, 527.

The state and prospects of the Mission are highly encouraging. The labours of the Missionaries have been attended with such success, that they have now, under their immediate pastoral care upward of one thousand persons; who are either regular members of society, or are meeting in class as candidates for membership. At the same time, the number of persons who attend the public ordinances of Religion has so greatly increased, that it has become necessary to enlarge or rebuild several of the Places of Worship.

The Schools are in a prosperous state. They are conducted under the superintendence and direction of the Missionaries.

[Report.]

The net increase of members during the year is 204. Many who have been taken from us died in great peace, and several triumphantly. By the blessing of God on our labours, we have a much larger number in society this year than at any previous period. On a review of the year, we discover abundant cause of gratitude to our God: He has brought us through many difficulties—saved us from the snares of the enemy—and continues to visit us with loving-kindness and tender mercies. [Missionaries: Jan. 1836.]

#### CAPE COAST.

The Rev. G. O. Wrigley sailed for this Station, with his Wife, in July; and were followed, on the 17th of November, by Mr. and Mrs. Harrop. The considerations which have led to these appointments appear in the following extract from the last Report:—

The Mission has been suspended by the lamented death of Mr. Dunwell. The Committee entertain a deep sense of the loss experienced in the early removal of this zealous and laborious Missionary: but they



are encouraged, by the beneficial effects resulting from his ministry, to make provision for renewing the Mission at the earliest opportunity. Mr. Dunwell had, by his general deportment, produced a very favourable impression on the minds of all classes of the people; and his unwearied endeavours to introduce the Gospel into that part of Africa, it now appears, were crowned with much greater success than had been anticipated.

The Gentleman, John Jackson, Esq., whose Letter first communicated the intelligence of Mr. Dunwell's death, and to whom, for his affectionate attention to their Missionary, the Committee are under great obligations, has, on his recent visit to this country, presented at the Mission House a Petition from some of the Converted Natives, gratefully acknowledging the goodness of God in disposing the Committee to send them a Missionary, and the benefit which they, with many others, had derived from his ministry; and praying that they may not now be abandoned as sheep without a shepherd. Mr. Jackson, who is intimately acquainted with the state of things at Cape Coast, having been a resident there upward of twenty years, fully confirms the statements of these individuals respecting the opening prospects of the Mission when it de-

prived of Mr. Dunwell's services, and urges the speedy appointment of others to carry on the work which he had so prosperously begun. In these circumstances, the Committee judge that they have a clear providential call to prosecute the Mission with vigour; and, convinced of the soundness of the general rule, that it is not good for one Missionary to be alone on a Heathen Station—and painfully persuaded that Mr. Dunwell was induced by the consideration of the wants of the people to exert himself beyond his strength—they have resolved to send two Missionaries to the Station.

Some notices of Mr. Dunwell will appear, under the head of Biography, in a future page of this Number. Mr. and Mrs. Wrigley have arrived: the Members, 100 in number, though bereaved of the Missionary and without pastoral care for more than a year, had continued faithful—Pp. 19, 527, 570.

#### FOULAH-MISSION INSTITUTION.

The Proceedings and Designs of this Institution, which is acting in conjunction with the Wesleyan Society, are detailed at Pp. 20, 271—273 of our last Volume.

#### AMERICAN COLONIZATION SOCIETIES.

##### *United States' Society.*

##### LIBERIA.

Some notices of Improvements in the Colony, and of the state of Education and Morals, appear at p. 568 of our last Volume: few details have reached us since those given at pp. 21—26 of that Volume. It is in contemplation to establish a College for People of Colour in this land of their fathers: the chief motives for this undertaking are stated, as follows, in an American Publication:—

The failure of all attempts to establish, in the United States, Academies for Young People of Colour, is a decisive indication that any future attempt had better be made in their Native Land. Schools, male and female, in city and country, under the patronage of competent teachers and judicious counsellors, are suspended one by one: few of them are now in successful operation: obstacles not anticipated embarrass their progress.

If a Literary Establishment should be made in the Colony of Liberia, there is no apparent reason why it should not be perpetuated, through the successive periods of its future history, with enlarged resources and increasing usefulness. Pupils need not be wanting. The intelligent sons of Native Chieftains—the sons of Colonists—Young Men of enterprise and talent in the West-India Islands and the United States—may here find an asylum, where they may prosecute their education without prejudice.

This will stimulate the Native Tribes—reward the fidelity of Colonists who have borne the burden of the work—and elicit the talent of the race, wherever it may be found. Especially may such a Seminary prove to be a school of the prophets, where the Saviour of the World may prepare His Servants to publish His Gospel of Mercy to the millions on that Continent.

Besides, that Continent is to be their future theatre of action. And it is an ample field. It is not a little island environed by the sea. It is not a section of country where they will be exposed to encroachments from men of a different colour and superior power. It is not in subjection to a despotic government with which they can feel no sympathy, and in the administration of which they can aspire to no share. Nor is its language, like that of Hayti, intelligible only to a handful of all the race. Whatever islands or sections of country may, in course of time, fall into the possession of the People of Colour, the Continent of Africa itself is the cradle and home of the race. The results of their enterprise and talents are to be exhibited there. In despite of all that philanthropy can accomplish, neither the United States nor the British Islands will furnish an inviting field to Men of Colour for half a century to come. As they advance to wealth and knowledge they will resort to the Father Land, whether for culture or commerce. They will seek it as an asylum—a home. There will be no need of external compulsion or constraint. Nor will they wait for pecuniary aid. It will not be easy to retain them to hew wood and draw

*American Colonization Societies—*

water in other lands. They will there be the proprietors of the soil which they cultivate—establish a Government which they themselves administer—and introduce the Religion of their enlightened choice.

Men of cultivated intellect and various talent will be wanted among the People of Colour, as soon as they can be educated. They are to occupy responsible stations, and to do a momentous work. They are to prosecute researches into the geography and commercial resources of Africa—to establish a Republic on its western coast—and to publish the Gospel of the Saviour to its superstitious tribes. It is contrary to all analogy to suppose otherwise. White Men may make establishments, commercial and religious, on the capes and islands of that continent; but it is for Men of Colour to pass up its rivers, to cultivate its valleys, and to introduce the arts and institutions of a Christian Land through its wide extent of surface: it is for Men of Colour to found Schools and Churches, pursue its agriculture and commerce, and conduct the whole machinery on which depend the wealth, prosperity, and elevated character of this Infant Republic.

*Maryland State Society.*

## CAPE PALMAS.

Notices of the Good Prospects of the Colony, and of an Excursion by the Governor Dr. James Hall in its vicinity, appear at pp. 360, 361 of our last Volume. Of a subsequent Excursion by Dr. Hall it is stated—

In attempts to introduce Christianity and the Arts of civilized life to the Natives of this part of Africa, it has been deemed of great importance to secure free ingress, through the low tract which stretches along the shore, to the more healthy highlands and quiet native towns of the interior. Difficulties have been in the way of accomplishing this, which it is hoped will hereafter not be found to be insuperable. Dr. Hall

## AMERICAN MISSIONARY SOCIETIES.

## LIBERIA.

No Report has reached us relative to the Missions in the Colony—Pp. 27, 28.

## CAPE PALMAS.

*Board of Missions.*

The formation and early proceedings in this Mission were noticed at p. 28 of our last Volume; and, at pp. 361, 362, the Commencement of Education, with Openings for Twenty additional Missions. Mr. Wilson writes, in July 1835—

The Natives still manifest an interest in us. With the exception of one or two cases of theft, they have done us no injury whatever. Some time since they made what they call a great "devil palaver"; for we had been sick so long, that they concluded there must be devils under our house, causing it. They

ascended the Cavally fifty miles, and reached the mountainous country, without encountering opposition; and has laid open a country teeming with Native Towns, and presenting a most interesting field for Christian Enterprise. The mouth of the river is about 18 or 20 miles east of Cape Palmas. The ascent was commenced on the 17th of October.

The Governor thus describes some of the results of his voyage:—

I consider this tour as productive of the most important results. In the first place, it has completely vanquished the settled purpose of all the Beach Tribes to prevent communication between the Colony and the Bush People; thereby destroying one of the strongest barriers to the propagation of Civilization and the Gospel. It has completely, and I trust permanently, opened the way for free and unrestrained commerce; thereby greatly enhancing the means of the Colonists for acquiring wealth and importance. It has developed to us the resources of the valuable tract of country bordering on this important and beautiful River; which we now know to be navigable to the extent of fifty miles at least, for vessels of any draught of water which ever can be required for exporting the produce of the country.

That this Tribe, the Yeabrehs, one of the most influential on this section of the coast, whose country is the very hot-bed of bigotry and superstition, possessing as they do the absolute controul over the navigation of the river and the lucrative traffic with the Interior—a people who have ever been wrangling with the Natives of Cape Palmas, whom they consider as amalgamated with us—that they should voluntarily come forward, and without valuable pecuniary consideration tender their territory to the Governor of the Colony, forms the most correct comment on the effects produced by this Colony among the surrounding Tribes, and the reputation which it has established during its brief existence.

assembled in large numbers, and spent a whole forenoon in the most foolish and unmeaning howlings and cries to get them away.

In January of last year, he visited Monrovia; where he printed a Primer, prepared by him in the language spoken by the Natives at Cape Palmas: in March he writes—

Since our return, my Wife has recommenced her School. The number of boys at present is only ten—six Americans and four Natives. We design to increase the number to twelve or fourteen, as soon as the house is completed for their accommodation. The American Boys are all promising; and three of them will be qualified, if their and our lives are spared, in the course of eighteen months or two years, to make respectable Teachers.

From this communication we subjoin some other extracts, which throw light on the state and hopes of the Mission:—

Our health does not now need a change of climate: we should now apprehend as serious consequences to our health from going to the United States, as we did in coming hither in the first place. We love our work, and do not wish to leave. Should our health at any future time seem to require change, we think it would be best for us to take a voyage up or down the coast in a trading vessel. At present we enjoy what we call here good African Health; that is, a little chill and fever about once in a month or six weeks, but seldom so severe as to confine us to bed as much as a whole day and night. And while we have not strength to do as much as we might in other climes, still we feel exceedingly grateful that we can do any thing at all for the advancement of the Redeemer's Kingdom in this benighted land.

The lawless depredations of the Natives on the property of the Americans frequently threaten serious consequences. We have no particular fears on our own account; for our destiny and mission are in the hands of our Heavenly Father: besides, I trust that our personal influence would be a sufficient guarantee of safety from any violence from the Natives; and I hold myself aloof from all matters of dispute between them and the Americans, in order that I might be a days-man in case of serious collision. The pillaging habits of the Natives must be suppressed, or the Americans cannot live here; and it cannot be expected that a practice so strongly sanctioned by time, by inclination, and by law, can be forced down without opposition or difficulty.

So far as Governmental protection is necessary to Missionary Operations, Cape Coast Castle is decidedly preferable to this place or Liberia. And since I have alluded to Cape Coast, allow me to say that I feel more than anxious that you should locate a Mission

there. In some important respects, besides that of the protection of the English Government, it proposes advantages over every other point along the coast. It is unoccupied by any Mission: the Natives are numerous and intelligent: the country is beautiful; and, compared with other parts, it is healthful: access can readily be had to the Ashantees. Indeed, if I may quote credible authority, a Missionary might take up his residence, with entire safety, at Commassie, the capital of their country. Medical assistance could be commanded at the English Settlement; and, if not, Missionaries going thither might stop here till they become inured to the climate, as the climate there is similar to what it is here. And lastly, I would mention, that there would be frequent communications between that place and this.

Indeed, when I think of this, and many other places to the east and south of it—when I remember that there is not a solitary Missionary between us and the Cape of Good Hope, a distance of twelve or fifteen hundred miles; and reflect on the vast number of human beings who inhabit this extent of country, the willingness of the people everywhere, and their anxiety, in many places, to have Christian Teachers—I turn toward my Brethren at home, involuntarily, with a rebuke on my lips. Where is their zeal? Where is their compassion? If it is said that the exposure of life is too great, I have only to say, that European Traders, in large numbers, have found habitable homes at Senegal, Gambia, Goree, Sierra Leone, Cape Coast, Acra, Fernando Po, and many other places. Yes, not five days ago there was an American Trader from one of our large cities here, who has lived the principal part of the last nine years among the Natives of this country for the purposes of trade, and he designs soon to take up a permanent residence not far from this. How ought such things as these to address themselves to the consciences of Christians!

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## South Africa.

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It was noticed at p. 5 of the last Survey, that Mr. Buxton had brought forward in Parliament the state of the Aborigines connected with British Colonies. A Committee was subsequently appointed, of which Mr. Buxton was Chairman. This Committee pursued the inquiry with unwearied zeal, and collected a mass of important evidence; bearing, more particularly, on South Africa. There is good ground to believe, that the relation of our Colonies, in all parts of the world, with the Aborigines connected with them will hereafter be maintained on principles likely to secure to all parties their just rights and equitable claims.

Some extracts from the Address of the Rev. Dr. Philip to the Meeting held in Exeter Hall on the 10th of August, and noticed at pp. 391 and 438 of our last Volume, will apprise our Readers of the chief evils to be redressed in the case of South Africa.

Jan. 1837.

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No Nation, no influential part of any European Nation, has before lifted up its voice against the system, by which the Natives of those countries which we have colonized have been exterminated or are exterminating. From its long continuance, men began to think that it was inevitable. They have represented it as one of the immutable laws of the Governor of the World, that wherever Civilized Man chooses to fix his abode, there the Natives must melt away and be destroyed before the tide of civilization.

It is not, I maintain, the law of God that Civilized Man should destroy the Natives of those countries which he colonizes: on the contrary, it is the law of wickedness—it is a law proceeding out of the depravity of the human heart. I know no argument, which can be adduced in defence of this system, which may not be adduced to defend theft or murder in England.

The Crisis is arrived with regard to the system, and there must be an end put to it. If the present system be continued, ten thousand troops will not be sufficient to defend the extended frontier of the Colony of the Cape. All the Tribes on the borders of the Colony are, through various causes, advancing in that Knowledge, which may be emphatically called Power, with a rapidity of which very few of the Colonists have the slightest conception.

From the gradual course in which the Cape Colony has been extended—from the peaceable manner in which the Hottentots had submitted to the Colonial Government—from the extermination of the Bushmen between Graaf Reinet and the Orange River—and from the manner in which the Caffres had retreated before us, from the Sunday River to the Fish River, and from the Fish River to the Keiskamma—I had formed an opinion, that, in this way, the Aborigines of Africa would ultimately be exterminated, and that future ages would have nothing but tradition to tell them where the Tribes and Nations now inhabiting this continent were fixed. Recent discoveries and observations have, however, corrected and modified that opinion; and, at this moment, it appears to me to be doubtful, whether the White Men or the Black Men are doomed to perish, should the Old System be much longer pursued.

It is but a few years since we knew any thing of Dingarn, and that that powerful Chief took any interest in the affairs of the Colony. Since then, we have been gradually encroaching on our neighbours who lie between the Colony and his country, and he has not been an indifferent spectator of our proceedings. Already we begin to dread his power; and to talk of extending our Eastern Frontier, so as to have a better defence against him, should he think of attacking us.

It is scarcely seven years since we heard the name of Mosolekatsi. In 1832, that powerful Chief subdued the Bechuana Tribes, whom Mr. Campbell has described in his Second Journal: when he visited them, a few years before, the name of the conqueror had not then reached them. In 1832, when I visited Lattakoo, I found the Bechuana Chief, Mahura, the only one of those Chiefs whom Mosolekatsi had not subdued, trembling for his existence. Since then, Mahura and his Tribe have removed from Lattakoo; and the Zoolahs are now neighbours to the Griquas. During my visit to Mahura, and the neighbourhood in which he lived, I made myself acquainted, as much as possible, with the character and power of Mosolekatsi: and, making allowance for the exaggeration inspired by the terror of his name, I feel, at this moment, convinced that the Colony has much to dread from that Chief and his people, should we, by any act of indiscretion, lose the advantage which we may derive from continuing to cherish and support the Griquas.

The importance of this Colony, as the basis of operations destined to effect much good or much evil to a large portion of the human race, becomes every day more distinct. When I take a review of the numerous and rapidly-improving Tribes of the Interior, it appears to me clear, that we are to be the instruments of subduing them to Christ, or they are to be the instruments of Divine Vengeance on us for our neglect of so plain and obvious a duty. An able Governor of the Cape might, in twelve years, influence the Continent of Africa as far as the Tropic—influence it for good—make every Tribe to know its limits—to be content with its own—to respect its neighbours—and to drink with eagerness from the fountains of our Religion, Civil Policy, and Science. The Missionaries have already done enough to prove, that all this is not only possible, but easy.

The system here reprobated will be wholly relinquished. The Rev. William Shaw, Wesleyan Missionary for many years among the Caffres, strongly urged (as we noticed at p. 216 of our Volume for 1835), in a Letter to the Earl of Aberdeen, then Secretary of State for the Colonies, the establishment of a better Border Policy, and the appointment of a resident Lieutenant-Governor to enforce it. These suggestions have been acted upon: the Border Policy is undergoing a thorough revision, and a Lieutenant-Governor has been appointed to reside at Grahamstown. This office has been conferred on Colonel Stockenstrom; from whom, under the blessing of God, every advantage may be expected; as he has been from his youth intimately conversant with the affairs of the frontier, and is a sincere friend of the Caffres: it "may be confidently anticipated," therefore, as has been justly remarked, "that he will make it his care and study, so to harmonize the interests of the Colonists and the rights of the Caffres, as to advance the prosperity of the Colony by promoting the improvement and welfare of the Native Population."

The question of Aggression in respect of the late War has given rise to much discussion. The Colonists have been accused of goading the Caffres to war, that they might have a pretext for depriving them of their lands. The Settlers in Albany, to the number of 700, presented a Memorial to Government, praying for a Commission of Inquiry into "those injurious statements which had been circulated against the inhabitants of the Eastern Frontier." Lord Glenelg, the Colonial Secretary, while he thinks such a Commission inefficient for its object, disclaims, on the part of Government, all participation in the sentiments which dictated the reproaches complained of, and ascribes the War to the operation of the Frontier System. One of the Missionaries of the United Brethren, Br. Adolph Bonatz, placed at Shiloh, among the Tambookies, while he escaped the immediate effects of the War, was in a situation which enabled him to form an impartial judgment: and he seems, in the following extract from one of his communications, though with pain, to fix the greater portion of the blame of Aggression on the Natives:—

It is not easy for me to give a decisive answer to your inquiries as to the true origin of the Caffre War, and the probable duration of the peace concluded in September last. Though I am a zealous advocate for the Tambookies and Caffres, I cannot but ascribe the chief part of the blame to them. The Colonists on the border-line have, doubtless, been guilty of frequent provocations, which have contributed to the rupture; but these are not to be compared with the numerous thefts and rapines committed by the Caffres, for which no redress could ever be obtained from them. It is the prime maxim of a Caffre to steal when and where he can; and if he is pursued and deprived of his prey, this alone is sufficient to enkindle a deadly hatred in his breast. Rarely does it happen that hostilities commence with the Colonists. The last war was by no means a hasty outburst, for I had heard of the design three years before; and the only cause which I can assign for it, is the irreconcilable enmity which the Caffres cherish against our Government for repressing their depredations. Now that so many Stations have been established in Caffraria, and so many English reside among them, things will, I trust, go better. I should not, however, be surprised if many of the Caffres find the restraint unpleasant, and move beyond the Kei.

It was to be expected, under such circumstances, that the conduct of the Missionaries and Representatives of the Societies labouring in these parts should be brought under discussion. In forming a judgment of the opinions and proceedings of men of undoubted piety and zeal under such trying circumstances, the utmost candour and a thorough knowledge of

the case are absolutely necessary to sound conclusions. We shall not now enter into any particulars on the subject; praying that God, of His infinite mercy, would conciliate to one another the minds of all His Faithful Servants; and disappoint that Malicious Enemy, who will strive, by disuniting them, to weaken their attacks on his own kingdom.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

The sum of 30*l.* has been remitted home: 150 English Bibles and 500 Testaments, with 170 Dutch Bibles and 510 Testaments, have been sent out; and 1000 Dutch Testaments for the Emancipated Slaves, who chiefly read the Scriptures in that language, and for whom a former grant of English Testaments was found to be unsuited—P. 31; and see, pp. 275, 276, some details relative to the Translations in progress in the South-African Languages.

The Grahamstown Auxilliary states—

The War, in which we have been involved, has created a special demand for copies of the Scriptures among the frontier farmers; for few of those who were driven from their homes by the enemy were able to save their household property, and most have to deplore the loss of their Family Bibles: from this lamentable circumstance, the Dutch portion of the community are suffering the greatest destitution of the Scriptures.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

The issues of the year were 95 Bibles and Testaments, 104 Prayer Books, and 885 Books and Tracts; with a circulation of 2300 Books from the Gratuitous Lending Library, and the sale of 650 copies of various Works from the Society's Supplemental Catalogue. The District Committee remark—

All these volumes have been prepared with the express design of giving a religious tendency to those subjects which constitute the studies of the young, or which tend to captivate the attention and inform the understanding of the more-advanced reader: and when it is considered how widely the appetite for general reading is now daily becoming extended, it will be readily understood that such writings form no unimportant auxiliaries in the diffusion of Christian Knowledge and right principles. On this ground, many venture to think, that the larger and the more varied is the Supplemental Catalogue of the Society, out of which alone, in conjunction with its own publications, the Lending Libraries are formed, the more effectually will these Libraries be enabled to serve as a counterfoil to the adversaries of Religion.

The Sunday Schools at the Cape contain 203 children; of whom 76 are whites, 87 free-coloured, and 40 apprentices: 98 of them are boys, and 105 girls. All the Sunday Schools, in connexion with the Society in other parts of the Colony, "shew symptoms of undiminished, or rather of increasing prosperity." The Board has made grants of Books to the amount of 80*l.*

#### RELIGIOUS-TRACT SOCIETY.

The sale of the Society's Books has produced more than 100*l.* in the year: supplies have been sent, amounting to 189*l.*; with grants of 48 reams of paper and 125,000 Dutch and English Tracts and Children's Books. Grants have also been made to a "Popular Library" established at Cape Town, and Libraries and Tracts have been sent to various Mission Stations. The Tracts have been received, in most of the Stations to which they have been sent, with the greatest avidity; and the Libraries have been highly acceptable to the Labourers. The "South-African Tract and Book Society" has caused seven Tracts to be translated and printed in Dutch, and Nine Original Tracts to be prepared: 1000 copies of the Pilgrim's Progress have been printed in Dutch, and more than 20,000 Tracts have been issued—P. 31.

The Brethren at Gnadenthal thus speak of the Society's Libraries which were presented to them:—

In no respect, perhaps, do Missionaries more feel the deprivation of privileges, than in regard to their rising families. Surrounded by so much that is evil, and often having for their only associates such as are calculated to debase if not to corrupt their minds, they stand in peculiar need of something to elevate and enlarge their thinking powers, and preserve them from sinking to the level of those who are around them. And what can be so suitable for the accomplishment of so desirable an object, as the perusal of books, such as those now sent to us? We cannot, therefore, but be thankful to the

Author of all good, that the Committee of the Religious-Tract Society, in *devising liberal things*, should have been led to provide so seasonably for the instruction and the benefit of the families of those who are employed in different parts of the Heathen World.

Dr. Philip bears a strong testimony to the good effects of the Society's Publications:—

Formerly every thing was desired but Books, and Good Books least of all; but your little works, distributed among our Sabbath Schools, have carried a taste for reading into many families, where books were not before in demand.

It is quite a feast to me, at the close of our Sabbath School, to see the children exchanging the books, which they had been occupied in reading during the preceding week, for others, which are to employ them till the next Sabbath. The pleasure with which they look at the book-case, when its folding-doors are thrown open—the patience with which they wait their turns—and the joy and triumph with which the new publications are received and carried off, present one of the most gratifying spectacles which the mind can contemplate.

A taste for reading has been long so common in England, that you have ceased to appreciate its value. When you point a fellow-traveller to a beautiful field, as you pass along one of your fine roads, the pleasure which he feels in looking at it is, in its amount, as that fine field exceeds other fine

fields around him; but if you could direct his attention to such a field, in the midst of an African Desert, the difference in the intensity of his emotions, in such a case, may give you some conception of the different feelings with which we regard things, in themselves similar, in places so different as England and Africa.

We have lately established in Cape Town a Popular Library for the poor. Each of our readers comes on Monday Evening; and he pays a penny and takes a book, which he returns in exchange for another the next Monday. We have seldom less than 200 who come in this way for books every Monday; and a great portion of our readers are young people, who have been taught at our Sabbath Schools, and who first imbibed a taste for reading by the publications of your Society. We held our First Anniversary Meeting a few weeks ago; and we had Sir John Herschel in the chair, with our youthful readers in a gallery; and I never saw our great philosopher more delighted than he was on that occasion.

#### BRITISH AND FOREIGN SCHOOL SOCIETY.

A New School has been opened at Cape Town, as a training establishment for Female Teachers. The Ladies' Benevolent Society wishing to be supplied with a competent Superintendent, Miss Buzacott sailed for the Cape in October 1835—P. 120.

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

#### UNITED BRETHREN.

See, at p. 239 of our last Volume, a Summary View of the Mission in 1834—at p. 302, a general statement by Br. Hallbeck—and, at pp. 363—365, a Retrospect, by the Elders' Conference, of the First Century of the Mission.

Some changes have taken place among the Labourers. Br. and Sr. De Fries arrived at Cape Town in August 1835, and Br. and Sr. Lees in the following month. Br. Hallbeck, who has long acted with great wisdom and kindness, as Superintendent of the Brethren's Missions, left Gnadenthal in the early part of February, on a visit to Europe, in order to attend the General Synod of the Church at Herrnhut: he arrived in London in the middle of April, and proceeded to Herrnhut: having been consecrated there a Bishop of the Brethren's Church, he arrived in England on the 7th of December; and is about to return to the scene of his former successful labours, accompanied by two new Missionaries, the Brn. Chr. Adolph Küster

#### HOTTENTOTS.

and Chr. Frederick Franke. Br. Teutsch removed from Elim to Gnadenthal, in the beginning of October 1835, in order to be ready to act as Superintendent on Br. Hallbeck's departure and during his absence.

*Groenakloof*: 40 miles N of Cape Town: 680 inhabitants—1808—Brn. Lemmertz, Lehman, De Fries—Br. Clemens has fallen asleep in Christ, after long service in South Africa. Br. Meyer has removed to Elim. Br. De Fries arrived at the Cape in August 1835—Communicants, 222: Baptized; adults, 73, children, 236: Unbaptized, 147—Scholars, 200—Pp. 32, 302.

The speaking to our people, preparatory to the Jubilee, which fell to the lot of myself and my wife, impressed us with the pleasing conviction, that few or none were destitute of a desire to become the property of Jesus, and to live to Him in this world: we would fain cherish the hope, that all of them, even the most backward, may yet become a part of the reward for His soul's agony. The

*United Brethren—*

speaking with our Communicants was particularly encouraging, and the work of the Holy Spirit in their hearts was plainly perceptible.

[*Br. Lemmert: Feb. 1836.*]

The Passion Week and Easter were days of real blessing from the Lord; and it was evident that the History of Jesus's Sufferings and Death still approves itself the power of God unto salvation. All the meetings at this season were numerous attended by devout hearers.

[*The Same: April.*]

Br. Lemmert states, that the Government were about to give an allotment of land to the Hottentots, about ten miles north-west of Groenekloof; and that the Civil Commissioner had requested them to visit the new place weekly or monthly. The Commissioner had also offered a clever Hottentot from their congregation the appointment of Overseer there; which he had accepted, on condition that his Teachers also visited the place. It is said that the location is large enough for 400 Hottentots to settle on it. The Government seem disposed to entrust the spiritual care of them to the Mission.

*Gnadenthal*: 130 miles E by N of Cape Town: 1406 inhabitants—1736; renewed, 1792—Brn. Teutsch, Stein, Nauhaus, Sonderman, Schopman, Brauer—Communicants, 627: Baptized; adults 219, children 390: Unbaptized, 147—Scholars, 380—Pp. 32—34.

The course of the Mission will be shewn by the following extracts from Br. Hallbeck's communications:—

It is a matter of astonishment and gratification to us all, that, notwithstanding the absence of so many of our people in Caffraria, an equal if not a greater quantity of corn has been sown on our land this season, than for many years past; and not less so, that, at the last celebration of the Lord's Supper, on the 1st of August, which was a day of great blessing to the whole congregation, the church was so crowded with Communicants, that one might have supposed none had been absent from home.

The new school-building has been solemnly opened: 323 children assembled, besides the Missionaries, and a considerable number of adult members of our Hottentot Congregation. The occasion was one of sweet and sacred enjoyment, on which our Saviour's *Peace be unto you* cheered our hearts. Including the Assistants, there are eleven individuals engaged in the instruction of the rising generation.

Some of our Young Females have of late forfeited their privileges in our Church, by forming irregular connexions, or becoming the victims of vile seducers; of whom, unhappily, there is no lack, even in this comparatively-desert land. Though we are far

from excusing sin, we cannot but pity the poor females; considering the many obstacles in the way of regular marriages, presented by the customs and mode of life prevailing in this Colony. With this exception, the state of our congregation is encouraging.

[*July 11, 1835.*]

Nothing has occurred of late to interrupt our usual quiet course. Two elderly persons lately departed in peace to our Saviour; of whom one, Adam Vertyn, had been confined to his bed for eight years, and, during all that period, exhibited a degree of patience and submission to the will of his Lord which was truly astonishing: nor was he less remarkable for a keen sense of his own unworthiness, and a fervent love to our Saviour. Whenever, therefore, I felt myself in want of encouragement, I always used to visit him, and his conversation was sure to cheer me.

[*Sept. 1835.*]

Br. and Sr. Schopman conversed with the different classes of our congregation, with much pleasure and edification. Br. Schopman has at present eight youths under separate instruction, in order to prepare them for being assistants in our schools, which are as well attended as ever. Br. Teutsch will in future have the charge of the Infant School, with the assistant Ezekiel Pfeiffer; who continues steady, and appears never more happy than when he is surrounded with his 145 pupils.

[*Oct. 1835.*]

Br. Teutsch adds, on the 26th of April of last year—

Every thing goes on here in its usual peaceful course: though we perceive with pain, that here, also, tares grow up among the wheat; and we remind both classes constantly of the great day of harvest.

The long detention of part of the Gnadenthal Hottentots on military service in the Caffre War was distressing to their families. The good conduct of the men was, however, a ground of much thankfulness to God. Br. Hallbeck writes on this subject, in July 1835—

We are somewhat comforted, by knowing that the campaign has hitherto proved, not only not hurtful to the spiritual welfare of our people, but useful both to themselves and many of their companions, who, with delight and surprise, witnessed their Christian Conduct. Thus the farmers were edified by the meetings for reading and singing which they held; and their Captain writes me word, that his Company, consisting chiefly of people from Gnadenthal, has been pointed out to the whole regiment, as a model of obedience and good behaviour.

Upward of 40 of the men had returned to Gnadenthal: in reference to some of them, he adds—

My wife and I have lately spoken with the several classes who are not yet Communicants, with great pleasure; none giving us



more satisfaction than those lately returned from Caffraria.

At the date of the last accounts, in June, there were still 72 men kept on duty.

Br. Hallbeck speaks with just exultation on the improvement in the civil condition of the Hottentots :—

Our masons have returned from Ellim : having completed the church, which now only requires the finishing-hand of the carpenters : these, too, are Hottentots of Gnadenthal, who have learnt their trade under the Brn. Leitner and Sonderman : and thus we have the gratification of seeing one of the finest buildings in these parts erected by those very Hottentots whose forefathers, if not their fathers and mothers, lived in habitations rather inferior to those of the brute beaver. Surely it can now no more be asserted, that they are incapable of improvement, and have made no advances, when such monuments testify the contrary !

The Brethren enter heartily into the objects and plans of Temperance Societies. Mr. Hallbeck writes—

Among the publications brought us by Br. de Fries was a parcel from the British Temperance Society, and a Letter from the Secretary ; which were extremely welcome, for I feel more and more interested in that promising cause. I mentioned, in my last Letters, that the use of spirits had been altogether abolished at Gnadenthal and Ellim, and other measures adopted to promote sobriety among the people around us ; and I am happy to be able to add, that our example has been followed at all our Stations. In the order for next year's supplies, the article BRANDY was altogether omitted ; and the reason stated to the Civil Commissioner, whose duty it is to provide these things.

The benefit of Lending Libraries at Mission Stations has been already noticed. Mr. Hallbeck, in writing to the Religious-Tract Society, states a circumstance which renders the possession of such Libraries in the Brethren's chief settlements in South Africa particularly desirable :—

Many of the Missionary Settlements in this country are frequently visited by English Gentlemen ; and some of them are the usual places for rest and refreshment to most travellers through the Colony. To such individuals, who have frequently spent months on their journeys without seeing a printed leaf, it is no ordinary treat to have an opportunity of perusing some useful work ; and one of the first things which they usually request, is something to read. We have, therefore, for some time, fitted up a separate room for a Library ; and have endeavoured to collect a few useful works, for the purpose of meeting the wishes of such visitors ;—being fully convinced, that, under their peculiar circumstances, good books are particularly calculated to make a deep impression on the mind ; and that many an author, who in another

situation would never be perused, because he may happen to expose their errors and reprove their sins, will here obtain a hearing. In this room we have now placed the books presented by your Committee ; which, besides the advantage to our own Mission Family, will thus, without a doubt, prove useful to many a casual visitor, and arrest the attention of numbers who would otherwise never have condescended to listen to their advice.

In June, the Schools were very prosperous. In order to become better acquainted with the domestic habits of the people, the Missionaries had divided the Settlement into seven districts ; each of the six Missionaries and his Wife taking charge of one ; and the Widow Sister Kohrhammer, who is still well and cheerful, caring for the seventh. The design is, to visit every family once a week, and to exchange circuits monthly.

*Hemel-en-Aarde* : a Hospital, supported by Government, for the relief of Lepers ; about 12 miles from Caledon, and near the sea : 89 inhabitants—1823—Br. F. C. Tietze—Communicants, 25 : Baptized ; adults 12, children 4 : Unbaptized, 37—P. 34 ; and see, at p. 42, *Obituary Notices of Four Lepers*.

Last week I paid my first visit, since Br. Hallbeck's departure, at *Hemel-en-Aarde*. Among the poor sufferers in that lazaret-house, there are many dear souls, who rejoice in the Lord their God, and the assurance of a better world ; and, relying on their Saviour's merits, watch their diseased tabernacles falling in pieces, in the hope of being the sooner with Him in glory ! Br. Tietze is yet an invalid, though able to attend to all his duties. Sr. Tietze is well, but very deaf. It makes one shudder to visit the patients in their dwellings, such pitiable objects do they present, and so offensive is the effluvia ; yet, when you enter into conversation with them on the concerns of their souls, and find these poor cripples full of faith and joyful confidence in the Saviour's merits, it makes you feel ashamed of your fastidiousness.

[*Br. Teutoob* : Mar. 4, 1836.

I spent the Passion Week and Easter at *Hemel-en-Aarde*. One gable of the church there having given way, it was found necessary to unroof it ; and all the meetings in the Passion Week were held in the church thus open to the sky, which, as the weather was fine, was by no means unpleasant. The rain on the Saturday had drenched the building, but it cleared up the next day ; so that we could pray the Easter Litany in the Burial Ground. The patients make a point of being present on this occasion ; and I was astonished to see some of them, who had crept hither to be in readiness, before the meeting had begun in the church. At ten o'clock I preached, and could with a warm heart, proclaim, to these poor outcasts, that their Redeemer liveth. [The Same : April 20.

*United Brethren—*

*Elim*: about 60 miles from Gnadenthal, and near Cape Aiguilla: with an Out-station at *Houtkloof*, nearly half-way to Gnadenthal: 382 inhabitants—1824—Brn. Luttring, Meyer. Br. Teutsch has removed, as before stated, to Gnadenthal. Br. Meyer came hither from Groenekloof, in October 1835—Communicants, 66: Baptized; adults 24, children 64: Unbaptized, 77—Scholars, 118—P. 34.

The number of those who flock to hear, increases; and such is the concourse of hearers at our Public Worship, both Christians and Heathens, that our little hall is quite overflowing. From this inconvenience we shall soon be relieved, as our new and spacious Church is rapidly advancing toward completion: it is a handsome building, and will be a real ornament to our Settlement.

[*Br. Teutsch: July 1835.*

The New Church was opened, with great solemnity, on the 18th of October following.

It is delightful to see the eagerness and despatch with which our Hottentots run up their buildings: sixteen houses, begun but a short time ago, are already so far advanced, that they will probably be occupied before our winter sets in. A large plot of land has been cultivated by our inhabitants, and converted into fruitful gardens: another considerable piece of ground has been made arable, and most of our people have this year already seen their labours richly rewarded, having gathered in a tolerable harvest. The Hottentots become more and more sensible that it is better for them to cultivate their fields and gardens, than to depend on hunting and fishing alone: we are glad to assist them as far as we can, especially by supplying them with garden-seeds. Nor do we rejoice less over their internal progress; for we can clearly perceive that the Spirit of God works powerfully on their hearts, and many incidents convince us that they grow not only in knowledge but in grace.

[*Br. Luttring: Mar. 1836.*

*Enon*: on the White River, near Algoa Bay: 439 inhabitants—1818—Brn. Genth, Halter, Stoltz. Br. and Sr. Stoltz arrived from Gnadenthal, Sept. 1, 1835; having been detained there seven months on account of the Caffre War—Communicants, 134: Baptized; adults 88, children 130:—Unbaptized, 93—Scholars, 120—Pp. 34, 35.

The Congregation had all returned, by the middle of May 1835, from Uitenhage; whither most of them had retired during the Caffre War. Br. Genth thus notices their return:—

We found the Settlement uninjured by the Caffres; and rejoiced to learn that the 34 Hottentots, who had been left as a guard,

had been enabled to discharge their trust, without the shedding of a drop of blood. Our cattle and other effects had been removed, previous to our departure. What we have chiefly to regret, besides the dispersion of our congregation, during a period of nearly three months, is the considerable expense which has been brought upon our Mission Fund. Nor can we forget the severe loss which we have sustained, by the murder of our dear friend and brother, C. Matthews, of Zuurberg, the only neighbour, like-minded with ourselves, with whom we were acquainted: the spiritual refreshment which we derived from his frequent visits to us, and ours to him, is now at an end, and we feel the deprivation keenly.

The account of Mr. Matthews's death, mentioned at p. 34 of the last Survey as to be printed in that Number, was inadvertently lost sight of.

The following series of extracts from the Journal of the Settlement will shew both the spiritual and temporal condition of the people:—

*July 4, 1835*—The day before yesterday we spoke individually with our congregations. In general, our people express themselves humbled on account of their sinfulness, and petition for admission to the Lord's Supper; but we wish to see further proofs of their dying more and more unto sin, and living in love and faith to the Saviour. The young unmarried persons are, alas! not in a very pleasing way: the Young Men are generally too indifferent about their spiritual welfare, and shew little desire to be united to the congregation, or to become useful members of society: the Young Women frequently go into service at Uitenhage; where, amidst many temptations from without, the warning voice, *Flee youthful lusts!* is imperceptibly drowned.

Fine weather, pure air, and a clear sky—every thing combines, in this healthy climate, for the enjoyment of man. But there is a scarcity of water: the stony and wooded hills around Enon have no springs or wells; and so, with some of the best land in the world, the inhabitants can turn it to little account.

*July 11*—In externals, we continue to struggle with many difficulties: our people have still not unfrequently to suffer from want of food, the effect of unfavourable seasons and deficiency of employment. About ten inhabitants of the place possess oxen and waggons, and these obtain a comfortable livelihood: others, who have cattle of their own, can also maintain themselves and their families; but those who have none are very poorly off.

We have still to complain of a want of spiritual life among the souls committed to our care: yet, what can we do, but continue to teach and exhort, to watch and to pray; and to wait for the time of refreshing, which our gracious Lord, we trust, has in store also for the inhabitants of this place?

*Aug. 22*—Our people cause us much annoyance, by hewing the timber which is still

fit for building, sawing boards and rafters, and taking them away for sale. These woods have always been considered an appropriation on the part of Government to supply the Mission and the inhabitants with necessary timber for building, but not for sale. Their stubbornness and ingratitude give us much pain.

Sept. 28, 1835—There was a heavy thunder-storm last night: the rain fell in torrents, and penetrated into every dwelling. With surprise and thankfulness to God, we saw the Witte Revier flowing again, which has not been the case for three years.

Nov. 20—After several days' gentle rain, the Witte Revier came down with great rapidity last night, and tore away one of our gardens, which had been made with great labour. The plants and vegetables had appeared very promising: now it is suddenly turned into a stony waste, as before.

Dec. 31—Through another year of distress and danger, the Lord has helped us—His name be praised! A year has passed since the Caffres penetrated into the eastern parts of the Colony, with murders and burnings; and we continue to hear fresh reports of their inroads, of the rising of the farmers, and the discontent of the Hottentots. We depend on the Lord of Hosts, who will protect His people. On the first day of this year, we had been forced to fly to Uitenhage—on the 20th of May we returned, and found our village and its inhabitants graciously preserved.

#### TAMBOOKIES.

*Shiloh*: on the Klipplaat River: in 27° E Long. and 31° 30' S Lat.: 478 inhabitants—Brn. Fritsch, Hoffman, Bonatz. Br. Bonatz was married, in January of last year, at Uitenhage, to Sr. Pauline Müller, who had lately arrived from Europe, having been affianced to him—Communicants, 30: Baptized; adults, 12, children, 32: Unbaptized, 421—Scholars, 110—Pp. 35, 36.

The Settlement was mercifully preserved from all molestation, during the calamitous period of the Caffre War. On this subject, Br. Bonatz thus writes, in September 1835—

The nine months, which have elapsed since the commencement of the War, have been marked by a continued series of blessings and preservations. While our fellow-labourers, the Missionaries in Caffraria, to the south and south-east of us, were obliged to take refuge in the Colony, leaving their property behind them—while the whole district around us swarmed with hordes of plunderers, who often encamped with their booty, at no great distance from the Settlement—and while, for days and nights together, we had to keep our minds in a state of preparation for the worst that could befall us; so mercifully did the Lord deal with us, that not an individual belonging to our family or congregation sustained the least bodily in-

Jan. 1837.

jury. It was indeed a season which taught us how to pray.

Is the question asked, What induced us to remain exposed to so much danger, and not to take refuge within the colonial frontier? We were naturally reluctant to leave the scene of our pleasant labours—the gardens which we had planted, and the houses which we had reared: nevertheless, this was not, I trust, the prevailing consideration with us. For myself, I can truly declare, that I was much more powerfully affected by the tears of our Tambookies, both baptized and unbaptized—their evident alarm and distress—their passionate exclamations, "What will become of us, if our Teachers forsake us!"—and, though last, not least, by the sobs of the children in my little school. These were the arguments which induced us to linger on the banks of the Klipplaat, till the arrival in our neighbourhood of a commando of burghers afforded us some degree of protection.

The following are a few of the expressions which fell from our Tambookies, during this period of anxiety; when, having packed up and concealed our moveable effects, we stood in readiness to depart at the shortest notice:—"We can neither eat nor sleep for fear and distress"—"The Indian-corn cleaves to our throats"—"It is of no use any longer to drive the birds away from our corn-fields: we shall never reap what we have sowed"—"If you go, we will follow your waggons; and if we are shot by the Caffres, it shall be at your side. If you go on board a ship, we will go with you." The children offered to be servants to myself and the Sisters. We asked what they would do for us: they replied, "We will fetch wood and water—cook and wash for you: we will do any thing, if you will only keep us school and give us food."

In December, he adds—

As to the progress of the work of God in this place, I have not much of a cheering nature to report. On the 4th of October, two Hottentots were baptized, and two Tambookie Women. The great mass of the Tambookies still love darkness rather than light: they say that we bewitch the people, by infusing magic herbs into the baptismal water, and that baptized children will pine away and die before they come to maturity. Our school children continue to give me pleasure by their diligence; yet, as the population of *Shiloh* continues to be as unsettled and fluctuating as ever, they likewise are perpetually changing. Truly we have continual need to lay to heart the words of exhortation and of promise—*Be not weary in well-doing; for in due season ye shall reap, if ye faint not.*

Since the Treaty with the Caffres, we are included in the New Colony, denominated the Province of Queen Adelaide. Lieut.-Col. Somerset was here, October 22d, with 400 men; and Mapasa gave in his submission to the British Government with great good-will, and promised allegiance to the King of England and the laws.

An unpleasant occurrence took place the other day, in our immediate neighbourhood.

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*United Brethren—*

A company of Fingoes, passing by, were attacked by the Tambookies, who plundered them of all their property. Hearing of what had happened, I hastened to the spot with a number of our Hottentots; and succeeded, though not without much trouble and a long and earnest discussion with the obstinate Tambookies, in procuring the restoration of the stolen property. At first they seemed very much embittered against me for my interference, but afterward came and thanked me; saying to one another, "If this little Englishman had not come among us, much blood must have flowed to-day."

He adds, on another occasion—

I lately received a very welcome present, from the Rev. Mr. Boyce, Wesleyan Missionary: it consisted of a Grammar of the Caffre Language, a translation of St. Luke's Gospel, and several school-books: for this friendly gift, my best thanks are due.

In my school, I had not long ago nine children, who could read well: of this number, five have left us, to my great sorrow.

SUMMARY—The people now under the care of the Brethren, as enumerated at the different Stations, will be found to amount to 3308; and to consist of 1102 Communicants—428 Baptized Adults—856 Baptized Children—922 Unbaptized. There are, among these, 928 School Children.

From the beginning of the Mission to the end of 1835, there were 2475 Adults and 2486 Children baptized, 619 New People received into the Congregations, and 1962 were admitted to the Holy Communion: of these four classes—Baptized Adults, Baptized Children, New People, and Communicants—the Returns from each Settlement are, respectively, as follows: *Groenekloof*, 425, 518, 92, 392 — *Gnadenthal*, 1450, 1519, 456, 1219—*Hemel-en-Aarde*, 190, 27, 3, 74 — *Elim*, 121, 121, 11, 79—*Enon*, 255, 267, 50, 180—*Shiloh*, 34, 34, 7, 18. It is stated in the "Periodical Accounts," that

From the beginning of the South-Africa Mission, 36 European Brethren and 36 Sisters (including Br. G. Schmidt and Br. and Sr. Lees) have been engaged in its service: of whom, up to the 31st December 1835, 15 had departed this life in Africa, 13 returned to Europe, and 44 were still in activity. Of those who had returned to Europe, 8 were still alive.

## LONDON MISSIONARY SOCIETY.

Dr. Philip arrived in London on the 14th of May; and was accompanied by Mr. James Read, and Andries Stoffles, a Hottentot of the Kat-River Settlement, and by Jan Tzatzoe, a Caffre Chief, and Teacher at the Buffalo River. The chief object of this visit was to give evidence before the Aborigines Committee of the House of Commons. The Rev. James Read, of the Kat-River Settlement, arrived a month after his son, on the 14th of June. At a meeting of the Society, held on the 10th of August, the Hottentot and Caffre, with the younger Mr. Read and Dr. Philip, entered largely into the affairs of the Mission—Pp. 342, 391, 438.

In October, Mr. James Read and Mr. Edward Williams were appointed Missionaries to South Africa; and sailed, with Andries Stoffles, on the 7th of November,

The number of children under instruction is very variable: it seldom reaches fifty. Remember us in your prayers.

Mr. Bonatz writes, in April, that at their last speaking with the people, the Tambookies manifested, generally, great indifference to spiritual concerns: having milk and maize in abundance, they could not see that they required any thing further. The baptized universally gave them much pleasure.

The British Authority has been found very salutary, in keeping the Tambookies in order. No white man is to possess a foot of land in the New Province. Mapasa has been confirmed as the sole proprietor and lord of the territory, under the protection and controul of the British Government. On the 12th of July, Captain Rabe arrived at Shiloh; where he is to act as Resident Agent of Government, for all the Tambookie Tribes.

for the Cape. Mr. James Read, having been born in the Colony, felt, as did Andries Stoffles, an injurious effect from our climate on his health—P. 570.

An honourable testimony to the state of the Missions appears at p. 241 of our last Volume; and, at p. 506, to the good Conduct of Christian Hottentots on Military Service.

*Cape Town*: inhabitants, in 1831-2, were 6410 males and 6349 females, Free; and 2921 males and 2906 females, Slaves, but since emancipated—On Mr. Williams's arrival, he will enter on the duties of this Station; which were discharged, after the departure of Dr. Philip, by the Rev. J. J. Freeman, until he himself left for England—Pp. 36, 570.

## HOTTEHOTTS.

*Bosjesveld*: 40 miles N. of Cape Town; inhab. 300, colonists and free blacks—

1834—Cornelius Kramer—No Report—P. 36.

*Paarl*: 35 miles NE of Cape Town: inhab. more than 500; consisting of Emancipated, Free Blacks, and Colonists—1819—W. Elliott—Public Worship is well attended: there is a large congregation of Free Blacks in the afternoon; which class of the people has manifested uniform attachment to the Society and its Missionaries. A number of Mahomedans regularly attend the Means of Grace: light begins to dawn on some of them. The Communicants, 33 in number, maintain a consistent course—Scholars: male, 134; female, 137: many of these are adult apprentices—The Colonists chiefly support the Mission—P. 36.

During the past year, six persons have been added to the Mission Church, two males and four females. One of the men had been many years a Mahomedan; and seems to have been won by the holy and judicious conversation and example of his wife, who became a member of the Church in 1834: he promises to be a valuable acquisition to the little flock.

One female has died full of faith, and exhorting all around her to take refuge in Him whom she had found an all-sufficient Saviour: she was an interesting Young Slave; and, for a considerable time, had manifested piety of no ordinary standard. In her last illness, numbers visited her, and were edified by the exhibition which she personally afforded of the transforming power of Religion.

[*Mr. Elliott.*]

*Tulbagh*: 75 miles NE of Cape Town—Arie Vos. Mr. Zahn, of the Rhenish Society, has continued his assistance to Mr. Vos; attending chiefly to the vicinity: he preached 198 times in the year: he was, however, about to remove, the Rhenish Society having occasion for his services elsewhere. Both Labourers are chiefly supported by a Local Society—Public Worship at the Station is attended by between 200 and 300 persons: many manifest concern for the salvation of their souls—Scholars: Infant, 41; Evening, 50; Sunday, 29: the Infant School is increasingly interesting—P. 36.

*Caledon*: 120 miles E of Cape Town: 783 Hottentots connected with the Station, at the last Return—1811; renewed, 1827—Henry Helm; Dan. J. Helm, As.—The services of many of the people having been required in the Caffre War, cultivation has been much retarded—Scholars: Infant, 70; Day, 129; Sewing, 22; Sunday, reduced by the call to military service—P. 36.

Those who remain at the Station are diligent in their attendance on the Means of Grace; but regret the absence of so many of their brethren from their usual places in the Chapel and Schools. A few of the people live among the neighbouring farmers, as servants and labourers, and therefore cannot always avail themselves of the Public Services and other provisions made for their improvement. But, notwithstanding the obstacles that exist, the work is advancing with power. Four individuals have been baptized; one is still a candidate for that ordinance: seven others are earnest in their inquiries: four have been received into church fellowship: one of the members has died in the faith; and the several members of the Church continue to walk worthy of their Christian Profession.

Temperance Institutions follow in the train of Christianity; and the Society at Caledon now includes 177 members. Some occasional exceptions have occurred; but the members generally remain faithful to the rule of abstinence. [*Report.*]

*Pacaltsdorp*: 245 miles E of Cape Town: 1242 Hottentots connected, at the last Return, with the Station—1814—W. Anderson; T. S. Hood, As.—The Public Services are regularly and numerously attended, especially on Sundays, when they consist of a Prayer Meeting early in the morning, and preaching in the forenoon, afternoon, and evening. There are eight persons to whom Mr. Anderson especially refers, as affording evidence of real conversion. Mr. Hood performs Sabbath Service in the prison at George Town: his report is encouraging: he also visits the lepers, who listen to the Word of Life with gladness—Scholars: Infant, 80; Day, 94 in average attendance; Sewing, 30; Sunday, 94 adults and 82 children. Good progress is making—P. 36.

Although, during the past year, the people have been exercised with many trials and discouragements, chiefly occasioned by the Caffre War, and by severe and continued drought at the commencement of the season and heavy rains at its close, yet the work of God has steadily advanced.

The Temperance Society is prosperous, and has produced extensive reformation in the depraved habits of those who had been addicted to drunkenness. There are now 128 members. [*Report.*]

*Hankey*: near the Chamtoos River: inhabitants, 665—1825—John Melville; W. Kelly, As.—Sunday Cong., 150 to 300; Week-day, 70 to 100—Communicants 67—Baptized, 2: candidates, 6—Scholars: Infant, 50 to 80; Day, 80 in average attendance; Sunday, 90 adults and 70 children. Education is making satisfactory progress.

*London Missionary Society.*

Public Instruction is given every day in the week; and there are not less than five Services, including Schools, on the Lord's Day. On each Wednesday Afternoon, a catechetical meeting is held for the Candidates for Baptism, and such of the members of the church as desire to attend. There are at present eight candidates for church membership, among whom are two of the principal men of the place: they had long gone astray, and for a considerable period their conduct proved very injurious to the Mission. Their return to God has excited much joy and wonder; and their zeal, in exhorting others to repent, I trust will do much good.

[*Mr. Melvill.*

As many Hottentots reside at places not very remote from the Station, yet at too great a distance to admit of their attending the Means of Grace, Mr. Melvill considers it exceedingly desirable that some itinerant system should be established, for the purpose of bringing this destitute portion of our African Fellow-subjects under the sound of the Gospel.

The effects of the Caffre War have been severely felt at this Station, in both its secular and religious interests. Eighty of the male inhabitants were required to join the colonial forces. In other respects, this was a season of adversity to the inhabitants, especially to the wives and children of those men who had been summoned to perform military service.

[*Report.*

*Bethelsdorp*: 450 miles E of Cape Town: 1200 Hottentots, at the last Return, connected with the Station—1802—James Kitchingman, Theophilus Atkinson—Sunday Cong., 400; Week-day, 150—P. 37.

Since the commencement of the Caffre War, the secular improvement of the Institution has made no advance, though its spiritual concerns have not been equally affected.

The progress of education is also very encouraging. The Day School has been diminished in numbers; but, in all other respects, affords much satisfaction. In the Infant School there is an increased attendance: it averages about 112; and a remarkable improvement is visible. The Sewing School continues to improve.

The Temperance Society not only maintains the favourable position which it occupied when last under notice, but is receiving daily augmentation to the number of its members.

[*Report.*

We have been favoured, through Sir Andrew Agnew, with the following account of a visit to the Schools at Bethelsdorp, lately paid by a Naval Officer on the Cape Station:—

When at Algoa Bay, I had an opportunity of visiting the London Missionary Establishment at Bethelsdorp. It is about 13 miles from Algoa Bay: and though the ground in the neighbourhood is very barren, yet, on the whole, the situation is good; being so

near the Bay on one side where there is a good deal of trade, and but three miles from a pretty considerable town (Uitenhage) on the other: it is, also, within a day's journey of a timber forest.

I was much grieved that I was too late for Church on Sunday. Our Assistant Surgeon and Schoolmaster were there; and told me that there were upward of 400 present, all Hottentots, and very attentive; and that the singing was most beautiful. In the afternoon, however, I visited the Adult and Infant Schools.

In the Adult School, there were 170 present: one of them, an old Hottentot of 85 years, was at his Alphabet; and many of them were 40, 50, and 60 years of age: more than half could read the Testament, and about a third were reading the Bible: I went into the school-room before the school commenced: a most respectable well-dressed Hottentot came and seated himself in an arm-chair in the middle of the room: after having distributed the books for the different classes to the Hottentot Monitors, he rang a bell for silence, and began a hymn with a beautiful voice, in which he was joined by all present: the singing I thought quite affecting. In the Infant School, 86 attended: they were from three to six years of age. There was also a Sunday School, in which 37 boys and girls attended.

There are about 4000 names on the books at Bethelsdorp; but not more than 400 families live in the neighbourhood. The labourers at Algoa Bay come chiefly from this place, and get 1s. 6d. a day. A party are always employed in the forest, cutting timber, which is sold in the neighbourhood. When I visited the Station, there were 270 men in the Commando against the Caffres: on all hands, they have borne the highest character: always at night, when they halt, before going to sleep, they sing a hymn together. The Hottentots are all fond of music. The greater number, however, of those who are on the books of the Establishment are servants among the farmers, up and down the Colony: many of these have not been at the Station for years; but are most anxious to have their names kept on the books, as this goes for character.

*Port Elisabeth*: Out-station to Bethelsdorp: 1100 inhab.—Adam Robson—There are four Services on Sundays, and four on Week-day Evenings; some in Dutch and others in English: attendance on Sunday Dutch Service, 150 to 160; on Week-days, 60 to 80: the attendance on the English Services, which had suffered serious diminution in consequence of the War, was fast recovering—Communicants, 15 Europeans and 16 Natives—Baptized: 11 Natives and 4 Europeans; candidates, 9, who seem to have undergone an entire renewing of heart and mind—Scholars: Day, 85 in average attendance: Sunday, 120 to 140—P. 37.

Notwithstanding the unfavourable effects of the alarm and confusion occasioned in the town and neighbourhood of Port Elizabeth by the irruption of the Caffres, the Cause of Christ has steadily advanced; and Mr. Robson has received, generally, much encouragement in his arduous labours among the Hottentots.

The Temperance Society proceeds with vigour and effect. The principles which it inculcates are gaining their proper ascendancy; and while, through its restraining influence, many have been preserved from falling into habits of intoxication, others, who had sunk deep in their degrading bondage, have been reclaimed, and restored to the level of rational beings.

[Report.

We have established a Temperance Society among the Young People, and have now between 50 and 60 members. Convinced that early impressions are commonly the most powerful and permanent, we are anxious to instil those principles which may fortify their minds against the demon of Intemperance. The consistent, uniform, and exemplary conduct of the Native Communicants inspires me with lively gratitude to our Heavenly Father.

I hope that I now feel, more powerfully than ever, the need of the Holy Spirit's influence, to make the Gospel the instrument of giving a high tone of holy and pious decision to the character of Christians, and of effecting an entire and radical change in the hearts of the impenitent. I have been endeavouring to rouse the attention of the Church to this all-important subject; and to excite the members, individually, to make it a part of their prayers in the closet, at the family altar, and in their social meetings of devotion. I have told them, that what I require of them I practise myself; and that my supplications are daily offered to Jehovah for the out-pouring of His Spirit on the sinful and reckless multitude which surrounds us—on those who hear the Gospel, without feeling its power—on the recipients of vital piety—on the Church Universal—and on the whole World. I view, with mingled emotions of solicitude and joy, the favourable symptoms which are at present increasingly manifest in the churches and congregations under my care.

[Mr. Robson: March 1836.

The attendance on the English Weekly Prayer Meeting has been for some time augmenting, till the place is too narrow for us. The prayers offered by some, who are young in years, in piety and profession, evince that their hearts are fired with a Saviour's love, and glow with compassion for unconverted sinners.

My Coloured Congregation have a well-attended Prayer Meeting every Sabbath Morning at sun-rise, which they conduct themselves; and, last evening, being our Weekly Monday's Prayer Meeting, we had, I think, not less than a hundred present. About thirty Caffres attended, who are employed in this place, exceedingly industrious and frugal men. I have often been completely unmanned, and sunk in deep self-

abatement, when contemplating the sovereign grace of the Almighty, in making me, the unworthiest of His servants, an instrument in bringing aged transgressors and several young persons to Christ. It is my joy to think of them, as among those who will soon be received into heaven; or who may live to promote the Cause of the Redeemer, when the eye which is now bedewed with tears shall be closed in death, the heart now labouring under deep excitement be mouldering into dust, and the hand which writes these words shall have lost its power.

[The Same: May 1836.

*Uitenhage*: Out-station to Bethelsdorp—John George Messer.—The Sabbath Services are an early Prayer Meeting, with Divine Worship in the forenoon and afternoon, at each of which crowded congregations attend. During the week there are several Services, and Meetings for religious conversation and singing.

—Baptized: 18 Emancipated Slaves and 10 Hottentots. Since Mr. Messer's first arrival in September 1831, 67 children of pious parents have been baptized: of these, 8 have died. During this period, the church increased to 100 members; composed of Hottentots, Caffres, Bushmen, Bootchuanas, and Apprentices; out of whom, two were removed by death, and six excommunicated—Scholars: Infant, 40: Day, 100; Sunday, 83: the general progress is good—P. 37.

The work of the Lord makes cheering progress: among the people of colour particularly, religion and morality are beginning to take fast root. The majority of the inhabitants may be seen, each returning Sabbath, sitting in the House of God in decent attire, attentively listening to the glorious Gospel of Christ. The people are rapidly acquiring right sentiments of moral obligations, particularly those of marriage and the burial of the dead, which they had long deplorably neglected: numerous depredations were formerly committed in this place; but now thefts are seldom heard of: two years ago, it contained six canteens (gin-shops), and drunkenness and profane rioting proceeded to the last extreme: only two such houses now remain; and all is, comparatively, peaceful and still.

[Report.

*Theopolis*: 550 miles E of Cape Town: inhab. 382—G. Barker, Christopher Sass; Thomas Edwards, As.—During the latter half of the year, the congregations were overflowing, and many seemed to be under deep religious impressions: on Sundays, from 400 to 500 usually attended; and from 150 to 200 on Week-days—Communicants, 95—Scholars: Infant, 100; Day, 40; Sunday, 48—P. 38.

*London Missionary Society—*

Considering its vicinity to the seat of war, and the consequent fluctuations of its population, the state of this Mission is much more favourable than could be expected. Many Hottentots, on the breaking out of the war, fled hither from different parts of the district; and thus enjoyed the Means of Grace. In the different attacks of the Caffres, the losses of the Institution were considerable: 12 men were killed; and 552 head of cattle, 41 the property of Mr. Sass, were taken away.

These events tried the faith of the Natives. Some complaints were uttered: and, in several instances, a disposition to arraign the Providence of God was manifested; but, happily, this spirit soon subsided. [Report.]

*Grahamstown: in Albany District—*

John Monro—Attendance on the Means of Grace, in the early part of the year, averaged from 350 to 400—Communicants, 43 English and 51 People of Colour—39 have been removed by death—No alteration in the Sunday School—The sum of 40*l.* was raised by the Missionary Auxiliary—P. 38.

During the late war, the Missionaries, who had left the several Stations and repaired to Grahamstown, made themselves effectively useful, by itinerating among the Hottentots and Fingoes who fled hither in great numbers. At few places were the dismay and confusion, occasioned by the sudden irruption of the Caffres, more deeply felt than at this: yet were the interests of the Gospel not forgotten; and the town's-people, generally, have continued to supply satisfactory proofs of their desire to advance them. [Report.]

*Graaf Reinet*—A. Van Lingen—Little alteration has taken place: see the last Survey—P. 38.

*Kat River*: inhabitants, chiefly Liberated Hottentots, at the last Return about 4000; living in small hamlets scattered over a considerable tract of country—1829—James Clark, As. The Rev. James Read, jun. is on his return, as already stated, from a visit to England; and has been appointed to this Mission—P. 38; and see, at pp. 241, 242, the testimony of the Rev. Robert Nesbit, of the Scottish Missionary Society, to the Success of the Settlement.

At the breaking-out of the Caffre War, this Settlement was in a state of great prosperity: the Means of Grace were well attended, upward of 600 persons being usually present; and so great was the anxiety of the people to hear the Word, that many had been in the habit of coming six and eight, and even eighteen miles, for that purpose. Mr. Read gives the following particulars:—

In the last twelve months, our spiritual con-

cerns had been peculiarly prosperous. God was pleased to pour out His Spirit on old and young among us: in the year 1834, no less than 113 Members were added. At the close of that year, the Church consisted of 329 Members; besides from 80 to 100 Candidates for Baptism, most of whom continued steadfast in the faith. On Week-days, the people never failed to pray and sing together, both morning and evening; and much of the good which had been effected was attributable, under the Divine Blessing, to the pious and voluntary agency of the people themselves. Education also was making rapid progress, especially among the children: 12 Schools, scattered over the district, contained nearly 700 scholars; and the people were daily becoming more anxious for the instruction of their children: the Infant Schools were in a delightfully prosperous state.

The Directors thus speak, in the Report, of the evils arising from the War:—

This Institution has suffered most severely from the irruption of the Caffres into the Colony. All the Hottentots capable of bearing arms were withdrawn for the service of the army, and the plentiful crops of corn then standing in the fields were totally destroyed: 12,000 head of cattle and many horses were taken away; and twenty lives, including some Members of the Church, were lost in defence of the place: two hundred of the inhabitants were swept away by a fever. Mr. Read, himself, had scarcely recovered from severe illness, when he was required by the Colonial Government to remove with his family from the Station, and proceed to Grahamstown.

A season of great distress ensued, among the Hottentot Population at the Settlement. Nearly all their cows, sheep, and goats, which had not been carried off by the Caffres, died from famine and disease; and they would have sunk to the lowest state of destitution, had not the Government supplied them (to the number of 4000) with daily rations. Many of the locations were burned to the ground—large quantities of property consumed or plundered—and Mr. Read lost almost every thing of which he had been possessed.

In this extremity, the inhabitants of Cape Town extended relief to the suffering Hottentots; and, without a large measure of aid, it seems scarcely possible that they can rise from their destitute circumstances for many years.

## CAFFRES.

*Buffalo River*—1826—John Brownlee. Jan Tzatzoe, the Native Assistant, is on a visit in England—P. 39.

The Caffre War has been severely felt at this Station. Mr. Brownlee's retreat, and his kind reception at Wesleyville, were noticed in the last Survey. He thence retired to Beka, the residence of the Chief Pato and his Tribe, between the great Fish-River and the Keiskamma. It is stated in the Report:—



Many of the Caffres from the Buffalo River having congregated here, Mr. Brownlee lodged with his family in a temporary hut, and continued for some time to labour among them. In September, he removed to Somersset; and was occupied, from that time until last January, in travelling on the eastern frontier, and preaching Christ in season and out of season. He had the happiness of generally finding the people ready to listen to the Word of Life.

In January of last year, Mr. Brownlee was preparing to resume his labours in Caffreland.

*Knapp's Hill:* on the Keiskamma—1833—Gottlieb Fred. Kayser—P. 39.

In December 1834, when the Caffres were in a state of phrensy, Mr. Kayser received a message from Macomo, declaring that the latter could no longer guarantee his safety; and therefore recommending him to remove to Burnshill, the residence of the Queen Sutu. In pursuance of this counsel, and persuaded of the impracticability of continuing Missionary Exertions on the spot at such a period, Mr. Kayser, with his family, accompanied by some Fingoes, and kindly furnished with a waggon and oxen for their conveyance by the Rev. Mr. Laing of Burnshill, proceeded thither on the 1st of January: they experienced a most friendly reception from the Queen; and remained in peace and security under her protection, until the 29th of the same month. An order from the Government then arrived for their removal into the Colony; and, on the following day, conducted by a strong commando of Colonial troops, they advanced toward Grahamstown. In this journey, Mr. Kayser lost nearly the whole of his property, which was abandoned on the road, the oxen being unable to draw the waggons in their heavily-laden state. Some small portion of the things thus left behind, together with a few cows and sheep, were afterward brought by the faithful Fingoes to Grahamstown, and restored to Mr. Kayser; but by far the larger and most valuable part was irrecoverably lost.

After waiting nearly a year in anxious expectation of the Governor's permission to return into Caffreland, Mr. Kayser at length received from Mr. Brownlee the pleasing and important intelligence that His Excellency's temporary prohibition of the recommencement of Missionary Labours in that territory had been withdrawn.

In January last, Mr. Kayser, filled with deep gratitude to the Almighty Disposer of Events who had now opened a way for his return to his former Station, was making preparations to leave Theopolis, whence his last Letters were forwarded, and proceed with his family into Caffreland, proposing to settle near the residence of Macomo, and to labour among the people under that Chief on the Keiskamma.

[Report.

GRIQUAS, CORANNAS, AND BECHUANAS.

*Griquatown:* 530 miles NE of Cape

Town: a neat village of brick or stone houses, in the European form; the centre of various Out-stations: population, 2100 adults and 960 children—1801—Peter Wright; Isaac Hughes, *As.*; with 10 or 12 Natives at Out-stations, whose labours are highly acceptable to their countrymen—At the different Stations, 1500 persons are brought every Sabbath under the sound of the Gospel: the blessing of God has, in a remarkable manner, attended the preaching of the Word. No Return of Communicants has been received: there were between 40 and 50 candidates—Pp. 39, 40.

A growing desire for Divine things is manifested; and the revival of Religion, which had been going on for some time, still maintains its force. Means of religious improvement are pursued with vigour; and each individual who has himself experienced the sanctifying power of the Gospel, seems to consider it a duty incumbent on him to make it known to others. The various meetings for prayer and spiritual improvement are well attended; and the practice of Family Worship, in which Catechetical Exercises also form a part, is on the increase.

Perceiving its beneficial effect on temper and habit, the people are daily becoming more sensible of the importance of Education both for themselves and their children, and more desirous of receiving instruction. The Infant School, in which there are 80 children, seems to be especially prized; and the system elicits their highest approbation and attention: Mr. Wright is at present making preparations for establishing Infant Schools at the Out-stations. In the Day-Schools, there are about 600 scholars under instruction; and a Sewing-School for girls is well attended.

This is one of the oldest and most interesting of our South-African Stations; and, contrasted with the gloom in which the late War has left many involved, presents an inviting and cheering aspect. Viewing the temporal difficulties with which it has had from the commencement, and still has, to contend, chiefly attributable to the deficiency of water for irrigating the land, it cannot but be contemplated as one of the triumphs of Missionary Perseverance and Enterprise. From the temper and spirit of its population, its mode of government, geographical situation, and relative position, with regard to Tribes and Nations, extending into the Interior of Africa, it may be expected, under Divine Favour, to contribute largely to the social improvement and evangelization of that benighted land.

The previously-recognised relations subsisting between the Griqua Nation and the Colony of the Cape have been strictly defined in a late Treaty, founded on principles of justice and humanity. This amicable connexion with the Government promises materially to promote the prosperity of the people,

*London Missionary Society*—and to increase the respect paid to them by their less-civilized neighbours. The present population is 5000; composed of Griquas, Bechuanas, and Bushmen, all of whom acknowledge Captain Waterboer as their paramount Chief, and look up to him for counsel and protection. [Report.

The Treaty here mentioned is noticed at p. 40 of the last Survey.

*Tsantsabani*: Out-station to Griquatown—1833—John Baillie—More than half of those who assemble on Sundays cannot be received into the Place of Worship, which will hold but 150 persons. The work proceeds with encouragement. Prayer Meetings are held in several Villages—P. 40.

It is very encouraging to reflect on what the Lord has wrought by the power of his Holy Spirit in this place. Two years ago, were nightly to be heard only the rude noises of dancing and riotous mirth, instead of the harmonious sounds of prayer and praise which now greet the ear. [Mr. Baillie.

#### BOESJESMANS.

*Philippolis*: on the north side of Cradock River: inhab. 357 men, 358 women, 900 children—1831—G. Augustus Kolbe—The Sunday Services are three—morning, afternoon, and evening; and there are also Services and Prayer Meetings during the week, all of which are well attended: the attendance on the Sabbath is from 200 to 400; on Week-days, from 80 to 200. Religion, civilization, and good order have made some advance, and the blessing of peace has attended the Station—Communicants, 32; who walk steadily in their profession; candidates, 4: Candidates for Baptism, 9—Scholars: Infant, 45; Day, 42: very commendable progress is made—P. 40.

Adam Kok, the Chief of Philippolis, died on his return from Cape Town, last year. The object of his visit was to enter into a Treaty with the Government, as the Chief, Waterboer, had done; but unhappily, after waiting some months, he was obliged to depart without seeing the Governor, whose presence had been required on the frontier. No Written Treaty has been yet entered into with this people. [Report.

#### BECHUANAS.

*Lattakoo*: 630 miles NE of Cape Town: resident population, increased to 1016; with seven Villages on the Kuruman, visited at weekly intervals, containing 2171 inhabitants—1817—Robert Moffat, Robert Hamilton; Rogers Edwards, &c.—The Sunday Congregations overflow: the Place of Worship will

conveniently accommodate 300 persons, but each returning Sabbath brings within its walls nearly 500: a New Chapel is preparing. The Week-day Congregations average 250—Communicants, increased from 29 to 40—Baptized, 13 adults and 19 children; candidates, 20; total baptized, 101—Scholars: Day, 136; Sunday, 52 males and 84 females. Great attention is paid in the Day School to reading; and the Scholars, in consequence, particularly excel therein—1500 Tracts and a number of Hymns were printed, and 945 Publications distributed—Pp. 40, 41.

#### NAMAQUAS.

*Komaggas*: about 22 days' journey from Cape Town: inhab. 670—1829—John H. Schmelen—P. 41.

The migratory character of the people at this Station, occasioned by the comparative barrenness of the soil and consequent scarcity of the means of sustaining life, militates, to a serious extent, against their systematic education and advancement in Religion: scarcely a year passes that numbers of them are not obliged to remove to other places to seek for subsistence. In the last season, constant drought rendered the naturally-barren land still more unfruitful, and many of the cattle died. Notwithstanding the difficulties necessarily resulting from such a state of things, some good has been done. No diminution has taken place in the Congregations: the Church has still 30 members; and five children have been baptized, making the total of baptisms since the commencement of the Station, 55.

The Schools have made considerable advance. Two Day Schools contain 62 children; and one Sabbath School the same number—26 boys, and 36 girls. [Report.

*Steinkopff*: in S Lat. 29° 32'. East Long. 17° 35': inhab., at the close of 1832, were 108 males, 154 females, 89 boys, and 70 girls—1817—Michael Wimmer, Catechist—P. 41.

In the past year, as in the preceding one, the migrations of the people, caused by excessive drought and consequent unproductiveness of the land, have much impeded the labours of Mr. Wimmer. Still he has not wearied in his efforts to plant the Gospel amongst the distant Namaquas. The villages and kraals of the surrounding country, at some of which the Truth was never before declared, have been visited: copies of the New Testament were distributed, together with a number of Dutch Tracts and Elementary Lessons; all of which were gladly received. In the instruction of the children at Steinkopff and Reits Fountain, Mr. Wimmer has derived valuable aid from his wife and daughters. Some encouraging facts have fallen under his notice, particularly the

disposition of the people at Klip Fountain to sacred singing, and prayer, in which they frequently engage before daylight. Three of his people have died in the faith, with sure

hopes of eternal happiness through the merits of our Redeemer. He has baptized 3 adults and 11 children. [Report.

WESLEYAN MISSIONARY SOCIETY.

Some interesting notices, by the Rev. W. Shaw, of Rata, a self-baptized Hottentot, appear at p. 347 of our last Volume—at pp. 353—358, the Address of Mr. Shaw at the Annual Meeting of the Society in London, and the Pledge obtained from that large Assembly not to withdraw the Supplies from its Missions; with the Rev. Robert Newton's character of Mrs. Shaw—and, at p. 570, the embarkation of Mr. Shaw and his family, with Mr. Green and Mr. Bingham, on the 5th of November, on his return to the Mission: on the 7th of December, they had nearly reached the latitude of Lisbon, having weathered the storm of Nov. 29th, which was severely felt in the Bay of Biscay.

CAPE TOWN AND NAMAQUAS.

The Namaquas, lying north of Cape Town and on the western coast of the Colony, are considered by the Society as in the Cape-Town District.

*Cape Town*—Barnabas Shaw, T. L. Hodgson, — Longbottom, Richard Giddy; with 2 salaried and 32 gratuitous Assistants. Mr. Hodgson long laboured among the Bechuanas: having visited home, with his wife, for a season, they left, on their return, in October 1835—Members, 110—Scholars, 210—P. 65.

The Missionaries, assisted on the Lord's Day by four Local Preachers, exert themselves to make their services as extensively available as their strength and circumstances will allow. With a view to bring a larger portion of the Coloured Inhabitants under the Ministry of the Gospel, they have adopted the plan of preaching in private houses as well as in the open air; and this method is likely to succeed to a considerable extent. "There are thousands," they observe, "who will not come to the Chapel; but to whom we can have access, by collecting them in small companies, or by going to their houses." A growing spirit of religious inquiry is observable in the congregations.

At Simon's Town, two Public Services are held every Sabbath, and one every Monday Evening. The Society consists chiefly of Coloured People, in whom the power of godliness is apparent as well as the form. As a considerable number of Coloured People, desirous to hear the Word, live beyond the hills which bound Simon's Town, one of the Missionaries visits the place of their residence, and preaches to them once a week.

The prospects at Wynberg are very encouraging. Two Public Services are con-  
Jan. 1837.

ducted in the Chapel every Sabbath, and one on a Week-day Evening. The Chapel has been enlarged, to accommodate the increasing congregation.

Regular Services are also held at Somerset, Klip Fountain, Stellenbosch, and Kool Kraal; and the Missionaries have on their list EIGHT OTHER places which enjoy the benefit of their occasional visits.

These multiplied engagements, besides the Pastoral Visitation of the people, Prayer Meetings, Schools, and Meetings for Catechizing the Young, fully occupy the time and task the powers of the Missionaries at this Station. [Report.

*Lily Fountain*: near Khamiesberg, in Little Namaqualand: persons who regard the Station as their home, between 700 and 800—1807—Edward Edwards—Members, 115—Scholars, 150—P. 68.

The people improve in Scriptural Knowledge; and evidence the genuineness of their piety, by a conduct regulated according to the rule of God's Holy Word. The latest communications make especial reference to the careful solicitude of the people rightly to observe the Lord's Day: the Professing Christians of Britain might study, with advantage, the regulations adopted by these recent converts from Heathenism, for promoting the due sanctification of the Christian Sabbath.

With a view to diminish, as early as possible, the burden which the formation of Missions in purely Heathen Countries brings on the funds of the Society; and also to prepare the Societies, collected by the instrumentality of the Missionaries, for the new circumstances in which they must be placed, when they must be thrown chiefly on their own resources for means to carry on the work of God among them—the Committee are anxious, early to inculcate the scriptural rule involved in the apostolical interrogation—*If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?* This duty has not been enforced in vain on the Christian Namaquas. Several of them have been for some time annual subscribers to our General Missionary Fund; and they have latterly engaged to furnish yearly offerings of sheep and goats, to meet, in part, the expense of supporting the Missionary, the benefit of whose labours they themselves enjoy. [Report.

This is done in the spirit of the Macedonian Christians, as appears from the following notices, by Mr. Edwards, of the slender resources of the people:—

The general poverty of the Little Namaquas is still considerable. Many of them, who are in the best circumstances, cannot afford to keep either themselves or their children decently clothed: you would pity

*Wesleyan Missionary Society*—them, were you to visit this place, and find in our Day School upward of one hundred children nearly naked; except a few sheep or goat skins to shelter them from the rays of a burning sun during the months of summer, and from the severe cold of winter in this elevated part of South Africa. Both Little and Great Namaqualand are exceedingly barren, and we have comparatively no trade with any other part of the Colony: we have not even a market for our produce nearer than Cape Town; the distance of which is between 400 and 500 miles.

In reference to the Station, Mr. Edwards adds—

While we sympathize with our Brethren and our Countrymen on the eastern side, we cannot but feel thankful to God, that we enjoy so much peace and prosperity within our borders on this side of the Colony: there is no prospect at present of its being otherwise. The Gospel has done much for us; and to its direct and indirect influence may be attributed the peaceful state of the Natives on our boundary, more than to any other cause. Even in a political point of view, Khamiesberg Station is a blessing to this side of the Colony.

*Nisbett Bath*: in Great Namaqualand—1834—Edward Cook, J. Jackson; Peter Links, Nat. As. Mr. and Mrs. Jackson left England in October 1835—Pp. 68, 69.

The difficulties connected with the establishment of the Mission in this country have been of no ordinary kind: at one time they assumed an aspect so serious, that it appeared doubtful whether Mr. Cook would not have to abandon the enterprise, and retire within the Colony. Those obstacles have, however, been surmounted; and the state and prospects of the Infant Mission are now encouraging. A spirit of inquiry respecting the great truths of the Gospel has been excited among the people; and several have been brought under deep religious impressions, and are *giving their ourselves unto the Lord*. The day previous to the date of Mr. Cook's last Letter (Nov. 3), eight persons, among whom was the wife of the Chief, all neatly clothed in dresses of English manufacture, were solemnly dedicated to God in the ordinance of Christian Baptism. The change, which is taking place among the people, already furnishes additional illustration of the principle—that, to evangelize a Nation, is the sure and effectual method of raising it from a state of barbarism. No sooner do the Great Namaquas begin to feel the power of the Gospel, than, as in all other cases, an incipient civilization immediately appears. Mr. Cook dwells with pleasure on the measure of improvement which is apparent in the temporal condition of the Natives who are connected with the Mission; and it is truly gratifying to learn that the influence of the Station is felt, not only through the whole Tribe among whom it is placed, but

also among the other Tribes of that extensive country. A second Missionary has been sent; and the success, which has crowned the labours of Mr. Cook, encourage the hope that their united endeavours will, through the blessing of God, issue in the permanent establishment of Christianity in Great Namaqualand. [Report.]

#### ALBANY.

*Grahamstown*: Richard Haddy—*Bathurst*: Henry Dugmore—Various Out-Station—No recent Return of Members—Scholars: Europeans, 256 boys and 218 girls, with 27 Teachers; Natives, 225 boys, 75 girls, and 100 adults, with 17 Teachers—P. 65.

Our English Congregation in Grahamstown has been large, and deeply attentive. The Native Congregation is increased beyond any thing of the kind ever witnessed in this town: on the Lord's Day we have generally from 300 to 400 persons, eagerly listening to the message of salvation through Jesus Christ. They consist chiefly of Caffres, Fingoes, Bechuanas, and Mozambiques. [Report.]

The attention of the Native Congregation is very gratifying; being distinguished by that reverence for the House of God, and that marked solemnity in the Divine Presence, which are at once indicative of the intense longing of the soul for salvation, and of its worshipping of God in spirit and in truth. In the afternoon, as well as in the morning from nine o'clock until the commencement of Public Service, about 250 adults and children attend the Sunday School, where they are taught in Caffre, Dutch, and English, by a number of very competent and pious Teachers; and, in the afternoon, they are usually addressed concerning the things pertaining to the kingdom of God. [Mr. Haddy.]

The Members, with few exceptions, have steadily pursued their way; exercising resignation to the will of God under their afflictions, and endeavouring to profit by the chastening dispensations of His Providence, as well as by the Means of Grace. [Report.]

The Missionaries thus earnestly plead for additional aid:—

It is absolutely necessary, in order to furnish any thing like suitable pastoral attention, that a second Preacher should be appointed to Grahamstown. Unless the Fingoes be immediately attended to, they will be borne away by the floods of iniquity, into which many of the Aborigines have so grievously fallen.

Mr. Garner was appointed, by the last Conference, to proceed to Grahamstown; but the Missionaries ask for a fellow-labourer at Fort Beaufort, and another for the special service of the Fingoes settled in Albany.

#### CAFFRES.

Among the AMAKOSÆ: W. Shepstone at Beka, in Pato's and Kama's Tribe:

W. B. Boyce, at *Wesleyville*, in Umkye's and part of Pato's Tribe: John Ayliff, at *Butterworth*, in Rili's (late Hintza's) Tribe: a Missionary is requested for Gasela's Tribe—Among the AMATEMBU: W. J. Davis, at *Clarkebury*, in Vossanie's Tribe, under the Chief Vadanna: Samuel Palmer, at *Morley*, in Dapa's Tribe: a Missionary is requested for *Colosa*—Among the AMAPONDO: James Cameron, at *Buntingville*, in Faku's Tribe: a Missionary is requested for Capai's Tribe—Among the AMAZULU: two Missionaries are requested for *Port Natal*, in Chaka's Tribe.

The *Beka* Station is among the Gunkwebi Tribe of Caffres; the Chiefs of which are Pato, Kobus, and Kama, sons of Kongo. This New Station has been formed, as the most central for Kama and Kobus, and for that part of Pato's people which lie westward of the Keiskamma. Kama was more anxious than he could describe to have a Missionary residing with his section of the Tribe, and was seconded by his Brothers. Many Fingoes, settled on the Clusie River, 5 miles from the *Beka*, will come within the sphere of the Missionary's labours—Mount Coke Station having been destroyed, *Wesleyville* has been appointed as a Station for Umkye, and for the part of Pato's Tribe which lies east of the Keiskamma—Rili, with his Mother, Nomsa, and their Ampakati or counsellors, having expressed, in two moving messages, their strong desire for the return of the Missionary to *Butterworth*, the Brethren remark: "Being satisfied with our former conduct toward Hintza and his people, that it was such as became the Gospel of Christ, we considered his conduct in the light of persecution; and now, he being dead, and the reigning Chief urging us to return, we are not only willing, but desirous, to return to our post of duty, and begin our work afresh"—At *Clarkebury*, the Chief of the Amatembu manifested such friendliness as ought never to be forgotten: "for it is a singular proof of fidelity," say the Missionaries, "to see the Mission Village uninjured in this far-distant country, under the circumstances of the past year, while all our Stations on this side of it, and one beyond, have been reduced to ashes, with the exception of the Chapel at *Morley*." They add, in reference to the people: "In the midst of much distress, the Members have shewn the

genuineness of their Religion, by a conversation irreproachable and exemplary—On leaving *Morley*, in May 1835, the inhabitants of the Mission Village accompanied the Missionaries to the Colonial Boundary; and took up their abode near one of the Military Posts, endeavouring to support themselves by their industry, through all the privations attending the war. All the premises, except the Chapel, were burnt; but not by the Tribe connected with the Station: the various Chiefs associated with it heartily welcome the return of the Missionary—When the Missionary quitted *Buntingville*, the Assistant, Mr. Tainton, was constrained, under peculiar circumstances, to remain. He maintained there the various Religious Services. The Chief, Faku, being very powerful, was enabled to protect the Station.

The Committee thus speak, in the last Report, of the resumption of the Mission:—

With gratitude to Almighty God, the Committee report that the Missionaries, whose plan of operation was so seriously interrupted by the late Caffre War, are now resuming their peaceful labours: at the date of the latest accounts, they were preparing to return to their Stations.

In a journey of observation from which Messrs. Palmer and Davis had just returned, after having travelled 700 miles, they were received by the people of their former charge among the *Amatembu* and *Amapondas* with the greatest demonstrations of gratitude and joy; and were earnestly requested by them and the Chiefs, to go back, and dwell among them as before. Vadanna, the Sovereign Chief of the Amatembu, and his counsellors, united in urging Mr. Davis to return to *Clarkebury*, saying, he "must not delay, but come at once:" and near *Morley*, a principal Chief paid a formal visit to Mr. Palmer, begging him to come back to that station, and assuring him that it was "the earnest wish of the whole country." On their return, they passed through the country of the late Hintza, till they reached *Butterworth*, without any other attendants than their own servants, and were everywhere received with kindness and respect. Rili, the son and successor of Hintza, now the principal Chief of the Amakossæ, had previously sent a message to Mr. Ayliff, entreating him to return to *Butterworth*: the message is touchingly interesting.

Rili's message here follows:—

Teacher, Why do you cast me off? Why do you leave me in the time of my trouble? Return again—forget the past. Hintza's conduct toward you we all disapproved of. We all knew that he was doing wrong; but because he was the Great Captain, we were afraid to speak. If any of us had said, "Hintza, Why do you injure the Teacher?"

*Wesleyan Missionary Society—*  
we should have been killed. Hintza is now dead; he died through his own folly. It is true, your place is burnt; but you can make other houses. The place was not burnt in the time of war: war was over when it was burnt, and we were all returning to our places. Some vile fellow has done it: some one man must have blowed the fire-brand into a flame, and have put the flame into the thatch of your house. Come back, and ask us for that man. When I was a boy, you were with me, and were then my friend: when I was circumcised and became a Captain, you then gave me a word: now that I am alone, I want you to return, to be my Father, and to help me to keep the word you gave.

The Committee thus continue their Report:—

Mr. Palmer and Mr. Davis were much gratified with their reception from Rili: they had a long conversation with him and his principal counsellors, who all united in repeating the earnest request that Mr. Ayliff might return. When the two Missionaries set out on their way back to the Colony, Rili sent two men to accompany them, charging them "to take care of the Teachers," until they had crossed the River Kei, which is the limit of his territory.

The earnest desire manifested by the Caffre Chiefs and their people for the return of the Missionaries cannot fail to awaken serious reflection. When the Missionaries first went among them, the Caffres were unacquainted with the exclusive claims of Christianity, and unaware of the restraints which the presence and admonitions of its Teachers would impose on them: their favourable reception of the Missionaries, in the first instance, could not therefore originate in their love of the truth: now, however, they have become intimately acquainted with the character of these Men of God; and have been made to feel, by many years of experience, the unsparing severity with which their Ministers have denounced their own beloved vices and superstitions; and yet, notwithstanding the knowledge thus acquired, instead of rejoicing at the circumstances which had removed the Missionaries from their land, they are seen uniting in one common and impassioned request that the Missionaries would return and dwell among them again. What other conclusion can be drawn from this fact, than, that the Caffres are convinced that these Missionaries are their best friends; and that although their teaching is mortifying to their pride, and opposed to their vicious propensities and demoralizing practices and pursuits, it, notwithstanding, points out to them the only way to happiness and peace?

The present state and prospects of the Caffre Missions make a forcible appeal to the philanthropy of British Christians. All right-minded persons must be convinced of the necessity which exists for interposing some adequate means in order to prevent the recur-

rence of the dire calamities of war; but it will not be by the efforts of the mere statesman, however comprehensive, just, and humane his plans, that the interests of the Caffres will be effectually promoted, and a peaceful intercourse between them and the Colony be maintained: the labours of the Missionary are indispensable for the accomplishment of this object: it is Christianity which will most efficiently secure even the temporal interests of the Caffres, by elevating them in the scale of society.

But nothing has ever yet been done to evangelize, and consequently civilize, the Caffres, except by those means which the enlightened liberality of the Christian Public has provided. To that source the Committee must still look, for help to resume their operations among that interesting people. The Mission Premises, destroyed or injured by the war, must be restored: and several more Missionaries are necessary, in order to embrace the openings for usefulness among the Caffres and the emancipated Fingoes, which now present themselves; and to enable the Committee to redeem the public pledge which they have long since given, that they will extend their Missionary Plans beyond the Caffre Boundary, and will, as soon as possible, place two Missionaries at Port Natal for the benefit of the Zoolah Nation.

The friends and supporters of the Society will rejoice to learn that the Rev. William Shaw is making arrangements to resume his labours in this part of South Africa. His long experience, and his influence among the Caffres, which is equalled only by the confidence reposed in him by all classes in the Colony, mark him out as the fittest person to be employed in re-organizing and extending these Missions, which mainly owe their origin to the instrumentality of his zealous and persevering endeavours.

Pp. 65—67: and see, at pp. 194—196, Mr. Davis's Details of his Visit to Clarkebury; at pp. 506—510, particulars of the Re-establishment of Clarkebury, Morley, and Buntingville; and at pp. 540—543, those of the Re-establishment of Butterworth.

#### BECHUANA MISSION.

A late change in the location of this Mission was stated in the last Survey. It is now carried on in the part of the country originally occupied by the Basutas or Bassoutos, and the Stations have undergone some further change. Various classes of Natives are benefitted by its labours: of these labours we shall collect a succinct view from the last Report. The Committee remark, generally—

The state of this Mission is encouraging. The Missionaries continue to prosecute with success their plans for diffusing Christianity among the BECHUANAS and CORANNAS. The

gratifying fact, that Seven Native Local Preachers have been raised up at one of the Stations, and are now employed in preaching the Gospel every Lord's Day to their fellow-countrymen, is no mean proof of the progress which the people are making in religious knowledge and experience. The BASHUTAS, the original inhabitants of the country which is now the locality of the Mission, are building themselves villages in the neighbourhood of the several Stations, and many of them regularly attend the preaching of the Word; and a hopeful commencement has been made among that interesting people, the MANTATEES, into whose vicinity the Mission, by its late removal, has been brought.

BECHUANAS — *Thaba Unchu* — James Archbell — Sunday Congregations, 600 to 1200. Seven Villages of Bashutas are occasionally visited, with a large body of Corannas who lie contiguous to the Station — Members: 3 Whites, and 14 Natives — Candidates for Baptism, 5 — Scholars: boys, 41; and girls, 54 — Travelling and labour on the Sabbath, together with polygamy, are evils still existing at this Station.

BASTAARDS — *Plaatberg* — Thomas Jenkins — Sunday Cong., 400; Week-day, 250 to 300 — Members: Whites, 2; Natives, 211 — Scholars: boys, 69; girls, 78.

The Liturgy, according to Mr. Wesley's abridgement, has been introduced into the Morning Service with good effect: the children of the Schools read the responses, and the whole is conducted as respectably as in any English Country-Congregation.

Seven Native Local Preachers have been employed, in preaching on the Lord's Day in the village and at the out-posts; and have done much good. By the adoption of this plan, we have been enabled to carry on the work much more effectively, in furnishing a constant ministry; which without a number of Labourers would have been impossible, the population is so scattered.

The Members are divided into thirteen classes, under native class-leaders, who are generally assiduous in their duty: from the abundance of time at their command, they are able to attend to the Members, and to give a very particular account of them. The increase of Members is considerable; and we have indubitable evidence that they are, in general, more pious, industrious, honest, and peaceful. Several have died during the year: some have finished most triumphantly; and of none have we been allowed to doubt.

[*Missionaries.*]

CORANNAS — *Umpakani* — John Edwards.

SUMMARY — *Cape of Good Hope* and *Namaqualand*: principal Stations, 3: Missionaries, who instruct in English, Dutch, and Namaqua, 6: Members in Society, 203: Scholars, 245 — *Albany* and *Caffraria*: principal Stations, 14: Missionaries, 12: who preach in English, Dutch, and Caffre: Members in Society, 483: Scholars, 874: Printing Press, 1: Translations of the Scriptures, Catechisms, and Elementary Books, have been made into Caffre — *Bechuana Mission*: Stations, 4: Missio-

We have had some discouraging circumstances to contend with during the past year; yet, on the whole, we have great cause for gratitude. We have not a great number of Corannas residing on the place, yet many are not more than an hour's walk distant: their attendance is regular, and attention to the Word of God pleasing; and many seem earnestly seeking the things above: including the Bashutas, about 400 hear the preaching of the Gospel every Sabbath on the Station.

In the course of the year, eight Corannas were baptized, after having given proof of their sincerity for upward of 18 months: one of them was the Chief. There are a few remaining on trial, of whom we hope well.

A temporary Chapel has been built, which will hold upward of 200 hearers; but, by a little additional expense, may be made a good building. We have a large garden, fenced in with a strong stone-wall, beside two kraals or folds for our cattle and sheep.

In the course of the year, several villages of Bashutas have been erected in our neighbourhood, at such distances that the people regularly attend our Public Worship on the Lord's Day. Some have fled hither for refuge: others have come for the sake of gain: we rejoice that they are under the sound of the Gospel. [*Missionaries.*]

MANTATEES — *Thaba Kuruhelo* — Mr. Allison, Schoolmaster and Local Preacher — Mr. Allison has had to contend with the ignorance of wicked men; but has met with every encouragement to be expected from a Heathen People. A house has been built, small but substantial; with a temporary Chapel. The Congregations vary considerably: sometimes there are upward of 200 hearers; at other times, but few — Members: Whites, 3; Natives, 19 — Scholars: in a Coranna School, 4 adults, 36 boys, and 38 girls; in a Mantatee School, 70 scholars in regular attendance. The Schools are very promising.

Pp. 67, 68: and see, at pp. 242—244, Mr. Jenkins's account of Proceedings among the Corannas and Mantatees; at pp. 324—327, Mr. Archbell's Retrospect of the Difficulties encountered in forming the Bechuana Mission; at pp. 462, 463, Instances of Eager Desire for the Scriptures among the Bechuanas; and, at pp. 543—545, Mr. Edwards's Account of the Mantatees, and Prospects of the Mission among them.

*Wesleyan Missionary Society—*

naries, who use the Sichuana and Dutch Languages, 4: Members in Society, 254: Scholars, 392: several Translations have been effected in the Sichuana, and many Elementary Books have been printed at the Mission Press. [Committee.

## GLASGOW MISSIONARY SOCIETY.

No particulars have reached us, since the close of the war, relative to the Society's Stations of *Chumie, Lovedale, Pir-*

*rie, and Burnshill.* The succinct History of the Mission, mentioned in the last Survey, is in preparation—P. 69.

## FRENCH PROTESTANT MISSIONS.

## HOTTENTOTS.

*Wagenmaker Valley:* 30 miles NE of Cape Town—1830—Isaac Bisseux—The state of things is greatly changed. Mr. Bisseux has no longer any idea of quitting the Station: on the contrary, sufficient encouragement appears for another Missionary. Opposition has diminished; and many who had been hostile deprecated the departure of the Missionary. Hostility to the baptism of the emancipated Blacks, which the Colonists indulged, is dying away. The baptism of the four Natives, mentioned in the last Survey, brought forward 12 others as candidates: a fifth has been baptized: the administration of Baptism and the Lord's Supper is, indeed, usually an occasion of bringing some, who witness it, to the resolution of abandoning Heathenism and joining themselves to the servants of God. The favourable change in the minds of the Colonists is attributed very much, by the Missionary, to the endeavours of the Minister placed over them, who has laboured to dissipate their prejudices against the work of Missions—Pp. 69, 70.

## BECHUANAS.

*Motito:* 3 leagues SW of Old Lattakoo: in 27° 15' S Lat. and 22° 20' E Long.: dwellings, 140: inhabitants, about 560: in January 1833, there were but 45—1832—Prosper Lemue. A Native named Saul, a man of integrity and piety, assists the Missionary. Mr. and Mrs. Lemue were obliged to seek refuge for a time, on the Kuruman—Four short Services are held on Sundays: from 30 to 40 daily attend Evening Prayer: 3 Bechuanas were admitted to the Communion at Easter. Polygamy opposes serious obstacles to the reception of the Gospel—Scholars: Infant, 40; Adult Female, 20. The men want perseverance; and think it, moreover, derogatory to their dignity, to sit, as humble learners, by the side of their wives—P. 70.

When Mahura fled from the vicinity for fear of Mosolekatsi, as stated in the last Survey, he retreated to the Hart River. His absence proved highly ad-

vantageous to Motito, in opening the way for many Natives to settle there without fear. Mr. Moffat's visit to Mosolekatsi (see pp. 193, 194, of our last Volume) has also very much quieted the apprehension of the people: if that Chief be withheld from disturbing the country, Motito will greatly increase: as the most advanced Station, and consequently most exposed to his attacks, the fears of the people are soon awakened.

Mr. Lemue gives the following view of the people who have gathered round him:—

Of those who have latterly joined us, there are nearly half whom I regard as a valuable acquisition. When through ignorance they fall into some fault, I am assured beforehand that they will stand corrected, if I represent to them that they have done wrong—others, I mean the Barolong, are not so docile: they have made certain concessions, such as observing the Day of Rest and attending Worship once on Sundays, but they hold themselves to what is strictly necessary; and, as they think to serve at the same time two masters, they are always afraid of giving too much to the one and too little to the other. No sincere desire of improvement discovers itself in them; and it is distressing to me, that, in spite of my continual remonstrances, I have not been able to prevail with them to send their children to school. Such are our daily trials: but we must be armed with patience, when labouring to excite a desire for instruction in men who have passed their whole lives in driving flocks of goats and sheep before them.

In a recent communication, Mr. Lemue adds—

We have no little encouragement in the work of the Lord. Never, perhaps, did the people more duly appreciate the benefits of religious instruction. I think I may say, that a majority of them cherish real affection toward their spiritual benefactors. Some Members of our little Church render us efficient aid; by leading others, through their own excellent conduct, to enter into the way of life: and it is a cause of special gratitude, that they who have embraced the Gospel are the men of most influence in the place, and are distinguished by their industry.

## BASOUTO-BECHUANAS.

The Rev. Francis Daumas and Mr. John Lauga sailed (p. 70 of the last



Survey) from London in the beginning of May 1835, and reached the Cape early in August: in November they arrived (p. 392 of our last Volume) at Port Elizabeth from the Cape, and at Graaf Reinet on the 24th of December. On their journey from that place, they met Mr. Casalis, who was going on a visit to Cape Town; and had the joy to spend the last day of the Old, and the first of the New Year, on the summit of the Snow Mountains, in *taking sweet counsel*, with a fellow-labourer whom they had not seen for three years. On the 12th of January they arrived at Bethulia.

Mr. Daumas had been destined to Motito: but the Brethren of the Bassouto Mission considered that an Assistant Missionary was needed at Motito, rather than a Missionary; experience having shewn them, that Stations, in their infancy, are conducted more efficiently and harmoniously by a Missionary and a Lay Assistant, than by two Missionaries. Mr. Daumas was retained among the Bassoutos, until the determination of the Committee should be ascertained. In the middle of March of last year, he proceeded, with Mr. Arbousset, on a journey of inquiry respecting a Tribe about 40 leagues to the north of Bosisiou. Mr. Lauga was settled at Bethulia.

These points were adjusted at a Conference of the Missionaries; the Committee having desired the Missionaries of such Stations as lie within a reasonable distance of one another, to meet regularly in conference, in a spirit of prayer and love, to consider the condition of their respective Stations, and the best means of accelerating their progress. The First Conference was held on the 5th of July 1835, at Beersheba, which is almost equally distant from Morija and from Bethulia.

*Bethulia*: this name has been given to the Station first called Caledon, in order to avoid the confusion which might arise from the London Missionary Society having a Station of that name: 18 leagues SE of Philippolis: in 30° 4' S Lat. and 24° 10' E Long.: dwellings, 611: inhabitants, 2500; chiefly Batlapis, and the rest Bassoutos—1833—J. P. Péllissier: John Lauga, As.—Bechuanas take refuge here from all quarters. The Place of Worship is become too small: many stand outside—Three adults were baptized in November 1835, two of them of much influence—the first-

fruits of Bethulia unto God. One of these is Laina, the second son of the Chief, and a decided and active Christian—Candidates for Baptism: 15—Scholars: 80, Infants and Adults—Pp. 70, 71.

The interest in the preaching of the Gospel increases. Though the Word is as yet received but by few unto Salvation, it fails not to exercise some influence on the great body of the people. Pagan Dances are abolished. Civilization makes progress. It is in secret that the Rain-makers are consulted: the credit of these impostors dies away daily. Yet the Great Enemy is sowing tares: visionaries, in a remote village of the Bassoutos, pretend to revelations from God!

The Chief of these parts is named Lepui: though yet attached to some superstitious practices, he assiduously attends Divine Worship. He and most of his family have adopted the dress of Europeans. Many Bechuanas have done this in part; and numbers of females, if proper materials of dress were not so dear, would without delay exchange their sheep-skins for more suitable attire: their inclination in this respect is sufficiently shewn, by the assiduity with which they attend a Sewing School formed by Mrs. Péllissier.

Here also the same hindrance from polygamy is found as at Motito. On occasion of one of the Candidates for Baptism putting away one of two wives, Mr. Péllissier remarks—

We may consider this step as a good commencement in the road of Salvation; for, in his natural state, such a repudiation would not have been thought of for a moment. Polygamy is in honour among this people: if a man be asked whether he is rich, he answers, that he has such and such wives. It is only conscience therefore, enlightened by the Spirit of God, which can lead them to make such a sacrifice, and withdraw them from this Heathen Practice.

To a further testimony of Mr. Péllissier himself, we subjoin notices relative to him and his Station by his Brethren of Morija:—

The Lord appears, more than ever, to cause the light of His countenance to shine on Bethulia. On the last six Sundays, it has been in the midst of tears that I have declared the Gospel of Salvation—Jesus Christ, and Him crucified. Souls, which have long slept the sleep of death, begin to awake, and to seek eternal life. This gracious influence of the Holy Spirit is more especially manifested among the females: of thirteen individuals who regularly attend twice a week to be guided in the narrow way of Salvation, four only are men. To my

*French Protestant Missions—*

great surprise, most of them give me clear and precise answers, notwithstanding the ignorance in which they have been buried till within a short period. Their conduct hitherto bears witness in their favour.

[*Mr. Pellissier: Nov. 1835.*

How interesting is the Station of Br. Pellissier! In truth, I am scarcely recovered from my surprise. It is indeed a most promising field. The Bechuanas are greatly attached to him, and gather round him in numbers.

The geographical position of the Station is highly favourable, as it unites many inestimable advantages. Two or three thousand souls, who but a year ago were wandering as sheep without a shepherd—the melancholy relics of scattered Tribes—are here collected under the controul of many subordinate Chiefs—dependent, in their turn, on a superior Chief, who is kind, docile, and unambitious—and are daily nourished with the Word of God. At Bethulia, my mind reposes and is refreshed. I am delighted to witness the industry, the decorum, and the order of the Batlapis—their increasing assiduity in attending Religious Services, and their manifest progress in Civilization and Christianity.

[*Mr. Arboussset.*

Bethulia proceeds admirably! Schools, Worship, Buildings—all prosper! The civil government of the Station is not less carefully attended to. The Batlapis have had to this day the character of cunning thieves and incorrigible idlers. Behold! at Bethulia, at this moment, strict justice is maintained by the Natives themselves! Every delinquent is arrested, bound, and led away by four men to labour on the public works. Blessed be God for His mercy! Had our Society no Station but Bethulia, it might well rejoice and be glad.

[*Mr. Casalis.*

Mr. Gosselin, Assistant Missionary at Morija, spent six months at Bethulia, in aid of Mr. Pellissier's initiatory labours; and returned to Morija in the middle of April 1835. He thus speaks of his residence there:—

I cannot say how greatly my stay at Bethulia was blessed to me. Br. Pellissier and his Wife are living in the Faith—diligent in all things—ardent in love to the Saviour—and zealous in making known to the Heathen the riches of Him who has called them out of darkness into His marvellous light.

*Beersheba:* on the Caledon River: 18 leagues from Caledon, on the road to Morija, from which place it is distant 20 leagues: 350 inhab.—1835—Samuel Rolland—P. 71.

Mr. Rolland has gathered round him people of various Tribes: 45 dwellings have been added. The Station is favoured, as to wood, water, and pasturage.

There are two Services on Sundays, in Sichuana, for the Bechuanas; and one, in Dutch, for the Bastaards, with a

second for them on Wednesday Evenings: from 100 to 150 Bechuanas attend, and from 20 to 30 Bastaards. The men are attentive to what they hear, but the women are not so: it is the contrary, usually, at other Missionary Stations. Two men and a youth give satisfactory evidence of true repentance: one of the men is the Chief of the Batleros.

In the Schools, there are upward of 60 children, and about 60 adults. Only the Batleros attend School. The Barolongs and Bakuatlings attend Worship irregularly; and are as indifferent to instruction as the Batleros are eager to obtain it.

Corannas, distinguished by their predatory habits, have fixed themselves at a little distance beyond the Caledon; which operates unfavourably for the Bechuanas settling at Beersheba. These Corannas have intimated their readiness to receive a Missionary.

The Committee remark, with reference to Mr. Roland—

Whoever has followed with attention and interest the history of the French Mission in Africa, and calls to mind the numerous and painful journeys of our Br. Roland, his fruitless efforts at Mosika and his persevering labours at Mottio, will rejoice to learn that this dear Brother is at length settled at Beersheba, with every prospect of a permanent abode; and begins, though in the midst of many and fresh toils, to reap some fruit of his labours.

*Morija:* 54 leagues E of Caledon: among the Bassoutos: in 30° 17' S Lat. and 25° 22' E Long: on the borders of Caffraria—1833—Thomas Arboussset, Eugene Casalis; Constant Gosselin, A.—P. 71; and see, at pp. 365, 366, a statement of the difficulties which Missionaries have to encounter among these Wandering Tribes.

Great inquietude prevailed in this quarter, from reports of attacks meditated by the Corannas: the Bassoutos prepared, in their turn, to carry desolation and death among their enemies. The demon of war possessed Moshesh, and led him to become the aggressor: his proceedings have been of a nature to provoke fierce reprisals; which, sooner or later, may be expected. Mr. Casalis thus explains the cause of those perpetual wars:—

The power of Caffre and Bechuana Chiefs is proportioned to the number of their cattle. The people living almost entirely on the milk of the cows belonging to their Chief, the population increases in proportion to the number of cattle which he can acquire. This fact will account for the wars which so often afflict wretched Africa. Ideas of glory,

liberty, and country, which drive the nations of Europe to arms, are entire strangers to this people; but the hope of becoming masters of a numerous herd will lead them to brave hunger, thirst, and fatigue, and to despise the most appalling dangers.

Letsié and Molapo, two sons of Moshesh, live at Morija. These young men made an incursion on the Corannas; from which their father withdrew them, with expressions of displeasure: but it appeared that he was more displeased at the independent manner in which they had undertaken the attack, than with the attack itself.

These events took place at the time when the war between the Caffres and the Colony was at its height. "What think you," said Moshesh to Mr. Casalis, "of my aiding the King of the Whites to reduce the Caffres? My sons are eager for power; and I cannot give them cattle without diminishing my own strength. It seems to me, that present circumstances will afford an excellent opportunity of securing the friendship of the Whites, and of satisfying my sons." The Missionary endeavoured in vain to dissuade the Chief from this enterprise. His resolution was already taken.

At this juncture, intelligence arrived which at once determined the measures of Moshesh. Mapepelu, one of his vassals, who lives beyond the Orange River, invaded the Amapondas and seized a great number of cattle: the Amapondas had, however, followed him on his retreating, and had retaken their cattle, and had carried off also some belonging to Moshesh. Some weeks afterward, Moshesh set forward with 700 or 800 men, leaving none at the Station but the women and children and a few shepherds. "See," said the afflicted Missionary, while reflecting on this scene, "see these Bassoutos, who, but just now, reduced to despair by their enemies, sighed for peace! The flames of war are rekindled! The lessons of the past are forgotten! Two years of labour have left no traces in their hearts! More criminal than in the times of their ignorance, they expose themselves to death without fear, and even brave the retributions of Divine Justice!"

The expedition returned at the beginning of May 1835. Moshesh had received a check which appeared to humble him. He had been betrayed; and the Caffres were, in consequence, prepared

Jan. 1837.

for his attack. They suffered him to ravage six or eight villages, and to seize from three to four thousand head of cattle; but as soon as the Bassoutos began to retreat with their booty, the Caffres fell upon them, on all sides, with the utmost fury. Moshesh was obliged to abandon the greatest part of the spoil: 800 or 900 head of cattle were the fruit of this ill-judged enterprise. Mr. Casalis writes—

These events are afflicting. Yet, if we compare our trials with those of our Brethren in Caffraria, they will be found light indeed. Wesleyan, Chumie, Mount Coke, and Butterworth, are entirely ruined—the labours of more than twenty years are destroyed; but Morija yet stands—the Gospel is there preached—and, while we can preach Christ to the perishing Bassoutos, we dare not complain. Despondency would at this moment be more than ever injurious.

This expedition had an evil influence on the minds of the people. They had, for some time before, attended Public Worship with regularity; but, after the return of Moshesh, the people were engrossed by the new acquisition of the cattle which he had managed to bring away. Few only attended the preaching of the Word.

The Missionaries have in vain endeavoured to unite the men and women in Public Worship: for, among the Bassoutos as among the other Bechuannas, the women, as inferior to the men, never assemble with them. This obstacle has, in part, been removed among the Batlapis at Bethulia; and will, doubtless, give way before increasing knowledge at other Stations.

It was in contemplation for one of the Missionaries to remove to Bossion; in order to maintain more immediate intercourse with Moshesh, and for the benefit of the population there, which is now considerable.

On the visit of Mr. Casalis to the Cape, already mentioned, he spent about three months there; and was married to a young English Lady, of intelligence and piety. While at Cape Town, Mr. Casalis preached frequently in Dutch; and, in conjunction with Mr. Nesbit from India, held repeated discussions with Mahomedans: many were present, and heard the whole plan of Redemption opened, with refutations of the chimerical arguments by which the religion of the False Prophet is defended. The

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*French Protestant Missions—*

Mahomedans, unhappily receive frequent accessions from among the Enfranchised Slaves; and Mr. Casalis fears, that, unless it shall please God to raise up vigorous resistance to the impending evil, multitudes of the Apprentices will, on their emancipation, sink into Islamism. The Cape, he says, requires, at this moment, two zealous Missionaries—one to labour among the Mahomedans, and another for the Slaves and People of Colour.

The Five Stations of the Society are supplied by Seven Missionaries, four of whom are married, and by two Assistant Missionaries. In each of these Stations, the Society witnesses the commencement of a Work of Grace. It rejoices to learn that souls have been there brought to the light of the Gospel, or have been confirmed in the grace already received. The Labourers at the different Stations correspond with one another, and hold conferences together, with the view of concerting the best means of rendering their respective establishments most effective. The work grows and consolidates. [Committee: Jan. 1836.]

Truly the Grace of God is largely poured out on our Mission in Africa! Every Letter, for some time past, has brought us intelligence of some unexpected blessing—of some heart-cheering step in advance! In Four out of the Five Stations, which the Society now occupies in South Africa, there are, at the present hour, souls converted to God. [Committee: June 1836.]

Notwithstanding the assiduity and regularity with which a considerable number have attended Divine Service, and the knowledge which they have had the means of acquiring, I have baptized no Adult this year. But God forbid that I should be discouraged! *The wind bloweth where it listeth*; and one day it will blow on these lands, to give life to the dry bones.

We must not put out of sight the barbarous condition of the Tribes among which we labour. We are not here in India, where cultivated minds are found. We have to do with mere children, who must be taught to walk;—but, however slowly, they do walk in the end! No traveller can visit from time to time the Natives of these parts, who will not be struck, after an absence of six months, with some progress both in externals and in morals. In spite of some who remain stationary, the leaven is in the mass, and it fails not to work there. But before it can work effectually, so that the Churches of France shall reap the fruit of their labour, how great are the efforts and sacrifices required! We are but on the threshold of this vast continent. Tribes without number remain to be evangelized and civilized. The prospect which opens before us is immense, and it calls for immense exertions. See the noble task devolved upon us! Thanks be to God, our Countrymen and Brethren in the Faith give themselves to this task! Their zeal increases as the work grows. [Mr. Lamer.]

It may be well to subjoin here the remarks of the Missionary Casalis on the Caffre War, as he is placed in circumstances favourable to the forming of an impartial judgment. They are addressed to his own Society:—

Close contact with the Colony is an occasion to the Natives of continual quarrels and discontent. Caffres and Bechuanas are always on the watch, and are disturbed by the advance of the Colonists in search of fresh pastures. How great soever may be the moderation and philanthropy of the Governor of a Colony, every Colony has a tendency to exterminate the Aborigines. The British Government labours to restrain the Colonists to their proper limits; but it appears to me that the effort will not be successful, until Government can lead them to follow some industrious occupation, instead of confining themselves to pasturage. The soil is so barren and water so scarce, that a great extent of country hardly suffices for the maintenance of some families.

I should not be surprised if, in a few years, the Caffre Race should be subdued by the Hottentot. But the conflict will be fierce: for the love of independence distinguishes the Caffres, and their manner of fighting is of a nature to defeat the tactics of Europeans. Like the Parthians, they besiege an army, rather than fight with it: pursuit is useless; for with them, to fly is to fight: they retire as the enemy approaches.

The present war may well awaken serious reflections in the inhabitants of the Colony: on the contrary, it has occasioned the formation of two parties among them, who mutually decry each other: one party, consisting of men of liberal opinions, but perhaps somewhat prejudiced and rather inclined to form theories than be governed by facts, attributes the war to the Colonists, and represents the Caffres as a peaceable people, reduced to despair by continual vexations: the other party, more numerous and more violent, makes common cause

with the farmers; and accuses the opposite party of having emboldened the Caffres, and of inducing the Government to leave the frontiers defenceless.

The truth will perhaps be found to lie between these two parties, for there have been evils on the side of both Natives and Colonists. Nothing will restrain a Caffre, if he find it in his power to possess himself of cattle, whoever may be the owner; and the charms of a new fountain appear irresistible to the farmer.

It is painful to us, that it is very difficult to avoid being entangled in these matters. The Chiefs consider Missionaries as their counsellors, and Government expect from them intelligence of what passes in the districts where they labour.

RHENISH MISSIONARY SOCIETY.

*Wupperthal*: 6 miles from Clanwilliam, and 5 days' journey from Cape Town—1830—John Leipoldt; Schroeder, As.—Baptized, 20—Scholars, 60—The soil is fertile: it is watered by two small streams. Buildings and agriculture are in progress. Government have granted the land requisite for a considerable establishment.

*Stellenbosch*: a few miles N of Cape Town: inhabited by Colonists, Mahomedans, and Emancipated Slaves—Daniel Luckhoff—A Chapel has been built by the Colonists, designed especially for the Black Population.

*Worcester*: 2000 Heathens in this vicinity: 9000 inhabitants in the district—1832—Terlinden—A Chapel, to hold 400 persons, has been built by local contributions. Success has been granted to the Missionary, both in his preaching and in his pastoral visits.

*Ebeneser*: 60 miles NW of Clanwilliam: on the border of the Colony: 172 inhab.—1831—The Missionaries Knab and Hahn have succeeded Mr. Von Wurmb, who founded this Settlement, at the request of a Chief of the Namaqua-Hottentots—Baptized, 14—The soil is very fertile.

BERLIN MISSIONARY SOCIETY.

*Bethany*: some days' journey NE of Philippolis, near the river Riet, among the Corannas—1834—Gebel and Kraut, Missionaries—No Report—P. 72.

Six Missionaries arrived at the Cape,

on the 3d of January of last year, after a voyage of eleven weeks—James Lewis Doehne, Charles Fréd. Wuras, Theodore Radloff, Charles Robert Lange, Adolphus Ortlepp, and Lewis Zerwick.

AMERICAN BOARD OF MISSIONS.

MISSION TO THE INTERIOR ZOO LAHS.

The arrival at the Cape of a body of Missionaries destined to the Zoolahs was stated in the last Survey: it was also mentioned that one Branch of this Mission, appointed to the Zoolahs under Mosolekatsi, had reached Griquatown.

This Branch of the Mission consisted of the Rev. Messrs. Lindley and Venable and Dr. Wilson. They reached Griquatown May 16, 1835; and remained there a considerable time—taking a deep interest in the plans and labours of the London Society's Missionaries at that Station, and occupying themselves in the study of the languages necessary for their Mission. Mr. Lindley thus speaks of their future plans:—

It has been determined that Mr. Venable and myself shall go forward, as soon as we can make the necessary preparation, to Mosolekatsi, and make ourselves and our object known to him. We are sure of a civil reception. We intend to explore his country to some extent, and prepare some sort of a house to live in. The Natives have no houses such as we could occupy; their only shelter being a low, small, round one, made of grass mats: you enter them on your hands and

knees; and when in them, it is impossible, I believe, to stand erect. Our wives we shall leave at this place, till we return for them. Dr. Wilson will also remain here. The Brethren here strongly advise this plan. How long we shall be absent from our families is uncertain; probably four months. We hope to set out shortly; though a midsummer's sun will make our travelling, in this woodless land, very warm.

Mr. Hughes, of this place, has been pleased to make himself exceedingly useful to us, by preparing a Grammar of the Sichuans, which had never before been done; and by enabling us to make a Vocabulary containing between two and three thousand words, which is also a new work, the first, and therefore the best of its kind. This kind Brother has been seated many a long hour with a company of Bechuanas, to help him in giving us the meaning of Sichuana words. But the Grammar which he has prepared for us is far the most important aid which we have received.

Opportunity also offered itself of forming a small Spelling Book and a Vocabulary of between 1500 and 2000 words, of the Sitebelli, the language used by the Zoolahs under Mosolekatsi.

Of these two languages, Mr. Lindley says—

*American Board of Missions—*

The Sitebeli is much the same with the Sihuana in its structure: many words are the same in both languages; and many more so little changed in the Sitebeli, as to be immediately known by one acquainted with Sihuana. A Grammar of the Sihuana is at least half a one of the Sitebeli. The Sihuana is a fine language, but the one spoken by Mosolekatsi is more agreeable to the ear; with the exception, that many words are uttered with an ugly, inimitable click, immediately following, as a general rule, the first syllable.

## MISSION TO THE MARITIME ZOO LAHS.

The Second Branch of this Mission is appointed to the Zoolahs of the coast, under the authority of Dingaan. It consists of the Rev. Messrs. Grout and Champion, and Dr. Adams.

Leaving their families at Algoa Bay, the Missionaries sailed for Port Natal on the 7th of Dec. 1835, but did not reach it till the 20th. They visited Dingaan, arriving at his residence after a fortnight's slow travelling. They were received with great kindness, and stayed with him six days. He agreed to their making Natal their home, and establishing Schools among his people. Mr. Champion was left at Natal, to erect a house for the reception of the families: at that place there are 3000 Zoolahs. Mr. Grout and Dr. Adams arrived in Algoa Bay, on the 8th of February of last year, after three days' sail from Port Natal.

But here an early trial befel the Mission. Mrs. Grout had fallen sick in

## CHURCH MISSIONARY SOCIETY.

The Rev. Francis Owen has been appointed, by the Society, to form a Mission among the Zoolahs at Port Natal; and sailed, with Mrs. Owen, on the 24th of December, in the "Palmyra," Captain Foord, for the Cape of Good Hope—P. 527: and see, at pp. 176, 180—182, notices of the objects of this Mission, and the encouraging circumstances under which it is entered upon.

Captain Gardiner, of the Royal Navy, visited South Africa in 1834, with the design of promoting the conversion of the Aborigines. Having fixed himself at Port Natal, which is within the dominions of Dingaan, he had frequent intercourse with that Chief; and obtained from him the liberty of establishing there Missionaries and Schools, and also throughout a province of his territories named Clomanthleen. He

December; and was lying at Bethelsdorp, at the time of her husband's return, apparently at the point of death: she survived, however, till the 24th of February. Her husband says of her—

Before our arrival, she had given up her child, her husband, and all things into the hand of God, and was calmly waiting for her departure; and now she appears as quiet and happy, as I can conceive it possible that she can be while in the flesh. When thinking of the good cause in which she has embarked, and especially when she feels what a wide and effectual door is apparently open for us at Natal, she would go and help us; but if the Lord will otherwise, she will give us her blessing, lay her body to rest at Betheladorp, and wing her way to glory.

At the end of February, Mr. Grout adds, in reference to their future proceedings—

We now have the prospect of entering immediately on the work of reducing the Zoolah to writing—giving the people instruction—and making them elementary school-books. We left Mr. Champion in Dingaan's country. He was to get to Natal as soon as he could; where he was to select the most suitable place for our location, put up a temporary house, and make arrangements for our work. Our Station with Dingaan must be prominent with us at present: and if we succeed with Dingaan, as we hope, we shall probably be able to do but little at Natal till we can get a reinforcement from home. We are here making arrangements, as fast as we can, to proceed with our families to Natal by land; sending most of our goods and stores by the next ship opportunity. We must go by land ourselves, in order to take what animals we want.

formed, in consequence, a Station at Port Natal, which he named Berea; and another at Clulula, about 85 miles westward of Port Natal. Besides these openings, there is another among the Inthlangwain, a Tribe of about 8000, four days' journey to the westward of Port Natal, the Chief of which is anxious for a Missionary.

Captain Gardiner, who had conferred with the Society on the object of his visit before he sailed for Africa, has urged on the Committee, since his return, the appointment of one Missionary to Port Natal, three for Clomanthleen, and two to the Inthlangwain.

Many interesting details relative to the Zoolahs will be found in a Volume published by Captain Gardiner, containing an account of his "Journey to the Zoolu Country."

Previous to the assignment of the land to Captain Gardiner, he had agreed, as the Representative of the British Settlers at Port Natal, that they would not harbour any of Dingaan's subjects, who might seek to withdraw themselves from his authority. This stipulation has already exposed Captain Gardiner to the necessity of outraging his own benevolent

feelings. It has, however, nothing to do with Clomanthleen, and in no way affects the Society.

Under an Act passed in the last Sessions, authorizing the appointment of Magistrates to reside beyond the Colonial Boundaries, Captain Gardiner has been constituted British Magistrate at Port Natal.

The Scientific Expedition for exploring the Interior, mentioned at p. 31 of the last Survey, left Graaf Reinet about the middle of August 1834; and reached Motito, on its return, in the latter part of October of the following year. Out of fifty persons, of whom the Expedition consisted, only one man, a Hottentot, was missing: in a state of intoxication, this man fell a prey to a lion.

The Expedition penetrated as far as 23° 26' S Lat.—became acquainted with Twenty-seven Tribes of Natives, and obtained information relative to Sixteen others—and formed an extensive and valuable Collection of Natural History.

Beyond the territories of Mosolekatsi no Tribe was found entire, that Conqueror having either subjected all to his power, or mutilated and dispersed them. A late epidemic had, however, much weakened his people. See some notices of the Expedition, at pp. 68, 70, 193, 194 of our last Volume.

The following testimony is borne to Dr. Smith in the Report of the London Missionary Society, and is corroborated by

The calamities, deeply to be deplored, with which the Eastern Frontier of the Colony has been visited, have ceased; and there is reason to hope, that, under the controul of the Supreme Ruler, they will be followed by a happier order of arrangements, based on the principles of truth and justice; under which, Civilization, Industry, Harmony, and Religion shall flourish among the people—*violence shall no more be heard in their land—wasting nor destruction within their borders.*

[Report of London Miss. Soc.]

The Act before mentioned, for the appointment of Magistrates beyond the Colony, is a very salutary measure. These Magistrates will have no authority over the independent Natives, but will be empowered to take cognizance of all subjects of the British Crown; and will, of course, be ever on the watch to repress such proceedings, on the part of the British, as tend to excite ill-will in the Natives.

[The Survey will be continued in the February Number.]

## Biography.

### NOTICES OF FIVE LABOURERS UNDER DIFFERENT SOCIETIES.

REV. W. B. MONTGOMERY,

*Of the Osage Mission of the American Board.*

The Board state—

Mr. Montgomery was a native of Pennsylvania, and was a member of the first Mission Family sent by the late United Foreign Missionary Society to the Osages of the Missouri. He, with his associates, departed from Pittsburgh on the 16th of April, 1821. After undergoing much hardship, exposure, and suffering, during a tedious passage of nearly four months on the Ohio, Mississippi, Missouri, and Osage Rivers, they arrived at the place of their destination, near where the Harmony Station now is, on the 2d of August following, having lost by death four adults and five children from their number, either on their way, or during the first three months after their arrival. Among those most deeply afflicted by these bereaving strokes of Divine Providence was the subject of the present notice; who was called to weep over his wife and infant child before he entered on his labours among the Heathen.

Mr. Montgomery had spent the last eight or nine years at Hopefield and Union, employing a large portion of his time in acquiring a knowledge of the Osage Language, and reducing it to writing. In accomplishing this object, he had made much progress; and, with some aid from one of his associates, Mr. W. C. Requa, he last spring completed an elementary book, embracing also translations of various portions of Scripture, the first book ever written in the Osage Language. But he was not spared to see the fruit of this portion of his labours among these benighted Indians: just about the time when the last sheets were passing through the press at Boston, the author was arrested by the messenger of death; and closed a life marked by simplicity and purity of Christian character, and great diligence and zeal in the Missionary Work.

Mr. Redfield, an Assistant Missionary at the Union Station, thus describes the last scene: his Letter is dated August 25, 1834:—

It has become my painful duty to inform you, that our beloved Brother Montgomery is no longer among the living. He died of cholera on the 17th instant, in twelve hours from the attack. This pestilence had been for some time in the upper Osage Towns. On the 14th it broke out in the Hopefield Settlement. Mr. Montgomery, with great promptness, waited on the sick; and administered to their wants, until he himself was attacked. They sent to Union for me; and though I went with all haste, he was gone before I arrived.

His unremitting exertions to save the poor Osages who were falling around him proved too great. In the midst of his endeavours for their temporal and spiritual good, he was taken from among them and from his earthly labours. The messenger of death came suddenly and unexpectedly, yet it found him with his lamp trimmed and burning. He died a most triumphant death. Soon after the attack, he exclaimed, "Can it be, that in less than twenty-four hours I shall be walking the streets of the New Jerusalem!" "I know," said he, "in whom I have believed." He left messages of love to his Missionary Brethren all around, exhorting them to fidelity and perseverance in their work. To the Osage Missionaries he said, "Tell them not to give over the Osages, and not to count any sacrifice too great for their salvation."

Mr. Redfield adds—

A subject in which Mr. Montgomery took a deep interest was a weekly concert of prayer for the Jews, to be held on the Jewish Sabbath. He had long wished to write a piece to excite Christians everywhere, bowing round the family altar, in the closet, or in social prayer-meetings, to remember the Dispersed Israelites, who on that day assembled to read Moses and the Prophets, that the Spirit of all Truth might enlighten their eyes to behold the Lamb of God of whom Moses in the Law and the Prophets did write. I present this to the public as his dying prayer, that Israel might be remembered in concert throughout Christendom.



MRS. MONTGOMERY,

*Widow of the late Rev. W. B. Montgomery.*

The Board say—

Since receiving the foregoing Letter, the following from Mr. Redfield has come to hand, adding another to the catalogue of those whom the Saviour has called from their Missionary Labours to their everlasting rest.

Mr. Redfield writes—

In my last, I announced to you the death of Mr. Montgomery. Mrs. Montgomery is likewise gone! She died of bilious remittent fever on the 5th of September, after a sickness of nine days. The Lord has called her away. Two days before her death, I told her I feared that she could not recover. She said, "I do not expect it. In my dear Saviour have I trusted in life—in Him I trust in death. I am perfectly calm, and was willing my dear husband should be spared the trial of burying a third wife. He is gone; and I follow."

Her sufferings for the last thirty-six hours were great; but, as her end approached, she sunk quietly into the arms of death. The call is truly loud—*Be ye also ready!*

REV. KILNER PEARSON,

*Of the Baptist Bahamas Mission.*

Mr. Burton, the Associate of Mr. Pearson in labour, thus speaks of his death, in a Letter from Nassau, dated Dec. 27, 1834:—

I have now the melancholy task of writing to you, that dear Brother Pearson has been taken to his everlasting rest. Two days since I received a Letter from Turk's Island, from Mrs. Randall, informing me that he departed this life on the 17th. two days after he landed at the place. This is a painful stroke. It is an affliction which, in this infant state of the Mission, must be felt through the Bahamas. I feel that it is my business to be silent before God, and to be dying daily to the world; that, at last, I may meet death as an intimate friend.

Br. Pearson and myself had some time been of opinion, that the extent of the colony rendered it expedient that we should not both continue at Nassau; and we agreed, that, at present, it did not appear to be my duty to quit this station. He had, therefore, for the last three months, been convinced that it would be

right to take up his residence for a while on one of the out-islands: he hesitated between Rum Key and Turk's Island, but soon determined on the latter. But God's thoughts are not as our thoughts.

A fall which he had from a horse, shortly after his arrival here, was, in the affliction which it left, a severe and perpetual trial: and though he would hardly suffer it to lessen his labours, yet it evidently produced occasional depression of spirit, and therefore probably impaired his constitution. An attack of fever, which he had about six weeks since, weakened him very much: and though, when he felt a little better, in his anxiety to go to the utmost limit of his strength, he preached twice on the Sabbath, and rejoiced in the opportunity of doing so, yet it was too much for him. It is now between three and four weeks since that Sabbath. In the evening, he preached a funeral sermon for Mr. Penny, Wesleyan Missionary. Mrs. Burton informs me, that several times after he said, that, while preaching it, he was deeply impressed with the thought that it would be his last sermon. That impression was too correctly prophetic: the sermon was his last. In rather more than a week after, he left for Turk's Island. Two or three times before his departure, I asked him if he felt quite satisfied that, in his weak state, it was his duty to go. He thought it was: he thought it probable that the sea-air would be more beneficial to him than any thing else. So I hoped. But God had ordered differently. In a little more than a week from the time of his leaving Nassau, he entered into the presence of that Saviour whom he delighted to preach.

His departure is for his own exaltation and happiness, but it is our loss and grief. His once affectionate wife, but now inconsolate widow, must feel her loss more keenly. But it is felt here. I received the information last Monday Morning; an elderly female brought it, crying and sobbing: and when, at twelve o'clock, I went to the Prayer Meeting, I soon found it necessary to stop: the groans and the crying took away the power of utterance from the persons who were praying.

It is no wonder that he was so much beloved. His own heart was full of tenderness and affection. I have often thought that he had too much susceptibility for his own peace in this rough world; but I have never thought so without at the same time wishing, in this

respect, to be much more like him than I am. His deep anxiety in the service of the Lord shewed me more plainly than ever that I was sadly deficient in the spirit of my work. His unfoldings of the heart in prayer always shewed his acquaintance with it, and his watchfulness, and jealousy, and his deeply-seated eagerness for purity. I cannot think of him without thinking of these things. Oh that God, the Father of all Mercies, may graciously grant me more of what is needed for glorifying him with my body and spirit, which are His!

REV. J. R. DUNWELL,

*Of the Wesleyan Mission at Cape Coast.*

Some notices of the Mission, and of the death of Mr. Dunwell, appear at p. 19 of the last Survey. A few further particulars have since been received from Mr. Smith, a Native, who acts as Schoolmaster under the Government, and assisted in the Mission. The following Extracts from his Journal are given in his own imperfect English:—

*June 21, 1835: Sunday*—This day, the Reverend Gentleman, being unwell, and not able to attend the preaching, authorized me to meet the congregation in my own house in town: They attended punctually at the time; and, as far as my ability led me, by the assistance of the Holy Spirit, I preached on St. John, chap. vi. verses 67 and 68, in Fantee.

*Tuesday Evening*—Mr. Dunwell being no better, I had to attend the meeting: and as many as came, I preached to them from St. Luke, chapter xi. verses 21 and 22. From the last Sunday to this, the absence of the Minister has cast down almost all the Brethren, particularly when they heard of the precarious state he was in.

*Wednesday*—Mr. Dunwell sent for me this morning; and, to my great sorrow, I found him worse than I expected. On my first entering the room, he called me by name; and, having conversed with me for a considerable time on various subjects, desired me to pray for him. I knelt by the side of his bed, and prayed for about a quarter of an hour: he also prayed himself. He wrestled with the Lord in prayer, to let the cup pass from him; as the sons of this part of Africa would be left to grope in darkness, when

he be removed away by death. At this I was uncommonly sorry; but he encouraged me to hope in the Lord; for the debt of nature must be paid. He repeated the fourth verse of the Twenty-third Psalm: *I walk through the valley of the shadow of death: I will fear no evil, for thou art with me: thy rod and thy staff they comfort me.* If I may use the expression, I would say, *Let me die the death of the righteous, and let my last end be like his!* When it was now time to leave him, and attend the school, he said, with tears, "Brother Smith, we have passed many agreeable evenings on instructive subjects; but I have to tell you, I shall soon be absent from you, and be present with the Lord. I am going hence, and shall be no more seen: but watch over the flock; and strengthen them in the Lord, when I am gone."

About four o'clock in the afternoon I visited him again. He was quite insensible. The pangs of death had seized him, and every hope of his recovery was then lost. Between eight and nine o'clock he expired. Messrs. Jackson and Barr, with the medical gentlemen, were present; and having ordered the nurses to attend to the corpse, we retired to rest about eleven o'clock.

*Thursday Morning*—Sad news in the town. The shepherd is away! The poor Missionary is reported dead! A circular being drawn up, inviting the friends, specifying the time of interring the body, the funeral was attended at four o'clock in the afternoon—crowds of people all the way to the burial-ground, that with difficulty we made our way through them. The Governor read the Service, and during the time we sang the fifty-first hymn of Mr. Wesley's Collection.

*Friday Evening*—I met the class, on purpose to know whether they would continue in the profession which they had recently entered into; or desire to return to their former ways, in consequence of the death of the Missionary. They said, they would remain in the profession; for though the Missionary was dead, God lives. We recommended our souls in prayer to God, and separated at ten o'clock.

REV. ALFRED BOURNE,

*Wesleyan Missionary in India.*

The following notices of the late Mr. Bourne are extracted from an authentic document:—

On Friday, May 27, 1836, died at the house of the Rev. Dr. Bunting, in London, greatly beloved and deeply lamented by all who knew him, the Rev. Alfred Bourne, aged 37 years. This truly excellent man commenced his course as a Christian Minister in the Wesleyan Connexion in the year 1823; and was stationed successively in the Redditch, Oxford, and Reading Circuits. In November, 1826, under the constraining influence of the love of Christ and of a strong sense of duty to the perishing Heathen, he embarked as a Missionary for Continental India; where he arrived in March, 1827. There, in the Madras and Negapatam Circuits, he spent about eight years; distinguished by diligent and successful application in the acquirement of the language of the country, by uniform and exemplary piety, and by devotedness to evangelical and pastoral labours.

In 1831, he was called, in addition to his other arduous engagements, to make great and toilsome exertions on behalf of the Heathen Population of Melnattam—a place then connected with his station at Negapatam; and had the pleasure of erecting and opening a Mission Chapel in that vicinity, which will be a standing monument of his active and self-denying zeal in the cause of Christ. But there, alas! the foundation was laid of that disease (cardiac asthma) which made him a great and almost constant, but eminently meek and patient sufferer, for the remainder of his days; and eventually caused what, in ordinary language, will be called his EARLY and PREMATURE decease.

For more than three years, however, he continued resolutely to prosecute his labours—often under circumstances of bodily pain and affliction, which loudly demanded relaxation or absolute rest. But, to him, the essential interests of our Indian Mission appeared to require (on account of the paucity of Labourers, as compared with the necessities of the people, and of the sickness and mortality which had diminished, about that period, the small number of his effective companions) that he should not count even his life dear to him; and he heroically persevered in his work, till the repose to which he at last submitted came too late.

He returned to England in June 1835. For a while, the hope of material relief, if not of perfect recovery, was fondly cherished by his friends: but about two months ago, the deep-seated malady assumed a more destructive form; and, subsequently, made a progress so rapid, that, on Friday May 27th, he peacefully resigned his spirit to God, in firm dependence on the merits of the Great Atonement, and in sure and certain hope of the resurrection unto eternal life through our Lord Jesus Christ. His honoured remains were interred in the burial-ground of the City-Road Chapel. Nearly all the Wesleyan Ministers of the Six London Circuits evinced, by their attendance, their respect for the amiable character and valuable services of a man whom the Wesleyan Missionary Society may be justly thankful to have had enrolled among the number of its Agents in foreign lands.

#### MINUTE ON THE LATE MRS. SOPHIA VANSITTART,

ADOPTED BY THE UNITED BRETHERN'S SOCIETY FOR THE FURTHERANCE OF THE GOSPEL.

THE Munificent Bequests of the late Mrs. Vansittart were noticed at p. 301 of our last Volume. The Brethren have put on record, in reference to that which has accrued to them in aid of their Missionary Labours, the following Minute:—

At a Meeting of the Committee of the Society for the Furtherance of the Gospel, held Oct. 24, 1836, the Secretary communicated the interesting information, that, by the decease of our lamented friend Mrs. S. Vansittart, which took place on the 18th of May last, the very large sum of 10,000*l.* Three-per-cent. Consols, had fallen to the Society, agreeably to an arrangement made by her, as early as the month of May 1821, with the full concur-  
*Jan.* 1837.

rence and approbation of her respected brother Lord Bexley, and her nearest family connexions. The feelings of the Committee, on receiving this communication, were expressed in the following Minute:—

The Committee cannot refrain from an expression of unfeigned sorrow, at the removal of so distinguished a benefactress to the Brethren's Church and Missions, as the late Mrs. S. Vansittart; but, at the same time, of devout gratitude to the Lord, for all that

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He has been pleased to effect through her instrumentality, for the maintenance of His cause on the earth. They desire thankfully to record the lively interest which she ever manifested in the proceedings of the Society, and in the advancement of its important and only object — THE FURTHERANCE OF THE GOSPEL AMONG THE HEATHEN. Of this interest, the fruit of her love to Christ and to the souls of her fellow-men, she gave abundant evidence during her lifetime, by her frequent and large donations to the Society's funds; and she has left behind her a yet more durable memorial of it, in the munificent and very unexpected provision which she has been pleased to make, for the continuance of this aid after her decease, by the transfer of a sum of Ten Thousand Pounds in the Three-per-cent Consols, into the hands of the Secretary and Treasurer of the Society, to be applied to the general purposes of the Brethren's Missions. They rejoice in the conviction, that what she has thus done unto the least of the Brethren of Christ, He has graciously accepted, as done unto Himself; and that, on the day of His own glorious

appearing, she will be found among the number of those unto whom He will address the cheering welcome, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*

The Committee resolved unanimously, that the foregoing Minute should be transmitted by the Secretary to Lord Bexley; accompanied with an expression of the grateful respect of the Society, and their unfeigned condolence with his Lordship in his severe domestic bereavement.

The very considerable bequest referred to in the above extract from the Journals of the Society, the Committee determined to consider as a capital, which should continue vested, till some extraordinary emergency should arise to call for its appropriation either wholly or in part; the interest alone being brought to account of the Annual Receipts on behalf of the Brethren's Missions.

#### MEMORIAL ON THE LATE MR. JOSEPH TARN,

ADOPTED BY THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

HAVING acted with the late Mr. Tarn in the earliest days of the Society, and had continued opportunity of observing his spirit and conduct to the time of his Decease, we rejoice to put on record a Testimony so just to his character as the following Memorial:—

On receiving the intelligence of the decease of Mr. Joseph Tarn, late Assistant Secretary and Accountant of this Society, the Committee feel mingled emotions of deep regret and unfeigned gratitude to God. They sincerely lament the renewed loss of a most valuable Fellow-labourer — one of those few remaining friends who had known the British and Foreign Bible Society in its very first risings and smallest beginnings; and who had, in fact, personally assisted in the preparatory arrangements which ultimately led to its establishment in the year 1804.

At the same time, they feel constrained to bless God, that, by his overruling Providence, their departed friend was led to enter into an intimate connexion with the Institution, by accepting the important and responsible offices of Assistant Secretary and Accountant; and that he was enabled, by His grace, for nearly Thirty-three successive Years, to perform the many and diversified duties of those offices, with a degree of regularity and order, of steadiness and perseverance, of sound practical knowledge of business, of strict integrity, and constant attention to the best interests of the Society, which

justly endear his memory to its friends and supporters.

In the performance of those duties he was actuated by far higher than mere personal considerations. He was under the influence of real, solid, Christian principle. To serve his God, and to render himself useful in his day and generation, was his simple but noble object. Having himself deeply felt the inestimable value of the Word of Life, he longed to see it universally diffused; and having in his own soul experienced the grace of that Adorable Redeemer, of whom the Scriptures testify, he desired that His Sacred Name and Blessed Gospel should be proclaimed to the very ends of the earth. Though, with singular fidelity, exerting himself in his own department of Christian Labour—the Bible Society; yet he generously aided (partly by his contributions, and partly by personal exertions) the cause of other Christian and Benevolent Institutions; acting on that truly Apostolical Principle—*Let us do good unto all men, but especially to them that are of the household of faith.*

A paralytic stroke, which befel him at the Spring of 1834, greatly debilitated

his constitution: yet, when somewhat recovered from its effects, he cheerfully devoted his remaining bodily and mental powers to the performance of the duties of his long-cherished employment; when

the effects of a second seizure removed him, as it is humbly yet confidently believed, from the *earthly house of this tabernacle*, to a *building of God, a house not made with hands, eternal in the heavens.*

## Proceedings and Intelligence.

### Western Africa.

#### Gambia.

WESLEYAN MISSIONARY SOCIETY.

Scene at Jellifree, a Mandingo Town.

THE Rev. W. FOX writes, Jan. 22, 1836—

Last evening, about eight o'clock, Mr. Wilkinson and I left St. Mary's for Jellifree, in Mr. Grant's cutter, which was going to Macarthy Island. Owing to a light breeze, we made very little progress during the night; and the tide being against us, we this morning came to anchor three or four miles distant from the place of our destination, and went ashore and walked thither.

Immediately behind the mangroves which adorn the banks of the river, are large trees, shrubs, and flowers, of various descriptions; in which monkeys presented themselves to our view as we walked along the path, which was exceedingly narrow and serpentine.

On reaching Jellifree, we waited on the Alcaid, when several of the old men were immediately in attendance. Most of them knowing Mr. Grant, salutations and mutual good wishes passed between them. About one P.M. Mr. Grant left us, to proceed up the river. In the afternoon, as we were preparing to go into the town, the Alcaid called upon us. I spoke to him, by an interpreter, on the object of our visiting Jellifree; stating that we were Ministers of the Gospel, and wished to teach the Mandingoes the important truths of our Holy Religion. I requested him to tell the people in the town, that, at five o'clock, we would speak to them all, and hoped he would collect them together. I gave him a small present, and a copy of the New Testament in Arabic, with which he was much pleased, and, I believe, could read it tolerably well.

At five o'clock, we proceeded to the spot assigned for us; where we found collected together a good number, of both

sexes, several of whom had their spears, cutlasses, and fire-arms. We commenced by giving out two verses—

Shepherd of souls, with pitying eye  
The thousands of our Israel see!  
To Thee on their behalf we cry,  
Ourselves but newly found in Thee.

See where o'er desert wastes they err,  
And neither food nor feeder have,  
Nor fold nor place of refuge near,  
For no man cares their souls to save.

I preached, or rather spoke, to them in as familiar a strain as I could, on the nature and design of the Gospel, and the commission given to its Ministers to go into all the world and preach it to every creature. They listened with considerable attention; and several of them frequently bowed their heads with a smile, as in assent to what I said, and then exclaimed, "*Bettiata! bettiata!*" ("Very good! very good!") Mr. Wilkinson afterwards prayed. The Alcaid and several of the old men said, that what I had spoken was very good, and that they should be very glad for Christians to come and sit down among them. Having spoken to them about a School, the boys and girls were enraptured, following us to our residence, and saying, "*Alcoran bettiata! alcoran bettiata!*"—meaning, they should be very glad to learn to read and write.

Jellifree is a small Mandingo Town on the north bank of the river, the name of which is familiar to every one who has read Mungo Park's Travels; as here that celebrated traveller landed on his arrival from England to explore the interior, and was detained some months by sickness peculiar to the climate. It is situated on a rising plain, five or six hundred yards from the river—is well stockaded with strong, tall mangrove timber—and has four entrances. The houses are built of mud, covered with grass, and are tolerably substantial and comfortable. It contains a population of about 1000 souls; and is about a mile from Albrada, where the French have a small Settlement, through which we passed yesterday, containing about the same

number of inhabitants. Several other Mandingo Towns are within a few miles. The distance from St. Mary's to Jellifree is about 18 miles.

The house in which we are staying is a stone building belonging to Messrs. Chown and Messervy, of St. Mary's—the only stone house here: it is situated between the town and the river, contiguous to both; and is surrounded by shrubs, flowers, and evergreens of various descriptions. The guava, banana, papai, lime, and orange are among the number of fruit-trees, which are in great abundance; the fruit of which comes to a high degree of perfection spontaneously, the Natives paying little or no attention to pruning and manuring them. The river is directly in front of the house, and a number of fine tall palm-trees adorn its banks. The rippling of the tide, the warbling of birds of the most beautiful plumage, and the rural scenery around it, but, above all, the demoralized state of its inhabitants, produced feelings of peculiar emotion. The late venerated Richard Watson once exclaimed—"Oh, when shall the Glorious Gospel of the Blessed God dawn on all lands! When shall it wipe away all tears! When shall floods clap their hands, and forests wave instinct with universal gladness, and hills rejoice, and valleys sing, and the Gentile of every lip and name glorify God for His mercy!"—"When shall it dawn?" asked that eloquent and able Minister of the New Testament—"When shall it dawn?" Thank God! the voice of the Universal Saviour-King has been heard this evening in a Mandingo Town! *Prepare ye the way of the Lord; make straight in the desert a highway for our God.*

#### CHURCH MISSIONARY SOCIETY.

FROM some late communications we extract a few interesting details.

#### *Trials and Prospects of the Christian Institution.*

The value of the Christian Institution continues to be manifest; while its trials are such as are to be expected from the tempers of the Youths admitted. The Rev. G. A. Kissling, who continues in charge of it, reports as follows, at the close of the quarter—

Respecting the Christian Institution, I have to report a few particulars, which

will excite feelings of regret; while there are also other circumstances of a pleasing and encouraging nature, which call for humble praise.

Difficulties have been felt at the Institution, in keeping its regulations in force; which may in a measure be ascribed to the admission of several boys, as reported last quarter. However commendable the conduct of scholars may be, under the immediate eye of their teacher, they too often follow evil habits and manners at home; which the boys recommended, bring with them, as may be expected. Evil is more easily communicated than good, particularly in a number so very small; and thus occasion has been given to painful occurrences at the Seminary. Two Initiatory Scholars have been detected in telling falsehoods; one of them under aggravating circumstances. When the sad consequences of the sin were pointed out to them from Scripture, shame and sorrow seemed to mark their faces; and, from their late conduct, I may express a hope that the evil is cured. Another of the same class has been rather careless and negligent, notwithstanding the attachment which he manifests to the Institution; and I have been under the necessity of telling him that he will be dismissed, unless he materially alters his behaviour.

Among some of the Students, also, I am sorry to say, there has been foolish contention; which, I fear, proceeds from pride. Instead of being humbly grateful to the Lord for their instruction, they are prompted, by a corrupt heart, to think more highly of themselves than they ought; and this high-mindedness is often nourished by their ignorant relatives, who unduly esteem them on account of the advantages which they think the youths have over them. I have, for this reason, very seldom allowed the youths to visit their homes; and have also spoken to their friends on the subject, when coming here to see them. But I am fully aware that human precaution is not sufficient to check the evil propensities of the heart. My students need the regenerating influences of God's Holy Spirit—that precious gift, which I sincerely ask you to join me in supplicating for them.

Concerning the more hopeful appearances among these Students, Mr. Kissling states the following:—

It affords encouragement to state, that, during the quarter, another student has

been admitted to the Holy Communion : there being now three who enjoy the privilege of receiving the pledges of Christ's love for the strengthening of their faith in Him. May they grow in grace daily, and persevere unto the end ! It has been equally pleasing to me to observe, as I have repeatedly, that some students are in the habit of admonishing their relations, who live at a distance from God, to consider the things which belong to their peace : a circumstance, among several others, which leads me to conclude, that, while they think of the spiritual welfare of those who are near and dear unto them, they will not be unmindful of their own. With regard to their studies and progress, let this general remark suffice—that I see no reason to complain. Their private hours are chiefly spent in reading the Scriptures, though other useful books are accessible to them. The Old Testament, and chiefly the Jewish History, has been explained to them in our evening devotions, by Mr. Rabar; while I have endeavoured in the morning to make some practical observations on the Gospels. Let us earnestly pray that the Word may become the power of God unto the salvation of their souls.

From the communications of one of the Catechists, Mr. Walter Croley, stationed at Kiskey, we select the following passages, descriptive of the

*Continuance of Idolatry and Superstition in the Colony.*

I said, in my last Report, that I did not know of any idolatry being practised in this town. Would that I could say so now ! but, alas ! I cannot. I have both seen with my eyes, and heard with my ears, sufficient to cause the heart of a Christian to melt. I shall mention one or more cases which came under my notice during the quarter. One of the boys in our school, who was a monitor in the Bible Class, one morning looked at me with great earnestness and apparent delight, while I spoke of some of the stratagems used by Mahomed in order to spread his tenets, and mentioned some of the results of his crafty efforts. His manner caused me to take notice of him. After the school hours were over, I bid him go to my house, as I had something to say to him. I asked him several questions, which he freely answered ; while tears in abundance flowed down his

sable cheeks. He told me that his father was a Mahomedan ; that he had a little god in his house, to which he used to pray ; but that he could not prevent him. I asked him if he had told his father the evil of it, and the folly of such worship, and if he ever read his Bible in his father's hearing. He replied, that he did not speak to his father about the god, for he was afraid ; but that he often read his Bible. He also said he wished that I had the God, but he was afraid to bring it to me. I then said I would go to his house ; and I hoped that he would shew me the place where it was, and I would take it, and also speak to his father. I have been several times since, but could never see the boy at home ; and, by his father coming out to meet me, and sitting outside of the door, I thought he had, by some means or other, learned what my intention was ; so that I could not go into the house, and consequently could not deprive him of his god. I repeatedly entreated him to attend our Church ; but he always had an excuse : sometimes he would pull his long beard, and say he came from Mandingo Country ; by which he meant that he was a Mahomedan, and therefore had another religion. How astonishingly near do they come to Papists in their excuse, when the fallibility of their religion is overthrown, by saying, it is their "country fashion," the religion of their forefathers, and the religion in which themselves were reared, and therefore they cannot renounce it. Thus I was obliged to leave the man more steadfast in his own opinions than seven wise men who can render a reason.

In the same yard was a Mahomedan woman, sitting upon a leopard's skin, at her devotions, having a bead of white stones in her hand. It was with much difficulty that I got them, in order to see what they were, after which I returned them to her ; which was, I believe, more honesty than she expected to meet with.

Not very far from the same place, in a bye-path leading to a farm a little way from the town, I met with another Mahomedan. He was sitting down on a few green leaves, with his legs turned in under him. In front of him was a little patch, beaten hard. I saw him several times stoop and knock his forehead against it. I went to him, and told him the impropriety of such worship, and how displeasing such performances were in the sight of a pure and holy God, who does not require

His creatures to punish their bodies for the sins committed in them ; but to be sorrowful in their hearts, and to manifest that godly sorrow in their lives and actions, by renouncing every thing of a sinful nature, and turning to Him with all their heart and mind and soul and strength. He immediately got up, and threw away the leaves on which he was sitting. He had a small sword by him, which I asked for, and which he readily gave me. After looking at it, I returned it to him. After talking much to him, I left him ; he appearing to be much ashamed of his performances. May God follow with conviction to his heart the truth which I declared to him !

Perhaps it would not be amiss for me to mention one thing more. In the village, one of the idolatrous men died ; and as it is customary to have dancing and drumming on such occasions, so they had at his death. This they keep up for a week ; but on the last day they prepare sacrifices to offer to his god, and have drums, dancing, and singing ; the performers being dressed in garments of many colours, while one of them acts as devil, behind a screen or curtain. All this is done in order to frighten away the spirit of the deceased person from the house which he occupied. In the evening, I went to speak to them ; and after they had retreated for the purpose of making a charge upon the house again, I embraced the opportunity, as many people remained at the house. Some of them heard me patiently ; others would not hear at all. One man, who I thought was convinced of the truth of what I said, was stealing away ; when I called him, and asked him for his hand, which he very reluctantly gave me. I looked him hard in the face, and told him that I should surely meet him at the bar of God, when he would have to answer for this conduct. At this, his countenance changed ; he held down his head, and endeavoured to pull away his hand, at the same time saying, he was only coming through the town, and he came to see, on account of this man being his countryman. The riot ceased soon after. I hope that what I said had some effect ; for one of the persons who was there at the time came and joined the Sunday School on the Sunday following.

## South Africa.

LONDON MISSIONARY SOCIETY.

THE Rev. Peter Wright, of Griquatown, thus speaks, under date of June 12, 1836, of a

*New Mission among the Bojesmans.*

We have commenced a Mission, under very favourable circumstances, to the Bushmen of our district. It is now in an interesting condition. Mathibee and his people having cast themselves upon us for instruction, we continue with readiness and joy to sustain this addition to our labours.

These people are the same with the Battapi mentioned in our Society's Report for 1834, as being "in a hopeless condition, having ill used and abandoned the Missionaries. Despising the day of their merciful visitation, they appear to be given over to a state of hardened impenitence." The instruction, conversion, and salvation of these outcasts will afford matter of no small joy. Present appearances among them are exceedingly encouraging, and demand our strenuous exertions, our fervent prayers, and our grateful acknowledgments to our Divine Lord and Master.

During the last seven years, this large body of people had been living without the Means of Grace, and unvisited by a Missionary ; when, at length, directed by the Spirit of Mercy, they found their way to Griquatown, to seek instruction.

A goodly number of their Young Men who visit this Station are now beginning to read—some of them learning to write ; and their application and progress are most astonishing. Thirteen of them, among whom is a son of Mathibee, are making a profession of Religion ; and we have reason to believe that a considerable number more are seriously impressed with the truths which they have heard. These individuals are operating on the mass of the people at home ; and, through Divine Grace, the best results are gradually being unfolded to our view.

On a visit to these people, from which I am just returned, I was exceedingly rejoiced with their anxious attention to the Word, and the extensive Work of Grace which is evidently proceeding among them. On the 22d of December I left home on this interesting journey, and commenced my labours at the confluence



of the Black and Yellow Rivers: here I remained three days, and spent the first Sabbath among a considerable number of our people; being fully employed in preaching the Gospel—visiting from house to house—conversing with our Church Members—and inquiring and examining into the school.

From this place I proceeded up the Yellow River, declaring the Truth from kraal to kraal, until I arrived among the people of Mathibee, by whom I was welcomed with evident and universal joy; and the hospitality by which they endeavoured to express their gratitude was unabated during my stay. I spent a week among them, and preached three times a day; and, in the intervals, catechized, conversed with inquirers, and attended to the instruction of those who had made some advance, and were more particularly anxious to improve, in reading. The Young Men, who have been taught at Griquatown, are constantly engaged in the work of instruction. The majority of people of both sexes are desirous to learn to read, and are making progress. Two of the leading men, whom I believe to be truly pious and competent, have been requested by the people to conduct the Public Religious Worship for them. Their Services I found regulated as follows: every morning at day-break, and every evening after sun-set, all the people of the village assemble together: they sing a hymn each time, the Teacher catechizes, gives a short exhortation, prays, and the Service concludes with another hymn. These observances were not interrupted by my presence. I was anxious to witness them, and must say that they were conducted with earnestness and propriety. On the Sabbath they have three Services; and the outposts in the neighbourhood are visited by three men, who instruct and pray with the people. In order that we may have regular Day Schools for the numerous children of these people, I appointed the two men, already mentioned, as Schoolmasters, to act in the same way as at all our other Out-stations: with this arrangement the people were highly pleased, and I doubt not that things are now in a position to proceed well. At parting, I promised the people, that, in the course of a month or six weeks, we would renew our visit. It is our intention, if the Lord will, to visit them regularly at these intervals.

## Inland Seas.

### Abyssinia.

#### CHURCH MISSIONARY SOCIETY.

EXTRACTS from a Journal of the Rev. Messrs. Gobat and Isenberg, detailing the circumstances of their arrival in Abyssinia, were given in pp. 365—369 of our Volume for 1835. Subsequently to that period we have had occasion to notice the very severe and frequently-alarming illnesses of Mr. Gobat; in consequence of which, he was finally persuaded to return to Egypt, and effected part of this journey under the friendly escort of the Rev. J. Wolff, who accompanied him and his family as far as Jidda: see p. 571 of our last Volume. We also gave, in the same Volume, pp. 499—492, the affecting account of the Rev. J. H. Knoth's death at Cairo, on his way to his Missionary Station in Abyssinia. These various circumstances have, for the time, in some degree clouded the prospects of that Mission. Still, from the following communications of the Rev. C. W. Isenberg, it will be seen that the work is not only maintained, but advancing. We select, from his Journals, a variety of particulars, exhibiting both the state of the people of that country, and the progress of the Mission.

Beginning with the earliest date of his Letters, September 19, 1835, we find Mr. Isenberg thus describing his employment in

#### *Studies with Native Abyssinians.*

Each day's experience teaches us how great is the misery of this country. They are poor indeed, in a temporal and a spiritual point of view; and such is their lamentable state, that they appear to have almost despaired of improvement, and are completely given to inactivity and laziness; by which their state must grow worse and worse. I heartily long for the day when I shall be able, with joyful energy, to bring the Truth as it is in Jesus to the knowledge of these benighted nominal Christians; preaching that Gospel which has the promise that

it shall not return unto the Lord void, but that it shall accomplish that which He pleaseth, and prosper in the thing whereto He hath sent it.

My own time is spent chiefly in the study of the language. I continue, however, to give Hadara and Kiddan regular instruction in German, every day. They are translating from the German Bible, studying the Grammar, and learning to write. Besides this, I had, in the course of July and August, to give daily lessons in the Greek language to Habeta Selasse and Kiddan Mariam; who were joined, at the beginning, by some others; among whom was a friar of Lasta, whom Oubea intends to create Etchegua, if he succeed in conquering Amhara. It was a somewhat difficult task; because I had to write a Greek Grammar for them, without any assistance, except Riemer's Greek German Lexicon, and a copy of the Greek New Testament. I succeeded, however, in giving the most important rules for pronunciation, reading, and the parts of speech up to the regular verbs; when I stopped, to await the arrival of my Greek Grammar from Massowah; Habeta Selasse having left Adowah to attend Oubea, who had gone with his soldiers to a plain several miles distant from Adowah, in order to make peace with Cassai, and to entrust him with the Government of Tigré, upon payment of a certain tribute: which being settled, he purposes immediately to pass the Tacazze, and, uniting with four Governors of the interior, to make war upon Ras Ali, and to take possession of Amhara. We must expect this expedition of Oubea to bring a new series of wars upon this poor and enervated country, if the Lord in His mercy do not interpose. May it please Him to hasten the happy day of its deliverance!

The lessons in Greek which I gave to Habeta Selasse were occasioned by his repeated request that I would give him instruction in Arabic; which he desired to learn, that he might be able to converse with the new Abuna, who is expected to arrive, some months hence, from Egypt. As I could not expect any good to arise from teaching him Arabic, I dissuaded him from learning it; offering, at the same time, to instruct him in the Greek language, to enable him to enter upon the study of the New Testament in the original; to which he assented. In fact, I think it necessary, sooner or later,

to introduce the study of the Greek and Hebrew, at least to those whom we intend to prepare for our assistants in the work of the Gospel ministry; since we know how much the study of these two original languages of the Bible contributed to prepare and assist the Reformation of our Occidental Church. Having, therefore, begun teaching Kiddan, I intend to go on as soon as my Grammar is brought from Massowah. Difficult as is the task of writing a Greek Grammar in Amharic, it has proved to me one of the best exercises in this language; and I expect great advantages to our work from it, even as it regards the cultivation of the Amharic language.

During the last three or four weeks, Kiddan has been teaching, of his own accord, our Abyssinian servants to read Amharic. I am glad to say, that he does it with eagerness and success; thus strengthening our hopes that he will, in future, prove a good schoolmaster for children; and, in fact, for instructing in Religion. Hadara, who has more talents, and makes more progress in his studies, will, perhaps, if the Lord preserve him from pride, be able to enter upon a more scientific course of study.

At a later period, Feb. 8, 1836, he relates, concerning these two Natives—

As for our two pupils, Hadara and Kiddan Mariam, we have separated them; so that Hadara lives with Mr. Gobat, and Kiddan Mariam with me. We have good hope of their becoming, by the grace of God, our assistants in the Missionary Work. We are not without our troubles concerning them; and there are disadvantages arising from the circumstance that I was not able to give them a regular course of instruction from the beginning; but that which encourages us is, to see that we do not labour for them in vain. What degree the work of grace has attained in their hearts we cannot decide; but they shew a firm adherence to us, and to our work; a teachable disposition; and, if I am not mistaken, Kiddan particularly, a sincere desire to become true followers of Christ; which gives us much reason to hope that their assistance, in future, if God preserve them, will be very useful to us.

The troubles to which Mr. Isenberg alludes, may, in part, be those which he had suffered from Habeta

Selasse; which terminated in the marriage of this individual with one of the domestics of the family. The opinions and customs of the Abyssinians, in regard to the nature of the marriage-contract, are of the most lax description. Mr. Isenberg found it necessary to mark his feeling of indignation against sin, by putting both Habeta Selasse and his betrothed under censure for some days. The result was, the introduction of a stricter sense of the nature of the married relation. Our Readers will be interested to learn, that this trying series of circumstances led eventually to the

*Marriage of a Native Couple, according to the Rites of the Church of England.*

Mr. Isenberg relates of this couple :

Seeing that their humiliation had a good effect, I translated our beautiful English "Solemnization of Matrimony" into Amharic; and on Sunday, Nov. 1, 1835, at the time and place—Mr. Gobat's house—of our regular Sunday Service, publicly and solemnly joined them in holy wedlock; a good number of Abyssinians being present, on whom the solemnity and Christian tendency of the proceeding made a good impression. In fact, that was the first Divine Service, most probably, that ever was held in Amharic.\* It gave to those who were present a proof of the work we are about to accomplish in this country, and served also to dispose them more favourably to this work. Since that time, Kiddan and his wife have lived in our house, and have had the superintendence of our people: they both give increasing satisfaction. They seem to love each other sincerely; do their duty with cheerfulness; and are faithful in their adherence to us. He teaches her, and the others who were formerly under his instruction; so that I think the work of God is commencing in our house, and a blessing visibly rests upon it. This is a small beginning indeed, but I hope a good one. It is my constant prayer to God that He may pour such a measure of His Spirit upon it, that we, forming one family of

believers, may become one light in Him to enlighten the benighted neighbourhood.

From this we are led to notice, in the next place, more fully what Mr. Isenberg relates, under date of Feb. 6, 1836, concerning the

*Translation of the Scriptures into the Dialect of Tigré.*

In the course of December 1835, I engaged Deftera Matteos, the same who translated the Gospel of St. Luke into Tigré for Mr. Kugler, and who began to translate the Gospel of St. John, but did not finish it till after the departure of Mr. Gobat from Adowah; and when Mr. Ruppell, the German Naturalist, passed through this town, sold it to him. I agreed with him that he should translate the whole of the New Testament into Tigré. After he has translated a portion, I am to correct it with him, with the assistance of other persons knowing the language: after which, he is to make two good copies; one to be sent to London, for the press, and the other to remain in my hands. He began his translation at the Gospel of St. Matthew; which being finished, he translated that of St. Mark; and has now arrived at the sixth chapter of St. Luke. I could not until now pay much attention to the correction of the translation; but, on beginning it, I found it convenient to copy the whole; and, in this manner, to correct it more thoroughly after the Original Greek. I have now finished, with the assistance, as to the Tigré, of our two pupils, Hadara and Kiddan Mariam, the first four chapters of St. Matthew.

This was a hopeful commencement of a work highly important for the large and influential province of Tigré. Of its progress, Mr. Isenberg gives the following further account, under dates July 11, and August 28, 1836:—

The Tigré translation of the New Testament goes on rapidly. Deftera Matteos has got as far as the twelfth chapter of the First Epistle of St. Paul to the Corinthians. I hope to be able to render this translation comparatively correct. This is, I must confess, no easy matter, on account of the confusion of ideas in these languages; which obliges us to fix new ideas to several words. But living as we do in the country, and

\* The Church Services being performed in the Ethiopic, which is a dead language.—Ed.

Jan. 1837.

always conversing with the people, the exchange of thoughts and ideas will facilitate the cultivation of their language very much for us and for themselves, and prevent any material mistake in the translation.

The next account is—

Deftera Matteos has proceeded with the Tigré translation of the New Testament as far as the end of the First Epistle of St. Paul to Timothy. I hope that in the course of December, if nothing adverse happen, he will finish the translation; and then I shall review it with him; after which he must copy it twice: the wages for his whole labour being no more than 100 dollars.

While superintending the revision of this important work, Mr. Isenberg adds: "The work affords me much pleasure, and I am in it with my whole heart."

Mr. Isenberg, on occasion of the baptism of his own child, and also of another born in his household, relates, under date of July 11, 1836, that he had administered this Sacrament according to the rites of the Church of England, in the Amharic language; and he then reports more particularly, that the inquiries and objections of the Natives had naturally led him to the

*Translation of the chief part of the English Prayer Book into Amharic.*

Among the mercies we have experienced since I wrote last, I have to mention particularly the happy delivery of Mrs. Isenberg of a healthy girl, on May 23. The child was baptized by myself, according to the rites of the Church of England, in the Amharic language, into which I had previously had the Baptismal Service translated. Yesterday, July 10, I performed the same for the child of Kiddan Mariam, which was born on Friday the 1st of this month. The child, a boy, was called, at Kiddan Mariam's request, "Samuel Zera Haimanot;" the first name, Samuel, being taken from one of his godfathers, Mr. Gobat: the second, Zera Haimanot, signifying, Seed of Faith, he gave to him with the desire, and in hope, that he might become a seed, producing, by God's assistance, a number of true believers in this yet faithless country.

One result of the accusations of our enemies is, the translation of some other parts of the Common Prayer Book; first of all, that of the Thirty-nine Articles, in order to give a clear survey of the doctrines we teach to every inquirer; then that of the Communion Service—as we intend to commemorate the Lord's Supper in future in Amharic, receiving such persons as have a real desire to be united with Christ and His Church; afterward, that of the Morning and Evening Prayer, for the use of our Family Services; and now I am translating the Litany. Thus you may see how it is verified with us, that *all things work together for good to them that love God.*

Subsequently, August 28, he adds—

The translation of the Common Prayer Book I have nearly finished; and I should have sent as much as I have finished by Mr. Gobat, but for the correction. Mr. Gobat not being well enough to review it with me, I shall therefore finish the translation; at the same time diligently applying myself to the reading of the Amharic Scriptures, and to conversation. Afterward, I shall avail myself of the assistance of an Amharic scholar, to review the whole with him. Morning and Evening Prayers I shall thus be able to introduce into immediate use.

The following is the account given by Mr. Isenberg of the

*Sale and gratuitous Distribution of Copies of the Scriptures.*

As many copies as we have been able to sell have been sold during the stay of Dedjadj Oubea at Adowah—that is to say, in July, August, and September; most of his soldiers speaking Amharic: and it appears, that, in their Native provinces, viz. Semien, Amhara, Wolkait, Woggera, and Tsayga, there is more adherence to Religion than in Tigré generally. We were obliged to sell at low prices. The Austrian dollar is worth, in Tigré, sometimes 2, sometimes 1½, 1½, 1½, or 1½ pieces of common cotton cloth made in Abyssinia; each piece being twenty yards to two. Our prices for the Scriptures were these:—

Ethiopic Gospels . .	1 dollar.
. . . Epistles . .	1 ditto.
. . . Psalms . . .	½ piece of cloth.
Amharic Gospels . .	1 piece of cloth.
. . . Epistles . .	ditto.
. . . Psalms . . .	½ ditto.
. . . Genesis . . .	¼ ditto.

Now this is the list I have been able to sell:—

Amharic Gospels . .	1 copy.
. . . Psalms . .	11 ditto.
. . . Genesis . .	3 ditto.
Ethiopic Psalms . .	14 ditto.
	—29 ditto.

Mr. Gobat sold—

Ethiopic Epistles . .	1 ditto.
. . . Psalms . .	2 ditto.
	—3 ditto.

Between thirty and forty copies of different parts of the Ethiopic and Amharic Scriptures have been given by way of presents. I must make here one remark, which, if I am not mistaken, has been made also by Mr. Gobat. The people of this country who purchase books, do not like large ones, such as the quarto size: the reason is, their wandering mode of living; since most of those that can read—besides the Priests, Friars, and Defteras—are merchants and soldiers. Now, for travelling in Abyssinia, books of large size are inconvenient indeed, as there are not those means of conveyance here which you have in Europe. And Abyssinian travellers or soldiers who can read, and have a book, will, if possible, not leave it at their home: they must read it every day once or twice, or even oftener: they make for each book a small case of red leather, of the same size as the book, and tie it with cords to their person. In the morning and evening, and when they rest on their way, they take it out of its case and read, or, as they term it, they pray, or, more properly, repeat it; in the same manner as the greater part of the Roman Clergy repeat their mass, viz. without sense, and thoughtlessly. It is on this account that we have not been able to sell one single copy of the quarto Ethiopic Psalms, although we at first presented only them when people asked for Ethiopic Psalms; and even sometimes when we gave a quarto copy gratuitously, they would return it, and beg for a smaller one; and that being presented, they would ask for a still smaller copy; when they were told that we had none, except Amharic. The type, as well as the size of the Amharic Psalms is much liked by the Abyssinians, as is the print of the Genesis; but they do not like its quarto size.

*Importance of completing the Printing of the Amharic Bible.*

In following up this highly im-

portant object—the obtaining of the entire Bible in print, in the Amharic language—Mr. Isenberg, in his own name and that of his Missionary Brother, with special urgency remarks—

Mr. Gobat concurs fully in this opinion, and, I doubt not, will join in the request; the more so, as we have been informed, by the Missionary Register, Feb. 1835, that, in February of last year, the historical part of the Old Testament, up to the Book of Ruth, had gone through the Press. While we do much rejoice in the hope of soon seeing the Amharic Scriptures wholly finished, we beg of you to contribute to the accomplishment of the above-mentioned object, in order to enable us, in compliance with the people's wishes, to distribute a greater number of the sacred writings. The condition of the print, and size, is, of course, a secondary object: the principal thing is the Bible itself. If there is a real desire after the Word of God, they will with gratitude accept of it, in whatever form they can get it. This desire must be created by preaching and teaching; but if we can assist it in any way, I consider it to be our duty to do so. I earnestly entreat you, therefore, to use your influence with the Bible Society, to send us the printed part of the Old Testament as soon as possible, and to use the utmost diligence in printing the rest. I need not tell you of the importance of the Old Testament for the preaching of the Gospel; and I assure you that we cannot do without it: its want throws us into difficulties and perplexity, at every step, with those who hear us.

It is important to view the hopeful commencement of this work in connexion with the opposition with which it meets, and to which allusion has already been made. This is fully developed by Mr. Isenberg, in the following passages, extracted from the same Letter of July 11; in which the Reader will be much interested to observe, even in that distant and benighted region of the earth, the

*Persecuting Spirit of a Superstitious Priesthood checked by Tolerant Civil Rulers.*

About Easter 1836, there arose a great clamour against us among the Priests

and their friends at this place (Adowah). Some of our people had disputed with them, and manifested their disgust at the superstition of the Abyssinian Church, declaring their better views of the Gospel doctrine as they had received it from us: this gave offence. Among other things, Kiddan Mariam had called the Abyssinian Churches "temples of idols," &c. This, and similar expressions, exasperated the Priests and the people, who several times assembled in council against us; and rumours were spread of their intending to unite with several Governors to plunder and obstruct us. They sent to Oubea, not indeed for the sole purpose of accusing us, but to request their maintenance at his hands, and at the same time to bring forth their accusation against us. They, however, had chosen no good opportunity for so doing; because Oubea is most effectually moved to grant any thing by presents, and not by money requests. At the same time, he has a good understanding, which guides him well, when he is not prevented by prejudices or evil counsellors. When, therefore, they accused us of having Religious Services of our own; performing Baptism; the Lord's Supper; marriages; burials—not attending their churches; not observing their fasts; not worshipping the Virgin Mary and the Saints—he answered, that, in the same manner as they exercised their Religious Services at their choice, and the Mussulmans at theirs, so we should be at liberty to do as we pleased, because we did nobody any harm. Soon after this, Aito Wussen, the Governor of this place, waited upon him; when the first question the Dedjasmati put to him was, as to how Mr. Gobat did. Being informed, he told Wussen of our accusation by the Priests, and how he had silenced them; and, at the same time, earnestly enjoined Wussen to take care that nobody should disturb us in our proceedings. When we were told that the Priests had sent to Oubea, we were advised to send also, in order to justify ourselves; but having no direct call for this, we left it to God to disappoint our adversaries, and He regarded our confidence. We directed our people, according to the Gospel, how to proceed in teaching the ignorant, and in dealing with the enemies of the Truth, with meekness, prudence, and decisiveness; and, at the same time, felt more

excited and encouraged to set forth with more diligence that work for which we were accused. Before that time, I had not ventured to give regular discourses on Scripture subjects, on account of my deficiency in the Amharic language; but now I waited no longer, but began, as well as I could, to read the Scriptures with our people, and explain them. In order to secure a clear understanding of them, after the explanation of each portion, I catechize them until they have it in their minds; and at the beginning of each portion they repeat the preceding one, by my catechizing them. At the close of each, I oblige them to learn by heart some verses, either of the same portion which I have explained, or of another part of Scripture, referring to that portion, or to the chief contents of it. In this way I went with them through the whole book of Genesis; and was going to give a summary of the whole, when I was interrupted by Mrs. Isenberg's confinement. Next week, however, or the week after next, I intend (D.V.) to resume these expositions again. After a repetition of Genesis, I intend to give them a survey of the Old Testament, so far as it may be practicable, and then to proceed to the New Testament.

Among those with whom I have most religious conversation besides our own people, are Deftera Matteos, my Tigrean translator, and Deftera Gualo. The former is not unacquainted with the Abyssinian traditions, but exceedingly bigoted and superstitious. The disease of Mr. Gobat, for example, seems to him to originate from genii; to whom, in fact, and to witchcraft, the Abyssinians generally ascribe every disease, the nature of which they do not understand, or which will not yield to common remedies. He knows that I do not believe in these tales; but it is of no use to dispute with him on such subjects. I am accustomed to deny the existence of genii, but confess my Scriptural belief in the existence of good and fallen angels, and their influence on human affairs, together with the impossibility of knowing how far that influence goes. I generally excuse myself for not believing the stories he tells me, on the ground of the Abyssinians' disposition to tell falsehood; dwelling strongly on the obligation we are under always to be governed by truth, and to speak truth. I have had several discussions with him on the fundamentals of Religion, reading

to him the Articles of the Church of England, which I obtained to be translated; and although it was with the greatest difficulty that he entered into the sentiments therein expressed, he at last confessed, that we were quite right in faith, but erred in our rule of manners. After a discussion on that subject, he yielded still more ground; saying, that we erred only in not fasting.

Deftera Gualo's character is somewhat different from that of Matteo: he is more respectable and respected. He is the most learned Abyssinian at Adowah, was Dragoman to the late Abuna Cyrillos, and is thoroughly acquainted with Abyssinian literature. He cannot, however, write; as this is no necessary part of Abyssinian learning.\*

When the Priests of Madhan Alam insisted on a reconciliation between us and an individual who had left us, he strongly supported them, and soon after joined them in their clamour against us. When, therefore, I baptized our child, I invited him to attend the baptism, in order that he might see and judge for himself. He had an excuse for not attending; but since that time has often paid me a visit, and each time we come to a discussion on religious subjects. His principal topic is the Incarnation of Christ, and the mode of union of the two natures in Him. He joins the Tigréans, who deny Christ's having been anointed with the Holy Spirit. Besides this, we touch on a number of subjects, in which he generally endeavours to push me from my ground in Scripture; but in this he has always been disappointed; and I believe he is now aware that I am not moved by arguments taken from any other quarter.

*The small and humble Beginnings of the Gospel among the Abyssinians.*

Meanwhile, the progress of the Gospel in its simplicity and purity, though with small and humble beginnings, is beautifully described by Mr. Isenberg, in the following terms:—

In our houses, the work of God goes on its course gradually, *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; for the earth bringeth forth fruit of herself,*

\* It must appear a singular fact; but it is none the less true, that the most learned persons in Abyssinia do not learn to write.—Ed.

*first the blade, then the ear, afterward the full corn in the ear.* We are waiting for a greater measure of the Spirit from on high, to strengthen us to give due testimony of Him that loved us even unto death; and to accompany that testimony with His saving influence on the minds of those who receive it. The night which surrounds us is very dark; and the powers of darkness are still exercising their malignant sway over men's minds without controul. Spiritual slavery keeps a nominally Christian country in awful misery; and will carry it into a more dreadful eternity, unless He, by whose gracious and providential dispensation temporal slavery in the British Dominions was abrogated, shall say to enlaved Ethiopia also—"Be free! Be spiritually free!"

It is peculiarly mournful to see a professedly-Christian people smarting under the scourge of the Divine judgments, yet still going on in darkness, and clinging to their long-cherished errors. The following passage graphically exhibits the

*Afflicting Sicknesses and Superstitions of the Abyssinians.*

This country was visited during the months of March, April, and May, 1836, by the cholera, and thousands have fallen the victims to this dreadful disease. This was the first time the cholera had entered Abyssinia; for that disease, which had been raging here before our arrival, and which we thought was the cholera, seems to have been an epidemic bilious fever. In Adowah, where there is perhaps a population of 4000, there died, at the beginning, seven, eight, or ten persons daily; and when it arrived at its full height, between thirty and forty persons: at last it came down again to the first number, and then went off. As near as I can guess, between 300 and 400 persons may have died here of the cholera. The disease attacked all sorts of persons; Mahomedans and Christians; rich and poor: and few, very few, who were attacked, recovered; in fact, I have heard of none that did recover. They generally died in a very short time, some a few hours after the attack; owing, I presume, besides the want of proper treatment, partly to excessive fear, and partly to poverty. The drought of last year, and the presence of Oubea's army,

had reduced many, and even respectable families, to great poverty. The chief remedy which was used for the cholera was brandy; but I have not heard that it produced any good effect. Instead of temporal remedies, spiritual ones were employed. Crowds of people went in procession through the streets, repeating a prayer, until they had got round the town. The meaning of the words is: "For Christ's sake, have mercy upon us, O Lord! For Mary's sake, have mercy upon us, O Lord! For Christ's sake, have mercy upon us, O Mary!" During these processions, they had sometimes stones upon their heads, a sign of humiliation for their sins; which is customary also when they ask pardon from persons whom they have offended. The Mahomedans had more frequent prayers than usual, reading their Korân. But to me it was very curious to observe, that both Mahomedans and Christians offered sacrifices; leading one or more cows round the town, or part of the town, and then taking it outside, and killing it there, when a sufficient company of persons were present to eat the flesh of the animal. The Christian Priests were not seen accompanying their sacrifice; which renders it probable that it is not considered as an institution of the Church; but the Mahomedan Sheiks accompanied theirs. Whether this has been derived from idolaters, or from the Jews, I do not know. These sacrifices and prayers, as well as the affliction itself, gave us frequent opportunities to speak to those around us on the object of such dispensations of God, on His justice and mercy, on death and eternity, and on the necessity and advantages of conversion. Although the cholera was very severe at Adowah, at several other places in the province of Shiré, in Tembien, and even at Gondar, it is said to have been much more severe; and, at the last-mentioned capital, they say it has not ceased yet.

*Distracted State of the Country.*

The following passages are selected, with the view of exhibiting the constant state of alarm and inquietude experienced in this country, distracted as it is by perpetual civil wars. Still, in the midst of these, the Mission is preserved, and providentially supported. The names of

the Chieftains referred to, have, for the most part, already been before the Public, in Mr. Gøbat's Journal. Mr. Isenberg writes, Feb. 8, 1836—

It is certain that Dedjadj Oubea has now given the government of the whole province of Tigré, with Agamieh and Tembien, to Cassai; which can only be more favourable to us here than the present unsettled state. It is at present, in a measure, unsettled; for Oubea, as yet, governs Tigré by means of a representative, in the person of the Governor of Axum, who does not enjoy that authority which Cassai would enjoy if he were to govern here for himself. Still, the country is quiet; little disturbances here and there, created by formerly-dissatisfied governors, not affecting much the general state of Abyssinia.

Again, March 2, he writes—

The country is quiet. Oubea is in Semien; Cassai in Tembien; and, except a robber here and there, the land is not disturbed. But it suffers, particularly in the north-western parts of Tigré, from a great scarcity of food, and even famine. Oubea is said to be preparing for a march against the Turks, who are encroaching upon his territories in Wolkait.

And further, on the 11th of July—

During the last month, the inhabitants of Tigré were in apprehension of war; as Cassai intended to enter this country, and take possession of it, as soon as the Tacazze was filled, which will be in the course of this month. Before that time he would not have ventured to come, for fear of Oubea's passing that river and falling upon him, which it would be difficult to do when at its full height. But this fear has been dispelled by the appearance of Oubea on this side the Tacazze. He is now at Zanah, one day's journey from Adowah; and has ordered the Governors of the country to bring victuals for his army thither. He will probably not come to Adowah, there being no provisions here for his army; but intends, it is said, to go to Serawe, and to Hamassien. God be praised that He has preserved peace until now! and may He grant a long continuance of it; and, above all, a full enjoyment of the blessings of the Gospel to the poor inhabitants of this afflicted country!

Notwithstanding these difficulties, it appears that various travel-



lers, for their own purposes, venture into this country. Mr. Isenberg makes mention of this in his Letter of March 2, 1836; in which he thus refers to the

*Rescue of Two French Travellers in Abyssinia.*

Although I have only a few moments to write these lines, I cannot allow this opportunity to pass without writing. The bearers of this from hence to Egypt are two French travellers, formerly St. Simonians; but who, in consequence of a better acquaintance with the conduct of the leaders of that sect, separated from them; and now, I think, by the dealings of Providence, particularly by this their journey in Abyssinia, have been made conscious at least that there is a Living God, who is not far from any of us; experiencing, particularly, His mercy in rescuing them from death, in answer to their prayer, among the Mussulman Gallas, who robbed and imprisoned them when on their way from Gondar to Shoa, and held them captive for, I think, eight days, and intended to kill them. They stayed, afterward, two months in Shoa; and returned thence to hasten again to their country, and arrived here ten days ago. They appear to be in a state of religious inquiry, and were favourably disposed to receive what we told them of the Word of God.

Under the latest date of his com-

munications, Aug. 28, 1836, Mr. Isenberg thus urges upon us the

*Necessity and Value of Believing Prayer.*

The present situation of this country is more unsettled than that of last year. Oubea is in Hamassien, chastizing several districts for their disobedience; but it is very doubtful, whether he will be able to maintain that country, and, in fact, whether he can maintain Tigré at all. Cassai has not yet declared against him; but his allegiance is very dubious. May God give peace and happiness, and the blessings of His Gospel, to this poor country!

Remember us at the Throne of Grace, particularly now we are more reduced. Pray with and for us, for a large supply of grace and mercy and peace, that at every step the Lord may be with us; for nothing else will suffice; but this abundantly suffices.

And in another Letter, he thus writes, in the same affecting strain—

July 11, 1836 — In conclusion, I recommend this Letter to your indulgence. You will see by it that there is much reason for thanksgiving, much encouragement; but, above all, that there is much reason for prayer. We labour under many difficulties; but our hope is in the Lord. His we are; to Him our whole being is devoted. "To live and to die unto Him who gave His holy life for us sinners," is our watch-word. Remember Abyssinia!

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—Mr. T. S. M'Arthur and Mr. J. N. Williams (pp. 527, 570 of our last Volume), who had been obliged, on account of weather, to put into Portsmouth, sailed from thence for Trinidad on the 23d of December.—The Instructions of the Committee were delivered to Mr. Edmund Corner and Mrs. Corner, on the 27th of December, on occasion of their departure to Jamaica; and a few words of counsel and encouragement having been addressed to them, they were commended in prayer to the favour and protection of Almighty God, by the Rev. C. Smalley: they embarked, at Gravesend, with the Rev. C. W. Winckler and Mr. Gillies (see p. 488 of our last Volume), on board the "Tropic." Capt. Anderson, for Jamaica.—The Rev. W. Krusé, whose visit at Malta from Egypt was stated at p. 64 of our last Volume, having arrived in London on the 10th of December, after conferences with the Committee, left on the 30th for Falmouth, to proceed to

Malta, and thence to return to his Station in Egypt.

*United Brethren*—A Meeting was lately held at Manchester, in behalf of the Brethren's Missions, attended by Br. Jacob Zorn, of the Jamaica Mission, Mr. Montgomery, of Sheffield, and others: and another took place at Chelsea, which was addressed, among others, by Bp. Hallbeck, of the South-Africa Mission. These Meetings were very numerous attended — Br. Samuel Frederick Church, a Member of the Provincial Board of the Brethren's Unity in England, was called into eternal Rest, on the 17th of September, at Ockbrook, in the 81st year of his age. Of the period of his long and faithful service of half a century in the Brethren's Church, five years (from 1787 to 1792) were spent in Missionary Labour in Jamaica.

*Wesleyan Miss. Soc.*—The Rev. Thomas H. Bewley, with Mrs. Bewley and their children, embarked, on the 25th of November, in the "Amity Hall," for Jamaica: he is to act as

General Superintendent of the Schools to be established in that Island, under the direction of the Society, in connexion with the aid afforded from the recent Parliamentary Grants for the erection of School Houses in the West Indies. The vessel was detained by the violent weather which followed; and did not finally sail till the 23d of December, when she left Ryde.

*Jews' Society*—The Rev. F. C. Ewald, Missionary to the Jews of North Africa, was Ordained Deacon, on the 23d of October, by the Bishop of London; and was admitted by his Lordship to Priest's Orders on the 18th of December.

*Brit. and For. Sailors' Soc.*—From a recent Circular, we extract the following notices:—

Strenuous efforts have been made by the Society to promote the Evangelisation of Seamen in several Provincial Ports, and especially in the Port of London. In this great resort of Seamen, where there are constantly about 20,000, the Society employs *Eiepen Agents*, four of whom are Ordained Ministers, to preach the Gospel to sailors on ship board and on shore; besides supplying sailors with Books and Tracts, and ships going abroad with Ship Libraries on loan, of which they have about 300, enclosed in suitable boxes, for promoting the spiritual edification of sailors in all parts of the globe.

This Society has also secured the co operation of devoted Agents in Foreign Ports; particularly Memel, Jamaica, Berbice, Honduras, Sydney, Tahiti, and the Navigators' Islands; to preach among the seamen the *unsearchable riches of Christ*: supplying them with Books, Tracts, and Bethel Flags to aid them in their labours.

Missionary Societies are deeply interested in the prosperity of this Institution; by means of which a vast amount of evil may be prevented, and an incalculable measure of good effected, under the special blessing of God. Seamen of Great Britain in the *Foreign Trade* amount in number to about 10,000; and it is believed by those who are most intimate with their character, that they are greatly improving. Many of our mariners are exemplary Christians. To what an extent intelligent Christian Seamen may contribute to advance the Cause of the Redeemer, few are perhaps fully aware: for, while those who are ungodly, intemperate, and licentious, are wretched in themselves, and a moral pest wherever they go, they are regarded with dread by the faithful Missionaries situated on the sea-coasts; as their practices and example have been a curse to the inhabitants of Heathen Lands, especially in the Islands of the South Seas.

*Progress of Population in England and France*—It appears that there is a constant, though unequal, progress in the population of both countries. From 1700 to 1750, the population of England and Wales increased only at the rate of 17 $\frac{2}{3}$  per cent.: from 1750 to 1800, the increase was 52 $\frac{1}{10}$  per cent.: while, in the first thirty years of the present century, 1801 to 1830, we have advanced at the rate of 56 $\frac{2}{3}$  per cent. In France, there is a progression, but nothing like that of England: in forty years, from 1791 to 1831, the increase has been only 23 $\frac{1}{2}$  per cent.: and, although something must be allowed for the massacres of the Revolution and the wars of the Empire, their effects are not so great as might have been imagined, and nothing compared to the poor living of the people; for, from 1791 to 1817, which period includes the times of convulsion, the numerical increase was, in

round numbers, 2,800,000, and from 1817 to 1831 only 3,300,000.

These results, in both countries, are not attributable to an increase of births—for, in fact, the births, if calculated with relation to the numbers of people, have diminished; but to a diminished proportion of deaths. In France, the deaths in 1817 were 1 in 39 $\frac{1}{2}$ ; in 1834 they were 1 in 41. In England—in 1700, 1 died in 39 $\frac{1}{2}$ ; in 1730, the value of life had fallen considerably, the deaths being 1 in 31 $\frac{1}{10}$ ; in 1750 it had risen again, the rate being 1 in 40 $\frac{2}{3}$ ; there was a slow, but very gradual improvement till 1785, when 1 in 41 $\frac{2}{3}$  died: after this date the advance was quicker; and, by 1800, the deaths were only 1 in 47 $\frac{2}{3}$ —in 1811, they were 1 in 53 $\frac{2}{3}$ —in 1820, 1 in 60 $\frac{1}{2}$ ; in 1831, life had dropped again, 1 dying in 58 $\frac{1}{2}$ .

#### FRANCE.

*French Protestant Miss. Soc.*—The sickness of four of the Students had reduced, in May, the number under preparation for Missionary Service to a single individual. Since that time, fifteen Candidates have offered themselves: five have been admitted into the Institution, and two others are likely to be admitted. Of the four who were sick, one only is likely to be able to resume his studies.

#### WESTERN AFRICA.

*Church Miss. Soc.*—Since the first part of this Number went to press, intelligence has been received of the arrival of the Rev. John Weeks and Mrs. Weeks (see p. 12 of this Number) at Freetown, on the 10th of October.

#### AFRICAN ISLANDS.

*London Miss. Soc.*—The Rev. David Johns and Mr. Edward Baker arrived at Mauritius, with their families, on the 27th of August, having left Madagascar on the 20th.

#### INLAND SEAS.

*Rev. Joseph Wolf*—A letter from Mr. Wolf to a friend, dated at Suez on the 4th of May, thus describes his intended journeyings:—

I am going now to Jidda; thence, God willing, cross over to Massowah; and from thence I intend to proceed to the capital of Abyssinia, Gondar, where the Jews called Falasha are residing. After having stopped with them four or five months, and given also Bibles to the Christians, I intend to go to Shoa—thence to Narea or Enerea, where Christians are—thence to Timbuctoo, and the Cape of Good Hope. Should I not be able to proceed to those places from Narea, I intend to go from Narea to Melinde, Mozambique, and the Cape of Good Hope. And after having proclaimed the tidings of Salvation in the Cape, I intend (D.V.) to come again to Bombay, thence to Candahar, Kohan, Yarkand, Ovensburg, Kamtschatka, Petersburg, America, Marseilles, and Malta. The journey will take me again three years and four months. Oh! Dear Friend! it is a glorious office to be made an instrument of preaching the tidings of Salvation through all parts of the world: and I know that the Gospel is a light which kindles the fire of the love of God, in the sinner's heart, in a manner inconceivable. Let us therefore disregard the censure of the world, and go on exclaiming, CHRIST! THE LIGHT OF VERY LIGHT!

#### POLYNEZIA.

*London Miss. Soc.*—The Missionaries who sailed Nov. 7, 1835, for the Navigators' Islands (See p. 408 of our last Volume) arrived at Tahiti on the 22d of April.

# Missionary Register.

FEBRUARY, 1837.

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

(Continued from p. 45 of the Number for January.)

### African Islands.

THE expulsion of the Mission from Madagascar by the present Rulers of that Island, as announced in the last Survey, is a new event in the History of Modern Missions. As our Readers cannot fail to be deeply interested therein, we put on record various circumstances attending this expulsion, in addition to those before stated. The Committee of the British and Foreign Bible Society say—

Prospects, which were opening brightly on Madagascar, have been suddenly and mysteriously clouded. The Government of the country has interposed in the most peremptory manner, and utterly proscribed Christianity. The party at present in power, who have been always favourable to idolatry, and opposed to the improvements introduced by the late King Radama, have urged on this melancholy measure; and, meeting with too ready a concurrence on the part of the reigning Queen, have at length accomplished it: so that now nothing in connexion with religion, foreign to the established usages of the country and the customs of their ancestors, is permitted.

The following extract from a Letter of the Rev. J. J. Freeman affectingly describes the immediate effects of the course adopted:—

At present, the scene around us is distressing. All Public Worship is forbidden; and the copies of the Scriptures—the Testaments, the Psalters, the Separate Books—have been all collected by order of the Government, and delivered back to us, as things which the Natives no more dare be in possession of than concealed fire-arms, which is death by law. Our Tracts, Catechisms, and Hymns, have all shared the same fate: they passed under the inquisition of an idolatrous military tribunal: and could any have been found which mentioned neither Jehovah, nor Jesus, nor faith, nor obedience, nor heaven, nor hell, they would have been sanctioned, and permitted to remain with the people; but every thing which we had published contained more or less of these offending terms, and the whole therefore have been condemned. The triumph of the Government is, that Christianity is now utterly abolished; and so effectually, that it can rise no more. They boast that their laws are unalterable.

The Directors of the London Missionary Society remark, in their last Report—

On Madagascar—a land immersed in gross superstition and impious idolatry until visited by the Missionaries, the Sun of Righteousness had never cast one cheering, sanctifying beam. Scarcely had the ability to read been extensively imparted to the people, and the Scriptures, translated into their language, placed in their hands, than the death of the King, Radama, who had avowedly patronized the Missionaries, opened the way for the elevation to the supreme power of persons less favourably disposed toward the instruction of the people. From that time, notwithstanding a subsequent relaxation in the proceedings of the Government in regard to the Schools, the Missionaries pursued their labours under circumstances

Feb. 1837.

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of embarrassment and anxiety. It, however, pleased the Great Head of the Church, during this trying period, to bestow, on not a few of the people, grace to embrace the Gospel in sincerity: their professed belief in Christianity attracted the attention and awakened the apprehensions of the Government, who forbade the administration of its rites to the Native Converts. The number of the believers, however, still continued to multiply; and their boldness in the faith, and against error and superstition, to strengthen. Meanwhile, the light of Truth was, in every direction, chasing away, more or less, the darkness of Heathenism. The rulers of this unhappy land, now, more than ever, alarmed for the cause of idolatry, hastened to exalt, triumphant over all the claims of the Gospel, those base delusions whose path is wickedness and whose end is destruction.

The eye, that never slumbereth, has watched over the children of the kingdom; and the Directors rejoice, that they possess sufficient grounds for the happy persuasion, that, amidst the barbarity and gloom now spread over Madagascar, the true light is still cherished—unseen by the idolatrous multitude, and safe from the power of the destroyer.

The circumstances more immediately attending the catastrophe are thus narrated in the Report:—

The Edict of the Queen, intended to effect the entire suppression of Christianity, was issued on the 1st of March, 1835. The Government had previously received reports from different parts of the country, of the decline of respect for the objects of religious veneration and usages long regarded as sacred—the neglect of places esteemed holy—the contempt with which the people spoke of the symbols of superstitious power—that multitudes were seeking after a knowledge of the True God—and that Meetings for Prayer were numerous and frequent.

These reports, together with a discovery of the portentous fact, that the principles of Christianity were regarded, by those who embraced them, as supreme—raising their professors above the fear of death, when life could not be preserved without dishonour to God—strongly excited the alarm and anger of the Queen. Music, dancing, and all other amusements, ceased in the court-yard for nearly a fortnight, as if the Nation were overwhelmed by some fearful calamity; and, after this suspense and silence, means of a most decisive character were taken to arrest the progress of the auspicious change.

On the 1st of March, a public Kabary (National Assembly) was held; at which the Sovereign proclaimed, with all the means of intimidation which the Government could command, her determination to suppress Christianity, and to revive the ancient customs of the country. The whole population, from a considerable distance round the capital, male and female, old and young, civil and military, were collected on the occasion. The day was ushered in by the firing of cannon; not to excite feelings of joy, but to strike terror into the hearts of the people. A royal message was announced, and enforced by the judges and chief military officers. The Queen sent to express her indignation, that any of her people had dared to depart from ancient usages—to despise the idols—to neglect divinations—to pray to new and unheard-of names (Jehovah and Jesus)—to observe the Sabbath—imitate the customs of Europeans in those things—using forms of expression about faith, obedience, &c.—assembling for prayer in private houses—changing the mode of swearing—and ALLOWING THEIR SLAVES TO LEARN TO READ. Every thing of the kind was then most authoritatively forbidden, together with whatever had a tendency to change established usages in religion. The people were required, on pain of death, to come forward as self-accusers, and confess their participation in the proscribed doctrines and practices; especially those who had been baptized, had attended Evening Prayer Meetings, voluntarily learned to read, or united in Public Worship.

All in possession of honours, civil or military, who had done more than simply learn to read, were degraded in rank. The mass of the people involved in those changes were sentenced to pay a fine, according to their districts—the principal offenders to lose more than half their rank—the senior teachers the same. As no life was taken away, these punishments might seem to indicate leniency in the tribunal, under whose authority they were inflicted, were it not borne in mind, that the law implicating so many, was an *ex-post-facto* law, not admitting of greater

severity; and the great number whom it involved, including many of the principal families of the country.

The invocation of the Name of Jesus was totally interdicted; and the people were forbidden TO RETAIN EVEN A RECOLLECTION of the instructions which they had received from the Missionaries. Offenders were to suffer death—their property to be confiscated, and their families sold as slaves.

The Schools were virtually abolished: ciphering, and writing a few letters on the slate, comprised the only instruction which the children were permitted to receive.

Under trials so unexpected and severe, many of the Native Christians exhibited the utmost fortitude; and, though strongly urged, alternately by allurements and threats, to renounce belief in the Word of God, they unhesitatingly declared that their minds were made up—they would pray to none but God; and would prefer death itself, rather than render to idols the homage due to Him.

The Missionaries, as foreigners, were not obstructed in their own forms of worship; and sustained no violence in person or property: but they were closely watched, and threatened with the most unsparing rigour of the law, if they dared in any degree to violate its sanguinary enactments. Subsequent measures of the Government have seemed to confirm their declarations, and deprive the Missionaries of the hope of resuming their labours. The law still remained in force—Christianity was sternly denounced—and though death had not yet been inflicted on the professors of Christianity, they stood in jeopardy every hour.

The Directors remark, in conclusion—

Determined as the Native Government appear to be, to destroy, were it possible, every feeling in favour of Christianity, there are many indications of the probability of a change. Since the public revival of all the absurdities and cruelty of their former superstition, the Native Government has experienced little else than a series of public calamities. Some of their leading men have been removed by death: their armies have returned, not exulting in triumph and loaded with spoil, but reduced in numbers by disease and toil, and discontented and chagrined at the failure of their enterprise. The spirit of disaffection seemed extending; while the reckless cruelties, which were perpetrated under the influence of vindictive rage, appeared to be driving the mass of the people to desperation. Considering the present critical state of the Nation, every true friend of the Madagasse will desire, that in their affliction they may turn unto the Lord; and that, while His judgments are abroad, they may learn righteousness.

## BIBLE, TRACT, AND EDUCATION SOCIETIES.

### MADAGASCAR.

The Committee of the *British and Foreign Bible Society* remark, in reference to the late calamitous events—

Yet, under this dark dispensation of Providence and amidst these discouraging circumstances, there are some intimations that the mercies of the Lord are not clean gone for ever from this interesting but now unhappy land. Though not a Native has been allowed to work at the press, nor at any thing involving Christianity, the Missionaries have succeeded in bringing to a close the printing of the Old Testament, so that the entire Bible now exists in the language of the country. Portions of it had been widely circulated and read before these late enactments took place; and though the Volume has been wrenched from their hands, its contents are lodged, it is believed, in the memories and the hearts of many: there, by the grace of God, the seed will germinate; and who can say what fruit may yet be seen! Your Committee, against hope, believing in hope, did not think

proper, in consequence of the above communications, to suspend the printing of the Madagasse Scriptures which was going on in this country. During the year, there have been completed,

Of the New Testament, 10,000 copies.

Of the Book of Psalms, 5000 copies.

Of Genesis, Proverbs, Ecclesiastes, and Isaiah, in one volume, 5000 copies.

The Committee of the *Religious-Tract Society* had received information that all their grants of paper, amounting to 132 reams, had arrived—that 44,000 Tracts had been published, and were eagerly sought by the Natives—and that 4500 copies of a Hymn Book of 132 pages had been printed; when, as Mr. Freeman writes, in allusion to the sudden change which befel the Labourers—

Dare the Natives of this country lift up their voice on the subject, you would have the cordial benedictions of hundreds, I may safely say, of thousands, poured upon you,

for your kindness and liberality: but the iron hand of despotism has closed their lips in silence, for a time; and whatever the struggling feelings of their hearts may be, they are compelled to repress the utterance of them.

Of the numerous Tracts which had been put into circulation before this calamitous change, Mr. Freeman says—

By many they have been repeatedly read, and portions of them even committed to memory. The topics discussed in them have been topics of conversation and inquiry with many of the Natives: they have awakened to further inquiry concerning the Gospel: they have furnished arguments and illustrations to youthful converts, in defending their faith and hopes, when conversing with their friends and relations: they have excited in the minds of many a desire to be able to read, and who have forthwith learnt to read; and they have been partly the means of bringing others under the ministry of the Word.

#### MAURITIUS.

The sum of 34*l.* 18*s.* 8*d.* has been remitted to the *British and Foreign Bible Society*. Grants have been made by the Society of 100 French Bibles and 270 Testaments, and 30 English Testaments—P. 73.

A District Committee of the *Christian-Knowledge Society* has been formed, under the patronage of the Governor and Chief

Judge: about 60*l.* was soon contributed by 62 members. Schools, supported by the Colonists, and containing 300 children, are under the direction of the Committee: but not less than 7500 Negro Children, it is said, "are absolutely destitute of the ordinary means of attaining the common elements of moral and religious knowledge." A Depository has been opened for the sale of the Society's books.

The paper on hand in Madagascar, and a Religious Circulating Library for the use of the families, sent out by the *Religious-Tract Society*, have been committed to the care of a friend at Mauritius: to which place the Society has also sent 3250 French and English Tracts for circulation.

A grant of Prayer Books from the *Prayer-Book and Homily Society* has been found highly beneficial.

The *Ladies' Mauritius Association* proposed to establish an Asylum for the Destitute Female Children of the Coloured and Negro Population, but could not raise the requisite funds. It is now become a Branch of the *Ladies' Negro Education Society*—P. 75, 256.

## STATIONS—LABOURERS—NOTITIA.

### LONDON MISSIONARY SOCIETY.

#### MADAGASCAR.

*Tananarivo*—1818—David Johns; Edward Baker, Printer—This Mission is, for the present, suspended. Mr. and Mrs. Chick and Mr. and Mrs. Cameron embarked at Tamatave, July 20, 1835; and arrived at the Cape of Good Hope on the 13th of September: these artisans pursue there their respective avocations. Mr. and Mrs. Freeman sailed from Ta-

matave on the 24th of the same month: after spending some time at Mauritius, they reached the Cape on the 2d of February following. Mr. Freeman having supplied Dr. Philip's absence for a time, they arrived in London in October. Mr. Johns and Mr. Baker did not quit the island till the 20th of August of last year: they arrived, on the 27th, with their families, at Port Louis, Mauritius—P. 73—75, 570.

## Inland Seas.

### Red—Mediterranean—Black—Caspian—Persian Gulf.

THE hostility of the Romish Church, against the efforts of Protestants to promote the Gospel, has ever been active: that of the Greek and Armenian Churches is awakening, in proportion as the Light of Truth is thrown on their errors. In Constantinople, Missionaries meet, at present, with less jealousy and ill-will; but, as will be seen in many parts of the following Survey, both European and American Protestants are suspected and opposed, in various quarters, by the Greek and Armenian Priesthood. On the contrary, the Turks at Constantinople and other places are increasing in lib-

rality of mind and desire of knowledge: see an illustration of this, at pp. 200, 201 of our last Volume, in a statement by the Rev. Andrew Jetter, of the excellent traits of character which he finds in Turks of the Interior.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

**CIRCULATION**—The copies of the Scriptures, or of Portions of them, issued from *Malta*, in the year, were 4819; from *Constantinople* and *Smyrna*, by Mr. Barker, 5574; and by Mr. Leeves, in *Greece*, 8735: to *Malta*, there have been sent from home, 8692 copies; to *Syra*, 5100; and to *Constantinople* and *Smyrna*, 2037: in order to meet the demand which is shewing itself in different quarters, editions are proceeding of 5000 Modern-Armenian and 5000 Persian Testaments, and of 5000 Persian Psalters, and 5000 Book of Proverbs. The circulation in *Greece* has been greatly increased, partly by the employment of two Young Men, George Speranza and Soterios Berios, who have sold and distributed copies throughout the continent and islands: Mr. Leeves has, also, found valuable coadjutors in the American Missionaries at Athens; and Mr. Barker, in his sphere of labour, has been much assisted by American and other Missionaries. The increased circulation in *Greece* is the more encouraging, as opposition to the work has shewn itself in some quarters: the Government, however, is not unfavourable: the young King of *Greece* has declared himself friendly to the diffusion of the Scriptures, as well as deeply interested in the System of Scriptural Education now carrying on in his dominions—P. 77; and see, at pp. 366, 367, an instance of the Burning of the Scriptures by Greeks at *Smyrna*.

**RECEPTION**—In reference to *Greece*, Mr. Leeves says of the New Modern-Greek Version, separate Portions of which are put in circulation—

There is, in many parts of *Greece*, a ferment going forward on the subject of Religion. Through the midst of opposition and evil-speaking, our Translation is growing more into notice; and, with God's blessing, will be a great instrument of good in this land.

Isaiah is drawing attention; and the more, perhaps, from its coming out alone. Soterios Berios, who is on his tour, writes me from the Isthmus of Corinth, after having paid a visit to that city, where he had distributed some copies—"Isaiah is the organ of truth: when the people, in reading it, reached the chapter about idols, they came to me, and said

'Do you see here how the Anglo-Americans (so they call us all) want to change our religion?' I replied to them, that it was not the Anglo-Americans who wrote these things, but the Prophet Isaiah; and that the very same expressions were found in the Holy Scriptures in Ancient Greek. 'But who,' I said, 'among you reads the Holy Scriptures? or who among you understands them in the Hellenic language? Now, however, you cannot say that you do not understand them, when they are translated into your modern tongue.'

*Constantinople*—See, at p. 276 of our last Volume, instances of the Vital Influence of the Scriptures on some Armenians.

*Barbary*—The Rev. F. C. Ewald made, during a year, a tour along the coast, taking with him 500 copies of the Scriptures, in Hebrew, Arabic, Italian, French, and Spanish, all of which were bought up or distributed before he had gone two-thirds of his journey. He writes—

Perhaps for some centuries past no attempt had been made to enlighten the benighted inhabitants of these regions, by the diffusion of the Word of Life and Salvation. Not knowing how I should proceed with the Mahomedans, I took but few Arabic Bibles with me, to avoid the heavy expense of conveyance; but soon had reason to repent of my hesitation in this respect, for I found the Moors everywhere disposed to purchase copies, so that my little store was soon exhausted: the Jews likewise bought the Books of the Old Testament, and some of the New Testaments also. On my return to Tunis, I was cheered by meeting with 500 copies of the Hebrew Pentateuch: they were sold in the short space of a few weeks; but what are they among so many? Almost all the copies were introduced into the schools.

See, at p. 464 of our last Volume, a further account, by Mr. Ewald, of the Distribution and Reception of the Scriptures in North Africa.

*Broosa*—The Rev. B. Schneider, American Missionary at Broosa, thus speaks of the distribution of the Scriptures and the results, in that part of Asia Minor:—

Within the last few months, a very perceptible change has been brought about. We are gaining the confidence of the people. They are not so suspicious of us as formerly, and are beginning to feel that we are not quite so bad a sort of people as we had been represented to be. So great has been the change, that I have been able to distribute many books recently. What is remarkable, is the fact that

*Bible, Tract, and Education Societies—*

these books have mostly been SOLICITED. Indeed, I have not been able to meet all the demands.

The whole number sold since our arrival here (not quite a year) is between 700 and 800: some of these have penetrated into the interior as far as Kutalah, and some have been distributed in a few of the villages in the vicinity. There have been several instances in which the Divine Word was received with much apparent gratitude: this was particularly gratifying; and I could not but feel that if the contributors to the Bible Society could have been eye-witnesses of it, their hearts would have been greatly cheered. When I deliver the books, I am in the habit of making a few remarks to the receivers on the preciousness of the Bible, and the importance of reading and understanding it. I have been deeply affected, to see how ignorant the people generally are of its contents: though many of them are nominally Christians, they seem to know very little of the Christian's guide: some of them appear sensible of it, and lament their ignorance.

Broosa is a kind of central place to a large part of the surrounding country; and, as our acquaintance increases, we shall be able to send the Word of Life, not only into the neighbouring villages, but into the interior: we shall cheerfully embrace every opportunity of so doing.

We have sold a number of copies of Isaiah: so far as I have been able to learn, it has given satisfaction: no complaints have been made of the translation, or the mechanical execution of the book. We have often been asked for the entire Old Testament in Modern Greek. The specimens of Genesis in Greco-Turkish, which have been forwarded to us from your Depository, have been taken with much avidity: I am often asked, when the whole of the Old Testament will issue from the press in this character: to the Greeks, who speak only Turkish, it is very acceptable.

*Tartary*—Mr. Galloway, who has been engaged by the Committee to distribute the Scriptures in the regions of the Caucasus, has visited some of the Tribes in that part of the Kirghesian Steppe, which lies between the Ural and the Volga; and distributed, in 14 months, 3403 copies. It is stated in the Report—

He was favourably received by the principal Chan, or Prince, to whom he presented a copy of the Turkish Bible; and he found opportunities of distributing a considerable number of copies of the Scriptures, principally in the Turkish and Turco-Tartar Versions, in the several towns and villages through which he passed, especially at a fair near the Chan's Place, where a great concourse of people was assembled.

Referring to his coming to the place where the Fair was held, Mr. Galloway writes—

I immediately hired a Kirghesian tent for

a month, as I had heard that the market was to continue so long. The next day, a Hagi, who had been officious on the road, again made his appearance, giving warning against receiving the books; but the circumstance of the Chan having received a Bible was soon blazed abroad by our Tartar carrier, as likewise his kindness in making us a present of a sheep. Individuals, especially merchants from the city of Kazan, began to call at our tent for books, notwithstanding the efforts of the Hagi to the contrary; and, in the course of a few days, the Chan's brethren, the sultans, and head servants, who were superintending the police of the market, had all received copies of the Scriptures: after this, the Kirghesians, who are very timid and jealous in regard to any thing respecting religion, began likewise to call for copies; but they often consulted the opinion of a Kazan Molah, or merchant, before they received a copy, to know whether it were really the New Testament.

Writing from the town of Kazem, he says:—

On my coming hither, I received a chest, which had arrived only two days before, containing 182 copies of the Pentateuch and New Testament stitched together. The Tartars in this city received them with great avidity, and many expressions of thankfulness: they were all disposed of in the course of a few days, after it was known that I had them for distribution. Many of the Tartar Women in the city can read, and numbers of them came and begged most earnestly for copies.

VERSIONS and EDITIONS—The *Modern-Greek Version of the O. T. from the Hebrew*, effected by the aid of Prof. Bambas and others, under the superintendance of the Rev. H. D. Leeves, is now completed, as was stated at p. 463 of our last Volume: to supply the pressing demand, there have been printed, during the year, under the care of the Rev. Joseph Jowett, Superintendent of the Editorial Department, 5000 Pentateuch and Joshua, 5000 Psalms, 3000 Isaiah, and 5000 Major Prophets; and 5000 Isaiah and 10,000 New Testaments are in the press: some of these are second and others third editions.—Mr. Barker has made a second visit to Bucharest, in furtherance of the measures which had been taken for procuring editions of the *Bulgarian and Wallachian Scriptures*: 5000 copies of the Wallachian N. T. are to go to press, from a copy furnished for that purpose by the Ecclesiastical Authorities. Mr. Barker has made arrangements for a translation into the Bulgarian, under the sanction of Archbishop Hilariou: part of the work is already accomplished—The *Greco-Turkish Bible*, after much unavoidable delay, is now in the press, at Syra, under the



care of Mr. Leeves—New editions of the *Book of Genesis* and of the *Psalter* in *Turkish*, and of Mr. Glen's *Persic Psalter*, have been completed—The *Gospel of St. Matthew* in the *Turco-Tartar*, revised by the Rev. C. G. Pfander of Shusha, has been received, and 1000 copies ordered—A laborious inquiry has been prosecuted, especially by the Rev. C. G. Hörnle of Shusha, for the purpose of ascertaining the value of the *Curdish Gospels* translated a few years ago at the expense of the Society. In furtherance of this object, Mr. Hörnle, accompanied by the Rev. Benj. Schneider of Broosa, made a journey into Curdistan. It is found that the work is not intelligible to the Curds; whose language branches out into so many dialects, as to render it difficult to decide which could be adopted in a Translation—The printing of the *Amharic Bible*, under the superintendence of T. P. Platt, Esq., has reached the Book of Psalms—Pp. 77—79.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

In *Malta*, the District Committee have issued 146 Bibles and Prayer-Books, and 1632 Books and Tracts—being an increase, in the year, of 546 copies. Upward of 100l. has been remitted home. The Version of the Liturgy into Arabic by the Rev. C. F. Schlienz is completed; and the Committee state, on the authority of competent judges, that it is likely to prove highly acceptable—The Society has granted 100l. toward the erection of a Protestant Church at *Athens*, on ground presented by the Rev. H. D. Leeves. Mr. Leeves has undertaken to superintend a translation of the Liturgy into Modern Greek—P. 80; and see, at pp. 502, 503, notices of the Translations of the Liturgy into various languages used in the Mediterranean.

#### RELIGIOUS-TRACT SOCIETY.

The Rev. F. C. Ewald, at *Tunis*, has received a grant of 10,550 Tracts, in various languages; principally designed for Europeans settled there, amounting to nearly 8000, many of whom are Romanists—In *Malta*, a subscription was opened for the purchase of Tracts, chiefly for the use of the Soldiers and Sailors: about 5000 were distributed. The Society has sent Books on sale, to the value of 20l.; and has granted 5270

Tracts for distribution. The Church Mission Press has issued nearly 45,000 Publications—The Press, formerly at *Malta*, has been removed to *Corfu*; the Rev. Isaac Lowndes having obtained full permission from the Senate. His distribution of Tracts, in English and Modern Greek, continues to be very extensive—At *Smyrna*, the sales have been greatly interrupted by the prevalence of the Plague. Grants, of 3900 English and French Tracts, and of Books for special circulation, have been made to the Rev. J. A. Jetter; and a further consignment of Books for sale has been made—The Missionaries at *Shusha*, having been required to leave the country, intend to settle in the neighbouring Turkish and Persian Provinces. It is an encouraging fact, that the Persian Government has hitherto been favourable to the attempts made to circulate religious works, and, by special firmans, allows the importation of religious books without payment of duty—Copies of all the Society's Tracts have been sent to *Tebriis* and *Trebisond*, for the use of the American Missionaries: they have distributed many, which have been well received—P. 80.

The Report and Correspondence of the Society furnishes some notices, which we subjoin under their proper heads:—

*Malta*—The Press is still sending forth many useful works, which are widely distributed. Some of the Arabic Publications, it is stated, have found their way into the schools established by the Pacha of Egypt; and have latterly, also, been in demand for the schools now establishing in Constantinople: they have likewise been distributed in Algiers. Thus, there is strong reason to believe that the operations of the press may extend from one end of the Mediterranean to the other; and prove an important instrument in promoting that great work of conversion among Papists, Mahomedans, Oriental Christians, and Jews, for which the prayers of the Church are constantly ascending to the Throne of Grace. [Report.]

*Greece*—From the information received from the Islands of the Mediterranean, it appears that some difficulties have been removed to the spread of Scriptural Knowledge. The regulations of the Greek Government, respecting liberty of conscience and public education, will prepare the way for a wider circulation of religious publications. [Report.]

*Shusha*—The Armenian Clergy have been at uncommon pains, in all the provinces, but principally in this, to prejudice the people against our books: in which, we are sorry to say, they have succeeded to a great extent. For this reason, as well also on account of the circumstances of the greater part of the

*Bible, Tract, and Education Societies—*

Armenians in that country who can read (the number of which is very small) being already provided with books, we have circulated few Tracts this year. It does not matter, however, so much as to the number of Tracts distributed, as it does to the blessed effects of those circulated: but in this respect, also, we are sorry that we cannot give you any better account of our success; partly because we ourselves, from our peculiar situation, mix very little with the Armenians; and partly because, in general, the manner of operation of the Truth and of the Word of God is such, that it is often long at work in silence and in secret before its results are seen. Delightful as it is, also, to see many blessed fruits of our labour for the Lord, this should still not be the motive for our labour, but much rather the holy will and command of the Lord himself. If we, each in our place, are faithful and humble servants and labourers, the blessing of God will not be wanting, even if it does not immediately shew itself. But still, that the Tracts are not without a secret blessing, is particularly evident, from the circumstance that the Tract "Meditations for Every Day in the Week" is read by many Armenians—by some privately, and by others to their families in the morning and evening—a circumstance which is the more important and pleasing, as formerly the general opinion among the Armenians was, that they could pray to God only in the Church language, which is unintelligible to the people. [Misionaries.]

**AMERICAN TRACT SOCIETY.**

The Society appropriated, in the last year, the sum of 6500 dollars to this Division of the Survey; viz. 1000 for Constantinople, 2250 for Greece, 1200 for Smyrna, 1000 for Syria, and 500 for the Nestorians. In 1834 and 1835, there were printed, in Greece, by the aid of the Society's appropriations, at the American Episcopal Press, 1,714,000 pages. Mr. King had circulated, from Athens, 18,000 School Books and Tracts. "People come," he writes, "from all parts of Greece"—P. 80; and see, at p. 438, notice of the Freedom of the Missionary Press in Greece.

**EDUCATION SOCIETIES.****MALTA.**

The Schools at Valetta retain their usual number on the books and in attendance—P. 80.

**IONIAN ISLANDS.**

A powerful impulse has been imparted to the Course of Education throughout the Islands by the warmth manifested therein by the Governor, Sir Howard Douglas.

The Rev. Isaac Lowndes, as Government Inspector of Schools, visited all the

Islands, except Cerigo: in every island there is a School of higher description than the rest. The number of Schools for Greek Females is ten. The Boys' Schools were about to be increased, by a new organization, from 40 to 117: in the principal town of each island, a Grammar or High School is maintained, and mostly well conducted; but a more enlarged course of instruction was about to be adopted. Female Education, though contracted as to extent, is perhaps, on the whole, conducted with more efficiency than that for Boys: in 10 Schools, about 600 Girls are under instruction; and the New Testament is the regular school-book. Government has made a grant of 10*l.* per month, which, with local subscriptions, will, it is expected, ensure the permanence and efficiency of the Schools—P. 80.

**GREECE.**

In regard to *Athens*, the Committee of the British and Foreign School Society report—

Mr. Georgius Constantine continues to retain the office of Teacher, in the Royal Model Elementary School in Athens; and, in that important station, he has trained 25 Young Men, who have been sent as Teachers to different parts of Greece, besides imparting instruction to about 60 old Masters who have been sent to him for improvement. Mr. Leonidas Drakakis is engaged in the Seminary of Elementary Teachers, as teacher of writing and arithmetic; and Mr. Pericles Raftopolous is employed by the American Missionaries as a translator. It is gratifying to your Committee to find that these Three Youths, who were educated at the Borough Road, are thus usefully employed in disseminating knowledge among their countrymen.

G. Constantine, in a Letter to the Society, gives some information on the proceedings of the Greek Government in regard to Education. In speaking of the Young Men trained by him and the Old Masters sent to him for improvement, he says—

All these are now busily engaged in teaching on a Christian basis, according to the improved Lancasterian Plan, which the zeal of the venerable and most valuable Dr. Korck has caused to be introduced. The teachers were (I say WERE, because I do not know how it will be with the new Director) charged to read every morning and explain a portion of the Holy Scriptures to the audience of the whole school; and to assemble their pupils on Sundays, and explain to them the portion of the Gospel read in the church.

I do not know exactly the number of the pupils in the whole kingdom, but they exceed 9000, besides those who go to the Higher Schools.

As far as this, the news are very favourable: but you will be very sorry to hear, that Dr. Korck, unable to resist any longer the intrigues of his jealous rivals, gave in his resignation as Director-General of the Seminary Teachers and all the Elementary Schools; which His Majesty has been prevailed upon to accept, but ordered that Dr. Korck should continue as Counsellor of the Education Department. He is succeeded by Mr. Kockonis, the Director during Capo d'Istria's government.

The greatest misfortune for this country is, that the Government has not fixed on a System; and therefore every Director must also be Creator—that is, he must have the system according to his fancy. I have laboured considerably to introduce Dr. Korck's system, which is a mixture between the Lancasterian and Prussian; and now I must confine myself to that of Serasin, of which Mr. Kockonis is a great admirer.

Mr. King's Gymnasiana, and Mr. Hill's Girls' and Boys' Schools, are going on very well. My school contains only seventy boys, because the school-room is very small; and the school of the community contains as many, and it is under my immediate inspection.

There are in the whole kingdom Four Gymnasian, and Ten Hellenic Schools: the

Gymnasia are in Athens, Nauplia, Missolongi, and Syra; and the rest are in the capitals of the ten Nomi into which Greece is divided. There are also three more Hellenic Schools in Hydra, Tinos, and Seriphos.

The writer of this Letter was originally purchased in the Slave Market of Smyrna, and sent to England for education: he thus narrates the unexpected discovery of his mother and two brothers, who had been carried away thirteen years before by the Turks:—

It is with no small degree of joy that I inform you, that my mother, of whom I was deprived 13 years ago, has arrived lately with two of my brothers, one of whom was made a Mussulman by force. I am happy that I am able to administer to their comfort; and that I have an opportunity of relating to them, in the evenings, how our Saviour died and suffered for us. The sorrows and sufferings of my family—father, mother, and brothers—cannot be described in words. I hope they will now be happy in this world, and happy in the world to come.

Pp. 80, 81.

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

### AMERICAN BOARD OF MISSIONS.

The Rev. Daniel Ladd and the Rev. Nathan Benjamin, with their wives, embarked, in July, at Boston, in the "Sea Eagle." Mr. and Mrs. Ladd are destined to Cyprus, and Mr. and Mrs. Benjamin to Athens or Argos.

CONSTANTINOPLE—1831—W. Goodell, H. G. O. Dwight, W. G. Schauffler, Henry A. Homes. At the end of May, Mr. Schauffler had left for Odessa, where he would pass some time—Besides Public Services, two Meetings are held weekly for Scriptural study, for personal benefit, and for the improvement of the Young Inquirers—P. 83.

*Greeks*—On occasion of commencing a Weekly Greek Service at a private house, Mr. Goodell says—

We have so many Meetings and so many Services, that I hardly know how to devote an hour a week to this: but it seemed desirable that something of the kind should be attempted without further delay; and it is hoped that a Missionary expressly for the Greeks will soon come to take charge of all the Schools and Religious Services in that language.

Mr. Goodell, who is specially occupied with the Greeks, thus speaks of his labours:—

I have had several long and interesting conversations with various individuals, and

Feb. 1837.

feel much encouraged to urge the claims of the Gospel more than ever on the attention of men. There seems to be a tenderness on the minds of many, which can be accounted for only on the supposition of a special divine influence. The Agent of the British and Foreign Bible Society recently remarked to me, that the change among the Greeks had been so great, during the last five years, that it seemed like a difference of twenty-five years, or almost a whole generation. Among the Armenians the change has been still greater. Nor has it been scarcely less among the Turks.

—Preached on the Syro-Phœnician Woman, or Praying Mother. It was literally a Bochim: I do not think there was a dry eye in the house. There has been for several weeks a very interesting state of feeling in our own families, and among our own children; and we trust that something of the same tenderness and solemnity is beginning to be felt by others.

*Armenians*—Mr. Dwight, who labours chiefly with the Armenians, writes, in February of last year—

The party in the Armenian Church in Constantinople, who now receive the Scriptures intellectually, as the only and all-sufficient guide in matters of faith and practice, is large and strong; and it is marvelously increasing. Still, but a few give evidence of having yielded up their souls to the full influence of the Truth. We wait and pray for the descent of the Holy Spirit, that

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*American Board of Missions—*

many souls may be gathered into the spiritual fold of Christ. It should be stated, that what is said of the Armenians of Constantinople does not apply to those of other places in Turkey; who, in general, I imagine, are far behind those of this city in point of preparation for the coming and kingdom of our Lord Jesus Christ.

In viewing the history of our Mission from its beginning, we feel that we are called on to thank God and take courage. Indeed it seems to us that God is wonderfully preparing the way here for the exhibition of great things in the Armenian Church: and He is doing this by his own mode, and not in any way of our seeking; and to Him be all the glory.

Mr. Goodell adds, in reference to the Armenians—

Among the people, high and low, there continues to be an increasing spirit of inquiry. The hearts of many are softened; and they are not only ready to listen, but they seem to drink in the pure milk of the Word. Their attention is, in a most wonderful manner, drawn away from fables, to God's own Word.

We have pursued such a course here, so steadily and so long, that we have acquired a very surprising degree of influence over the minds of men; and this influence must now be all employed for Christ. We have laboured hard to give them the distinct impression, that our views are not sectarian—a most difficult thing in this part of the world; and we have succeeded so far, that we feel specially called on, first to render thanks to God; and secondly, to go on and urge more than ever the claims of the Gospel upon all within our reach, on the right hand and on the left.

One of the priests is in a very hopeful state; and the reformed among the Armenians have their eyes on him, as the one who is hereafter to break unto them the Bread of Life.

*Jews—The Board state—*

A spirit of inquiry prevails, to some extent among this unhappy race; similar to that which exists among the Armenians, while the Jewish Inquirers have much more to dread from the watchful and persecuting opposition of brethren according to the flesh. That two communities, like the Jewish and Armenian, should be simultaneously affected with the spirit of inquiry and reform, and in the heart of the Turkish Empire, gives reason to hope that the doctrines of the Cross are, without great delay, to have the ascendancy in that quarter.

Mr. Schanffler has baptized a Jew, from Odessa. He writes—

There are five Jews more, who have already sent me word that they wish to flee; and four or five women are ready to renounce Judaism. In fact, there is no telling how many would be willing to renounce Judaism, if they were merely screened from the persecution of the Jews; and baptized, without

any pecuniary advantage accruing to them from their change of religion. If I had it in my power to open a Catechetical School for Jewish Inquirers, I should see my school filled with some sixty or eighty males, aside from the females whom I might place in serious families among the Armenians.

*High School*—Few notices appear of the Common Schools; but a very satisfactory account is given of a High School, opened at the end of October 1834. The following notices are given by the Missionaries in March of last year:—

This School has come to its present size and importance gradually. In the outset, we determined to make it a thorough High School, or College. There are taught in the Institution, the English, French, Italian, Ancient Greek, Armenian, and Turkish Languages; besides a class in Hebrew, under Mr. Schanffler's tuition.

The Armenian Children are, at present, much more numerous than the Greek.

We hardly need to tell you the objects which we have in view, in establishing such a School as this. Teachers are needed for the Schools of the Armenian and Greek Nations, and here we hope to raise them up. An educated and enlightened Clergy are called for; and we look to God daily, that He will grant His Spirit, and separate the individuals of His choice for this holy work. We do feel that we have reason to confide in Him; and to believe that He will smile on our efforts to train up devoted Young Men for his service.

*The Board remark—*

The progress and reputation of this School indicate the feelings of the people on religious subjects. Their most intelligent Young Men are placed under the care of those, whose avowed object it is to communicate the knowledge of the Scriptures, and to form their characters on that basis.

The following additional notices occur in the last Report of the Board, which reached us after the preceding intelligence was at press:—

Mr. Goodell says, that the preaching in the Greek Churches, during the last winter, was quite evangelical—to the surprise and encouragement of such of the Greeks as are sighing after a better state of things. It is remarkable, that so many of the cases of hopeful conversion, through the blessing of God on the influence of the Mission, are found among the Clergy or the Sons of the Clergy; there are three or four Priests, four Sons of Priests, and a Grandson of a Priest.

Of eight Teachers in the High School, three are decidedly pious. Besides this School, the Mission supports a Grammar School of 27 scholars in Constantinople, and a School of 46 Greek Girls in Pera. Thirty Greek Schools are now in operation in the city and its vicinity, the origin of all which may be ascribed to the Mission: they are

wholly in the hands of the Greeks. Eight Schools, which were originally established among the Turkish Soldiers with the help of the Mission, continue to prosper: they are supported and managed wholly by the Turks.

Panayotes, a valued Greek Assistant, is employed, under Mr. Goodell's direction, in revising the Translation of the Scriptures into Armeno-Turkish: the whole Bible will soon be in readiness for an edition, at the expense of the American Bible Society: the Version will be conformed to the Original Languages. Panayotes has also recently translated into Turkish a very full Geography of the Turkish Empire, prepared by Mr. Dwight, which it is hoped will be introduced into the Schools of the Sultan.

GREECE—*Athens*—1831—Jonas King—P. 84.

The Board remark, on the state of the Mission—

Unfriendly persons among the Greeks are taking great pains to awaken jealousy of the Protestant Missions and opposition to them, and not without some present success. The Synod has issued a proclamation against the Translation of the Old Testament in Modern Greek; but it is little heeded by the people, and Mr. King continues to sell copies as usual.

On the circulation of Books, they state—

Mr. King distributed, during the year 1835, by sale and gratuitously, 2656 copies of the New Testament and parts of the Old, in Modern Greek; and 25,896 School Books and Religious Tracts: and he could have disposed of many more, had not his stock been exhausted. The Schools of Greece, of which there are many, and the number is increasing, depend almost wholly on the presses of different Missionary Societies for their supply of books.

Mr. King thus speaks of the Mission:—

My Greek Services on the Lord's Day, I continue as usual; as also the lessons in the Sacred Scriptures, and religious instruction generally with the different classes in the Gymnasium. I announce publicly to all with whom I have intercourse, or with whom I have occasion to speak of the Gymnasium, that I wish the following things to characterize this institution; namely, progress in study, good morals, and the fear of God—that I wish no infidelity in it; but that all should believe in Christ, and endeavour to live according to His Gospel.

My Mission in Greece never appeared to me more interesting, and I never have been more happy in any work in this country than I am now.

Difficulties have, however, multiplied of late: but, in the midst of them, Mr. King thus writes, in May of last year—

There is a great deal of excitement at this time against the Missionaries, even among some of the more enlightened and liberal Greeks. I feel, however, very quiet, and go on with my work just as usual. Yesterday,

Teachers applied for School Books and Tracts; and I gave, for Schools in different parts of Greece, upward of 1300 copies of Religious Tracts, School Books, and New Testaments, for schools alone; and this in one day, and in the midst of the greatest excitement.

Some things look very dark; but the affairs of the Gymnasium, the reputation in which it is held, the attention given in it to the Word of God, the prospect of its usefulness, the spread of the Word of God among the people, never appeared more bright. A priest, in conversing with a man about us, becoming angry and threatening to call him before the Synod, said that they were going to get up a petition to stop our Schools. The man told him, that if he obtained one thousand against us, he would obtain two thousand for us.

At the last returns, there were 41 girls under instruction. Of the Gymnasium the Board speak, as well supplied with teachers, and as giving at no former period fairer promises of usefulness: they add—

The Scriptures, especially the Gospels and Pentateuch, are among the principal text books. The Government and people appear decidedly friendly; and few of the ecclesiastics of considerable influence oppose it.

Mr. King gives the following illustration of the grounds of the opposition to their labours, which are taken by some of the more liberal Greeks:—

Mr. L. called and conversed much about the affairs at Syra, and the designs of the Missionaries: he said he was pretty much persuaded that it is better to give the common people the Gospel in Ancient Greek, than Modern. He thinks that the Missionaries must have been faulty at Syra; and expressed himself very strongly against our attempting to touch the dogmas of the Greek Church. I told him, that, according to the Books of his own Church, its dogmas are contained in the Sacred Scriptures, and briefly in the Creed called the Apostles', which we ourselves believe; and against those dogmas no one of us ever thought of making an attack.

In July, he writes to a friend—

There is now great opposition, among many, to all our operations; and some would fain stop the distribution of the Word of God in the language which the people understand. Last week, I was told that the Bishop of Attica (known formerly by the name of Bishop of Talanti) said to a boy, who had purchased or received some New Testaments and Psalters from me, "Bury them!" I hope, however, no one will bury the Word of God. If they do, I am sure that it will rise again, even though a seal should be placed on its tomb, and a watch set by the Chief Priests to guard it!

Pamphlets have been printed against us, and industriously circulated; and a voice has

*American Board of Missions—*

even been heard, saying that the people ought to arise and stone us! I may yet, my Dear Friend, be called to wear the crown which Stephen wore, as he looked up into Heaven, and saw Jesus standing on the right hand of God. I do not think, however, that violence will be used. There are more for us than there are against us. The Bishops are, apparently, our greatest enemies.

May we all have grace to fulfil our part well, while we live; and be ready for the coming of our Lord, whether at evening, at midnight, at cock-crowing, or in the morning!

*Argos—1834—Elias Riggs—P. 84.*

A School for Girls contains upward of 40: in the summer of last year, Mrs. Riggs commenced an Infant School of about 25 little girls.

Mr. Riggs has prepared a Series of Questions, in Modern Greek, on Genesis. He has also prepared a Series of Maps, in Greek.

[Board.

**ASIA MINOR—Smyrna—1833—Daniel Temple, John B. Adger; Miss Tilden, As.; Homan Hallock, Printer.** In the beginning of December 1835, the Missionaries Thompson, Jackson, Lanneau, and Hebard, with Miss Tilden, embarked in the brig "Massachusetts," and arrived at Smyrna at the end of January: on the 18th of February, Messrs. Thompson, Lanneau, and Hebard proceeded on to Beyrout—Mr. Temple reports, in June, various measures of some of the Greek Ecclesiastics to interrupt the Schools and embarrass the other labours of the Mission—The Schools, containing about 100 boys and 150 girls, were all going on well till interrupted by the appearance of the Plague—The Press has been active. Mr. Hallock visited America; and procured materials of every kind, to enable him to bring it into full and efficient operation. From July 1835 to July 1836, there were printed 27,000 copies of Twelve different Books, making a total of 2,516,000 pages: the Issues were 26,670 copies. Since the year 1832, Seven Scripture Histories, averaging about 40 pages each and amounting to 48,000 copies, have been published in Modern Greek, at the expense of the American Tract Society—P. 84; and see, at pp. 367—369, the remarks of the Board on Asia Minor, the Labours of the Apostles there, and the State of the Seven Churches.

Mr. Temple gives the following particulars of the hostile measures of some of the Greek Ecclesiastics:—

The Patriarch of Constantinople has written a Circular against us; a Bishop in Greece

has written a book of 104 pages against the Missionaries and their Schools; and the Committee of the Greek Church in this city has published against us. All this was a pre-concerted affair, without doubt. We have all thought it our duty to reply to the notes of the Committee here; not because we fear their influence, but because it affords a rare opportunity of saying many useful things, which the people will be sure to read at such a time as this.

The Brethren have requested me to draw up a reply, which I have done; and it will probably be printed before long. It does not attack their tenets or rites; for the time for us to do this, I think, is not yet come; but sets before them some important truths, which we hope may do good.

The Patriarch says in his Circular, that heretical tenets have been imbibed everywhere, in the flock confided to him, to a most alarming extent, calling loudly for energetic measures to arrest their progress. The Greek Papers tax him as having recommended measures worthy of the Pope, in the dark ages; and they do this with good reason. I am persuaded it will not be borne. No Book can be sold without his permission—no teacher employed without his examination—and no preacher open his lips without his special authority. It remains to be seen what the effect of all this will be.

The Bishop with the Priests are preparing to make a more formidable attack upon us than ever. It is said that they will issue an excommunication against all the parents who send their children to our Schools. It is obvious that they have determined to try their strength, and to crush us if they can. If it were not that the Lord is on our part, surely they would swallow us up quickly. The Lord forgive them, for they know not what they do.

Mr. Adger had opened a School for Armenians Girls; and, in a week, had collected 40: but a party was soon formed, which appealed to the pride of the Nation, as not being so poor as to need a Stranger to come and provide a Free School for them. The expenses incurred were, in consequence, defrayed by them, and the School taken into their own hands. Mr. Adger's remarks on this proceeding well become him as a wise and patient Labourer:—

1. We see that the Armenians are a proud-spirited people, with not quite so much love of money as their Greek Brethren. There is certainly something to commend, in the desire of not depending upon the charity of strangers for the education of their daughters.

2. It was undoubtedly my duty to yield a cheerful compliance to their wishes. Had I shewn the least dislike of their course, they would at once have set me down as their enemy.

3. Our school may do a great deal of good, though it is not in my hands. I am afraid

that they will not pay enough to secure a good teacher; and that if they do continue the one whom we appointed, they will take very little interest in it, and so discourage his efforts.

Still it will be a Girls' School, provided with desks and seats and cards; altogether different from any Girls' School which they have ever had before. We can visit it, with proper discretion; and furnish them books, and give them other suitable aid. It has cost, and will cost, us nothing. And if it does not do well, we shall be invited by our friends among them, in the course of a very short time, to open another school.

*Broosa*: in Asia Minor, at the western base of Olympus: 18 miles from the Sea of Marmora—1834—Benj. Schneider, Philander O. Powers—The slanderous Tracts against American Missionaries, which have been circulated in Greece, have been widely disseminated in Asia Minor also. The unfriendly feeling, which has been thus awakened among the Greeks, is strengthened by jealousy of that spirit of inquiry which manifests itself in others. The Greek Priesthood is, generally, in these parts, very ignorant; and this begins to be felt with shame, by the more intelligent Greeks—Very much from the same causes, the state of feeling and the conduct of the Armenians toward the Mission are strongly in contrast with what is experienced at Constantinople. In October 1835, Mr. Powers, directing his attention chiefly to this people, removed to the part of the city occupied by them, about a mile from Mr. Schneider: they are estimated by him at 10,000 in number. The Chief Dignitary professed to welcome him; but his subsequent proceedings have shewn, that he watches every movement of the Missionaries with jealousy, and assiduously labours to counteract them—The Turks of Broosa, on the contrary, appear more liberal and tolerant than even their brethren of Constantinople. With great civility and kindness, the more enlightened men among them hold converse with the Missionaries—No regular Schools are now kept open, at Broosa, by the Mission: at two Out-stations, there are 170 scholars—The distribution had been, from the beginning, 1162 Bibles and Testaments and 1552 School Books, besides Religious Tracts—P. 84.

Broosa was the capital of the Turkish Empire for 130 years previous to the taking of Constantinople. Surveying it from the sides of Olympus, with its mass of dwelling-houses, caravansaries, mosques, palaces, gardens, and fields of mulberry, and the rich plain beyond,

all abundantly watered by the streams which issue from the neighbouring ravines, Mr. Goodell was struck with the splendour of the scene; and pronounced it inferior to none, perhaps, in the Turkish Empire, save only the Imperial City. [Mr. Schneider.

*Trebisond*: on the south-east shore of the Black Sea: inhabitants, 15,000; consisting of Moslems, Greeks, Armenians, and Papal Armenians—1834—Thomas Pinckney Johnston, W. C. Jackson. Mr. and Mrs. Jackson arrived at Smyrna, at the end of January, in their way to Trebisond—The Plague, in its recent ravages, carried off in the course of five months 2500 Turks and 100 of the Christians: it, of course, seriously obstructed Mr. Johnston's labours. He was making preparation for the opening of a School. He pleads earnestly for the help of a Physician—P. 84.

Difficulties, which Mr. Johnston experienced in securing a house when he first visited Trebisond, suggested the propriety of applying to the Sultan for protection. A Letter was very readily granted by the Vizier, ensuring to him the possession of his house, and directing the Pacha of the province to protect him and any other Americans who should reside at Trebisond. [Board.

ISLANDS—*Scio*—1834—Sam. R. Houston—The Missionary has been tried by opposition, but has been graciously sustained; and there is reason to believe, that the opposition has been overruled for more good than evil. He thought it best, however, at the respectful but earnest request of the Civil Authorities, to relinquish for a season a small school which he had opened for teaching English. He had previously established three Lancasterian Schools in advantageous positions; which, though known to be supported wholly or in part by him, were not molested. A well-educated and intelligent Young Physician, a Native of Scio, has connected himself with Mr. Houston, and zealously aids him in his labours; while the Mission is obviously gaining in the confidence of the people—P. 85.

*Cyprus*—1835—Lorenzo W. Pease, James L. Thompson—Mr. Pease having visited, in company of the Rev. W. M. Thompson, in November 1834, nearly all the large towns and villages of the island, Mr. and Mrs. Pease left Beyrout on the 11th of October, and arrived on the 15th at Larnica, or Larnaca, the chief town in Cyprus. He finds, in common with other Labourers in the East, that one of his greatest trials arises from the low

*American Board of Missions—*

views of the obligations of the Sabbath, which infect the professed Christians of these regions. Mr. Thompson joined him from Beyrout—P. 85.

The following extracts from Mr. Pease's communications will shew his proceedings and prospects:—

The people have received us with cordiality, wherever we have seen them. The Archbishop, two Bishops, and many of the Priests, have expressed the same feelings, and appear to regard us as friends, and our object with favour. I am aware that they are pleased with our presence, because they expect their children will be educated. Be the motives what they may, still I cannot but consider it a matter of real joy that we are allowed to commence our labours here with so much peace.

During our residence on the island, I have distributed about 770 copies of the Scriptures, and the Malta and Smyrna Publications—a small number, yet a beginning.

I have already established one School, which has 90 scholars, and is daily increasing. Their conduct has deserved the highest approbation, notwithstanding some of them, at least, were formerly turbulent and disobedient at home. Many of the parents and priests, as well as the Governor of the town, a Young Turk, have visited it, and expressed much approbation of the plan on which it is conducted. I have in contemplation a Female School and a High School.

The population of Larnaca and the Scala is not less than 6000. Here alone is a fine field of labour: but within a few hours' ride are many small villages, which will eventually be benefitted by the Mission here. Limasol, at a distance of fourteen hours, has a population of about 3000: Nicosia has 15,000; Lapithos, perhaps 4000—besides other places of consequence, all of which are surrounded by villages.

SYRIA—*Beyrout*—1823: suspended 1828: resumed 1830—W. M. Thompson, Story Hebard; Mrs. Dodge and Miss Williams, As.; Tannoos El Haddad, Nat. Cat., lately taken into the service of the Mission.

A considerable change has taken place among the LABOURERS in this Mission. Mr. and Mrs. Bird sailed for Smyrna, in September 1835, in the hope of restoring Mrs. Bird's impaired health; but no material improvement taking place, they left Smyrna, with their children, on the 31st of July of last year, and arrived at Boston on the 15th of October. Messrs. Thompson, Hebard, and Lanneau arrived from Smyrna, on the 14th of March: one of them was to remain in Beyrout, another was appointed to Jerusalem, and the third to Cyprus. Soon afterward, Mr. and Mrs. Smith were com-

pelled, by the state of Mrs. Smith's health, to follow Mr. and Mrs. Bird to Smyrna: they sailed about the 10th of June, but did not reach Smyrna till the 13th of July, the vessel having been cast away on the coast of Caramania, much to the aggravation of Mrs. Smith's sufferings.

Soon after the arrival of the re-inforcement, a Meeting was held on the concerns of the Mission, when it was determined that it stood urgently in need of at least two Superintendants of Schools—Laymen, of high qualifications, able readily to acquire a foreign language, willing to encounter hardships, sincerely pious, well trained for their work, and from choice devoted to it. Besides these two Assistants, the Missionaries express their conviction, that the interests of the present Mission require two Physicians; and if the Cyprus Station be maintained, a third: and that such openings offer for labour, that Eight Missionaries should be sent, with as little delay as possible, to be placed at Damascus, Aleppo, Tripoli, and Latakia; and that a Physician also should join the Missionaries destined for Damascus, and another those placed at Aleppo.

ON THE MINISTRY OF THE WORD, the Missionaries report—

For several years after the commencement of this Mission, formal preaching to the Natives was not attempted—partly, because much time necessarily elapsed before a competent knowledge of the language could be obtained; and partly because it was apprehended that such a step would increase the hostility and opposition of the Ecclesiastical Authorities, already as violent, at times, as could well be sustained. Instead of preaching, Catechetical Exercises and Meetings for Exposition of the Word of God were regularly held in Arabic; and by means of them, numbers were, from time to time, instructed in the Way of Life. At length, it was thought advisable to make the experiment of regular preaching; and, about two years and a half ago, the Services on the Sabbath were converted into a formal Sermon, with the appropriate Prayers. The measure was adopted with as little change in the circumstances as might be, and no particular notice was attracted by it. At first, the Meeting was held in one of the family rooms of the Mission House: this being found too small and otherwise inconvenient, another suite of rooms in the lower part of the house were selected, and so altered as to form a pleasant little Chapel.

Experience has, thus far, proved that our anticipations of special opposition were without foundation: as the Service has been



conducted, no branch of our operations has encountered less. Nor has this been because the Truth has not been faithfully preached, or because no Arabs have attended: we have kept back nothing of the great doctrines of evangelical religion, but have explained and applied them with as much plainness and faithfulness as the ability of the preacher enabled him to do it, and have exposed and rebuked prevailing errors and sins. Had the Spirit of God applied these truths to the conviction and conversion of souls, we should probably have experienced opposition: this, we have to lament, has not been the case in any instance that we know of; although several of the hearers have made manifest progress in religious knowledge, and two or three are now on our list of serious inquirers. The number of hearers is still but small, although there has been a manifest increase during the year: sometimes they have amounted to 70 or 80, though generally they have not averaged more than 40 or 50: these are quite regular in their attendance: to them we preach, and for them we pray.

The difficulties of the language, and the unavoidable cares devolving on any Missionary, render his progress toward such a command of Arabic, as to enable him to preach extemporaneously in it, necessarily slow. We feel, however, that it is one good influence of the exercise, that it places a high standard of acquisition in the language before any Missionary, to which he otherwise might not have sufficient inducement to attain. It is a circumstance deeply to be lamented, that, out of so many Missionaries who have visited this country from England and America, so many of them have either died or left the field before they were able to preach to the Natives. At the present time, there are only three in Syria who have ever attempted it.

Mr. Smith remarks—

It is an interesting feature in the character of this people, that their social propensities are so strong. It gives us more opportunities of intercourse with them than we can possibly avail ourselves of. We might spend all our time, in social intercourse with them, in which as much religious conversation might be had as we could wish.

In July 1835, there were 311 children in Ten schools, of whom 67 were girls: there were among them, more than 50 writers, 114 who read in the Scriptures, and 175 who used smaller books. The scholars had nearly doubled, in the preceding six or eight months. The Missionaries say—

We are at perfect peace with the Church Authorities, at present. After having tried in vain to break up our Schools, they seem to have adopted Gamalle's advice, *Refrain from these men, and let them alone.*

With the Divine Blessing, we contemplate pushing forward our School System, just as far and as fast as we can make them nurses of piety and religious knowledge. And

perhaps no collateral department of our labours is so full of promise as this. From these schools will come our readers, hearers, and pious converts: and from them, too, will be selected the youth for our Boarding or High School, where we hope to train up many faithful Labourers for the vineyard of the Lord in Syria.

At a subsequent date, the formation of a Boys' Boarding School is reported:—

Six interesting youths now constitute the commencement of what, we trust, under the Divine Blessing, will ere long grow into a flourishing Institution, fraught with the richest benefits for benighted Syria.

Of a Female School of 40 Girls, the Missionaries say—

The scholars are exceedingly fond of the school; very industrious, and obedient. No punishment is found necessary, except the erasure of good marks on the black board.

They add, of the Schools generally—

The character of most of the Schools is gradually improving; although they are all far below the standard to which we wish to elevate them. The grand obstacle to their improvement is found in their Masters: were they such as we desire and need, we should meet but with little difficulty in introducing all the improvements necessary to constitute them good schools. This remark applies only to Beyrout and its vicinity, where we are known, and where it is certain that our schools are popular among the people. One of the schools is held on the Mission Premises, taught by a pious man, and well instructed in divine truth. Another is taught by the brother of a Greek Priest, and a large part of the scholars belong to the relations of the priest: the school is kept in a part of the establishment which embraces several families, two priests, and a large church over which they preside: the whole connexion is friendly to us; and, having the entire controul of the church, it may yet become the FIRST ORIENTAL CHURCH OPENED TO US FOR THE PREACHING OF THE GOSPEL.

The Board remark, in reference to the Schools—

The providence of God is certainly to be admired, which, in that land of prejudices, is placing under the influence and instruction of a Foreign-Protestant Christian-Mission such a number of children from Catholic, Greek, Mahomedan, and Druze Families—both male and female—and while so little opposition is made to the proceeding.

The press for the use of the Mission arrived at the close of 1834; but the want of adequate types has delayed its operations. Measures are in progress to remedy this evil.

Jerusalem—1834—G. B. Whiting, John F. Lanneau—On many accounts, Jerusalem is a most interesting field of labour; and were it not for the hostility of the Greek and Latin Ecclesiastics, it gives

*American Board of Missions—*

promise of being a fertile field. In August 1825, a School for Boys was opened by Mr. Whiting; but he could not sustain it against their enmity, for many months. Mrs. Whiting collected a few Moslem Girls, but not a single child of Christian Parents: in reference to this School, Mr. Whiting says—

Attempts have been made by the Convents to break up this School also. The inveterate hatred of these people toward the Moslems is, it would seem, at once changed to love; insomuch that they cannot bear to see the Moslem Children exposed to the corrupting influence of Protestants. Several of the girls having absented themselves from the school for a time, their teacher sent to inquire the reason: they came, and said their parents would not allow them to come: on being further questioned why their parents would not let them come, they at length said that the friars of the Latin Convent had alarmed their parents, by telling them that that American Woman, the teacher, was not a good woman, and they had better beware of committing their children to her care—that she was not a Greek, nor a Roman Catholic, nor an Armenian, nor a Jewess, nor a Moslem, nor any thing—and that, moreover, her design was evil; that she intended by and by to steal the most promising of the girls, and send them away to her own country, or else to sell them to the Pacha. A brief conversation with the children, and with some of the parents, convinced them that these reports were perfectly false; and the children, as soon as permitted, returned to their school with great joy.

On this bitter opposition to Protestant Labours, Mr. Whiting remarks—

The whole difficulty in regard to Schools is with the Convents. I have not the least doubt, that, were the people left to their own choice, numbers both of the Greeks and Latins would gladly have placed their children in our schools long since. We might also have flourishing schools in the neighbouring villages, as well as in Jaffa, Ramlah, and Lyd. I am perfectly persuaded, also, that in such villages as Beit Jaalah and Bethlehem I might have opportunities of preaching to the people, even in their churches, as often as I could visit them, were it not for the influence of these Convents in Jerusalem. The Village Priests, some of them at least, would readily second my efforts, both in establishing schools, and in preaching and distributing books and tracts. I shall make it a point to visit the villages in the neighbourhood as often as may be; and to do what I can, in the way of Tract Distribution, and conversing with the people; praying the Lord to open other and more effectual doors of usefulness.

Pp. 85—87: and see, at pp. 203, 204, various particulars relative to Syria and Palestine; and, at p. 277, the suggestion, by the Board, of New Fields for Investigation and Labour.

PERSIA—*Mission to Nestorians*—1834  
—Justin Perkins, Asahel Grant, M.D.  
—P. 87.

In the last Survey, Dr. Grant was left in Georgia; and Mr. Merrick, of the Mahomedan Mission, was at Constantinople: they met at Erzeroum. Mr. Perkins, aware, from his own experience, of the difficulties which his Brethren might encounter in travelling among the lawless bands occupying the country before them, proceeded to Erzeroum, to afford them such aid as his acquaintance with the country might enable him to render. After waiting some time, he set forward for Trebisond, and met his Brethren about mid-way: from Trebisond to Erzeroum, 212 miles, they travelled in 7 days; and the whole party, from Erzeroum to Tebriz, 400 miles, in 17 days—arriving there on the 15th of October 1835.

It being thought advisable to establish the Mission in the heart of the Nestorian Community without further delay, Dr. Grant left Tebriz on the 23d, and reached Oormiah on the 26th; in company of Mr. Hörnle and Mr. Schneider, who were prosecuting the inquiry noticed at p. 71 of the present Number. At Oormiah, Dr. Grant happily secured, by the favour of the Governor, the buildings requisite for the accommodation of the Mission Families, pleasantly situated between the Nestorians and the Mahomedans. Dr. Grant, having returned to Tebriz, was accompanied back again to Oormiah by Mr. Perkins and their families, which place they reached on the 20th of November. A drenching storm of rain relieved them from the anxiety which they felt, lest the entrance of persons, and especially of females, in the dress of Europeans, should give them a dangerous notoriety: they entered the city, and reached the Mission House, without the notice of an individual. The Board, in the last Report, give the following view of their proceedings and prospects:—

Their coming was everywhere greeted by the Nestorians with cordiality. On entering Galavan on the 19th, the village of the Bishop Mar Hohanna, who had resided with Mr. Perkins, the Bishop and nearly all the men came out to meet him, with the oft-repeated cry of "Welcome! Welcome! Welcome!" The Bishop accompanied them next day to the city, about 30 miles distant. They found their house situated in the most desirable part of the city, and the surrounding country one of the most charming in the world.

Oormiah is said to be a favourite place

of residence with the Persian Nobility, on account of the superior healthfulness of its climate. The fact that Dr. Grant was a Physician was highly gratifying to them; and the Persian Governor sent immediately, to welcome both him and Mr. Perkins to the place. Hundreds of patients, of all classes, immediately began to throng his house, waiting to be healed. Wherever the Brethren went, they were cordially saluted by the People, Priests, and Bishops.

A School was projected for educating Teachers; to be taught on the Lancasterian Plan, in one of their houses. Board was to be furnished gratuitously to one scholar from each of the thirty principal Nestorian Villages in the province, at the expense of about twenty dollars a year; with the expectation that these scholars would one day become qualified to act as Teachers for their Native Villages. The whole number of Nestorian Villages is nearly 100.

It is a singular fact, that Dr. Grant has been obliged to teach a Mahomedan School, during a small part of each day, in order to quiet the minds of the Mussulmans; who were disposed to look with jealousy on these new favours conferred on their despised Christian Subjects, and resentfully inquired, "Are we to be passed by?" It is possible that this jealousy of the Mahomedans may yet interpose serious obstacles to the success of the Mission. Nor can it be expected that the Nestorians themselves will long continue to regard the Mission with such marked and general favour. Human nature is the same there, as everywhere else. The spiritual nature and requisitions of the Gospel, when perceived, will not be pleasing to all; and, besides, far more is anticipated by the people from the Mission than can possibly be realized. Yet, that here is an opening for usefulness of extraordinary promise, can be doubted by no one.

The English Ambassador, the Rt. Hon. Henry Ellis, has afforded the Missionaries every protection. Mr. Perkins met him and his suite at Erzeroum, and says of them—

#### AMERICAN EPISCOPAL MISSIONARY SOCIETY.

GREECE—Athens—1831—John H. Hill, H. Bryant; Miss Mulligan, Miss F. Mulligan, Miss Baldwin, As. Mrs. Hill is on a visit home—The Rev. Frederick Hildner, on a visit at Athens from Syra, speaks highly of the Schools; as will have been seen at p. 198 of our last Volume: on this subject, the Rev. H. D. Leeves writes—

It is a pleasure to see Mr. and Mrs. Hill's Schools of 500 children flourishing as they do, and enjoying so much favour among all classes. They were visited some time ago by the Young King; who afterward sent to Mrs. Hill a very flattering Letter of Approbation. Twelve Girls, from different provinces of Greece, are to be sent to reside at the establishment, at the expense of Government, who are to be  
Feb. 1837.

They all appear to be Gentlemen of excellent character. The Ambassador is a serious man—expressed very deep interest in our Mission—and proffered me every assistance in his power. At his own suggestion, I addressed to him a written application, and obtained from him English Protection.

*Mission to Mahomedans—James Lyman Merrick—P. 87.*

Mr. Merrick continued at Tebriz, when his Brethren proceeded to Oormiah; and remained there through the winter, in the study of Persian. He was expecting to visit Oormiah in April; and thence to accompany some German Missionaries to Ispahan, which from the first he has regarded as the central point of his Mission, and as his home. He thus writes from Tebriz, on this subject—

I propose to visit Oormiah in April, pass around the lake to Maragha, and either proceed direct from that city to Teheran, or return to Tebriz, and then go on to the capital. Should my wanderings and labours close there next summer, remember that it might be so should I remain at Tebriz or take up my abode at Oormiah. A sober conviction of duty induces me to go: the event must be left to Him, by whom even the very hairs of our head are all numbered. Through His grace and loving-kindness I have enjoyed much peace of mind, and many happy hours, since my residence here; and, though far from being insensible to the loneliness of my situation, yet my devout and grateful thanks are due this day for the abounding temporal and spiritual mercies of our Heavenly Father. From the few English Gentlemen at Tebriz I have received many kind attentions; and, by the excellent German Missionaries, I have been uniformly treated as a brother.

#### *Summary of the Missions.*

Stations, 11—Out-Stations, 2—Missionaries, 25—Physician, 1—Female Assistant Missionaries, 20—1 Printer, 1—Native Assistants, 7.

educated as Mistresses. The Holy Scriptures are, of course, the basis of the instruction of all these children; and many pleasing fruits of Scripture Education are being produced and may be expected.

Syra—1832—J. J. Robertson, D. D.—The Printing Establishment is now at Syra, and a Girls' School has been opened. It appears, from p. 366 of our last Volume, that these have sufficed in common with the Church Missionary Schools, from the opposition of a party of the Greeks. Dr. Robertson went, last Spring, on a visit to America: Mr. Leeves took charge of the American Press during his absence. From that Press, the issues in 1834 amounted to 1,124,700 pages; and, in

*American Episcopal Missionary Society—*

1835, to 1,891,300: more than two-thirds of this printing was at the expense of the American Tract and other Societies—Pp. 87, 88.

PERSIA—The Rev. Horatio Southgate,

## CHURCH MISSIONARY SOCIETY.

MALTA—1815—Peter Brenner, As.; John Matt. Weiss, Printer; J. A. Rasmam, Fares Shidiac, Translators. The Rev. Chr. Fred. Schlienz is on a visit in England: he left Malta on the 6th of April, and arrived at Plymouth on the 26th.—Mr. Schlienz had been fully occupied in the editing of Religious Publications; and, latterly, in preaching to a congregation of the English, and in conducting a Sunday School: he had been assisted, as in former years, by Mr. Brenner, in the superintendence of the general affairs of all the Society's Missions round the Mediterranean; and by Mr. Weiss, in the business of the Press. Mrs. Weiss has been very usefully occupied with Schools—The Issues from the Press, in 1835, were as follows: Italian, 624; Greek, 27,782; Arabic, 14,922; Lithographic, 1251; Turkish, 136: making a total of 44,715—Pp. 88, 173, 301, 488.

GREECE—*Syra*—1827—Fred. Hildner; 5 Nat. Schoolmasters and 7 Schoolmistresses—Mr. Hildner, with Mrs. Hildner, continues to be indefatigably and successfully occupied in the superintendence of Greek Schools in this island, and in preparing fit and able Teachers for other Stations in Greece. At the close of 1835, there were 247 Boys and 306 Girls under their care, with an average attendance of 213 Boys and 249 Girls. It had been feared by Mr. Hildner, that his labours would be interrupted by the obtrusion of a system on the Schools, which might compromise their character for Scriptural purity: no such attempt was, however, made; but the enmity, which had been cherished in the breasts of some persons, discovered itself in another manner. A malicious pamphlet, printed at Paris, assailed, with misrepresentations and calumnies, the efforts of Protestant Missionaries in Greece, and particularly those of the Episcopal Churches of England and the United States at *Syra*: in April, a serious riot took place, in consequence; and many children were, for a time, withdrawn from the Schools—Mr. Hildner disposes, by sale, of a very consi-

derable number of Publications—Pp. 51—53, 89, 174, 197—199, 366, 488; where will be found many particulars relative to the Mission, and to the state and prospects of Education among the Greeks.

ASIA MINOR—*Smyrna*—John A. Jetter, Peter Fjellstedt; Nicholas Zaphiris, Antonio Tigonias, and 6 other Nat. Schoolmasters; 2 Nat. Schoolmistresses; Stasso Petrani, Nat. As. Mr. and Mrs. Fjellstedt arrived on the 11th of April—Mr. Jetter has been favoured with much success, in the conducting of Greek Schools at *Smyrna* and in the vicinity, and in promoting the same object at *Magnesia* and other places—Schools, 10—Scholars: boys, 135; girls, 250; sex not stated, 340—Pp. 53—55, 89, 303; and see, at pp. 199—202, notices relative to the Schools, Religious Meetings, and Poor Societies; with some excellent Traits of Character in Turks of the Interior.

EGYPT—*Cairo*—1826—John R. Theophilus Lieder; 3 Nat. Schoolmasters, and 1 Nat. Schoolmistress. The Rev. W. Krusé and the Rev. Theodore Müller retired to Malta, with their families, early in December 1835, for the recovery of their health, and to avoid the Plague. Mr. Krusé arrived in London in December last, and left at the end of that month on his return to Egypt. No intelligence has been recently received from Mr. Lieder—Schools, 4—Scholars: boys, 25; girls, 53; sex not stated, 67—Pp. 55—58, 64, 89; and p. 63 of the present Volume.

ABYSSINIA—1831—Samuel Gobat, Chas. W. Isenberg, Charles Henry Blumhardt; Aichinger, Müller, Catechists. The Rev. J. H. Knoth and the Rev. C. H. Blumhardt, whose departure from London was stated in the last Survey, reached *Cairo* on the 14th of June: Mr. Knoth had never been quite well from his first landing; but on the 8th of August he was seized with dysentery, and fell asleep in the Lord on the 15th—The arrival of Mr. Gobat and Mr. Isenberg at *Adowah* was reported in the last Survey. Having reached *Massowah* Dec. 20, 1834, they continued there till

the 2d of March: several friendly invitations reached them while there, from persons in Abyssinia who had become attached to Mr. Gobat, and had heard of their arrival at Massowah. From that place, they got to Arkeeko in a few hours; and were there detained till the 10th, through the delays of the Natives, whose conduct renders Arkeeko, say the Missionaries, "the dread of European Travellers." Their company now consisted of 28 persons. On the 16th, the first Abyssinian Village, Halai, presented itself. "In a few minutes," the Missionaries write, "we reached Halai; feeling ourselves much easier, by being again on Christian Ground, and that in a country where it is assigned to us to preach the Gospel." When the company had arrived at Gala, within two days' journey of Adowah, disturbances in the country detained the chief part of them many days. Mr. and Mrs. Isenberg, wishing to hasten forward, parted company on the 16th of April, and reached Adowah the next day. The rest of the Missionary Party were detained at Gala by the obstinacy of their guide; and did not arrive at Adowah, after an uneasy journey of five days, till the 14th of May. We regret to notice, that Mr. Gobat's state of health rendered his return to Europe necessary: on the 6th of October, he and Mrs. Gobat were at Jidda, about to embark for Cosseir—Pp. 58—60, 64, 90, 303, 392, 489—492, 571.

The Journal of the Missionaries, on their way to Abyssinia, furnishes the following characteristic trait of the Natives:—

We had a struggle concerning the conveyance of our goods to Halai. The bargain was very long, singular, and, in some respects, interesting to an observer. At first, they asked high wages—one dollar and a half for a bullock's load, and, after some discussion, came down to a dollar. They were told that the Nayb had placed us upon the same footing as Abyssinian Merchants, who paid no more than half a dollar; therefore we too should pay no more than half a dollar. This was

accompanied with the assurance, that their ill-behaviour would be imputed to the Nayb, who, if they did not change, was to look for evil consequences; for we should write to Jidda, to men of influence who had strongly recommended us to him, and that the Government of Jidda punished ill-treatment toward the English severely. This made an impression, and they agreed for half a dollar. Then, in order to attach them, and encourage them the more, Mr. Gobat told them, that now we saw them willing to serve us well, we, on our part, would add something to their wages; viz. the eighth of a dollar to each load. This had, at first, a contrary effect: they, not understanding what was meant, were quite perplexed, went away in anger, and made a great noise in quarrelling with each other; till at last the thought occurred to one of them, to ask Mr. Gobat to explain himself better. This being done, their faces quite brightened up, and they expressed themselves very thankful. After this, they again consulted together, and then went on to divide the baggage into bullocks' loads, in order to settle their wages; and then made another division, because they had not sufficient oxen to carry it. They made loads for oxen, mules, donkeys, and men. In their discussions about the bargain, it was highly interesting to see their mental powers developed. Although we understood very little of what they said, it being in the Shoho language, still their gestures, passions, and declamation, exhibited a considerable degree of eloquence.

Many interesting details appear at pp. 55—63 of our last Number, from communications recently received, relative to the Proceedings in the Mission, the Progress of Translations, and the State of Abyssinia and its inhabitants. The Committee of the British and Foreign Bible Society, in compliance with Mr. Isenberg's earnest entreaties, stated at p. 59 of our last Number, for such parts of the Old Testament in Amharic as are printed, have placed 1000 copies of the Pentateuch at the disposal of the Church Missionary Society.

#### *Summary of the Missions.*

Missions, 5—Missionaries, 7—Lay Agents, 6—Native Teachers, 27—Schools, 21—Scholars: boys, 407; girls, 609; sex not stated, 407.

#### GERMAN MISSIONARY SOCIETY.

*Karass*: a Colony of German Settlers, near the Caucasus—*Madschar*: another German Colony, 100 miles NE of Karass—*Shusha*: 225 miles SE of Tiflis: the Capital of the Russian Province of Karabegh: 1824—Pp. 90, 91.

Of the Station of *Karass*, the Rev. Justin Perkins, American Missionary, gives some particulars, in writing from Tebriz:—

On the north side of the Caucasus Mountains, at a place called Karass, is a Scottish Missionary-Colony. It was established under the patronage of the late Emperor Alexander, who gave to that establishment the prerogatives and form of a Colony, for the sole purpose of avoiding the opposition which he apprehended would immediately be roused by the Russian Clergy against a Protestant Mission. The undertaking, though partially

*German Missionary Society—*

Colonial in form, was really and strictly Missionary in its object. The Scottish and Basle Missionary Societies have, one or both, had Missionaries connected with the establishment ever since its commencement.

About the time the Government Order was issued, forbidding the Shusha Missionaries to proceed with their labours, a similar one was forwarded to Karass, commanding the Protestant Missionaries there, now six in number, one Scottish and five German, to cease entirely from their Missionary Labours, and stating that Missionaries of the Russian Church were soon to take their places.

We gave in the last Survey the substance of an Imperial Ukase, issued in July 1835, by which all direct Missionary Labour was forbidden to the Brethren. We now subjoin the Ukase itself. It was addressed to the Missionaries; and was communicated to them, in August 1835, by the Commandant of Georgia:—

Gentlemen—In consequence of a Memorial from the Commander-in-chief of Georgia, addressed to the Minister of the Interior, and forwarded by him to the Committee of Ministers, respecting your Missionary Establishment located at Shusha, the Committee, learning, by the real state of things, that you, Gentlemen, since the time of your settlement at Shusha, have not yet converted any body; and, deviating from your proper limits, have directed your views to the Armenian Youth, which, on the part of the Armenian Clergy, has produced complaints, the consequences of which may be very disagreeable—have concluded to prohibit you all Missionary Labours; and, for the future, to leave it to your own choice, to employ yourselves with agriculture, manufactures, or mechanical trades. As for the rest, to prevent any cause of further complaint on the part of the Armenian Clergy, they forbid you to receive the Armenian Youth into your Schools.

It has pleased His Majesty, the Emperor, to confirm this decree of the Committee of Ministers.

The following is an abstract of the statements of the last Report relative to the Mission:—

Since the Emperor of Russia, in the Summer of 1835, entirely forbade the labours of Protestant Missionaries within the boundaries of his Empire, the direct efforts of the Society's Missionaries among the nations beyond the Caucasus, at their central Station of Shusha, have ceased: the Press also has been prevented from continuing its operations.

Still, many among the Tartars have desired the Word of Life; so that the Missionaries have been able to circulate, in the past year, 2753 copies of the New

Testament, in Persian, Turkish, and Armenian; with 1666 Tracts, chiefly in Armenian. They have also sold a great number of Armenian School-Books, printed at their press: 11,000 copies of these are now used in the various Schools.

In Persia, the circulation of the Scriptures encountered, in the last year, great opposition, on the part of the Priests. The Missionaries at Tebriz, and the persons employed to sell the books, were exposed to great danger from the irritated people. In these circumstances, the Missionaries were obliged to limit their instructions in the Schools to the imparting of general knowledge; and to wait for the time when Missionary Labour may be carried on in Persia, without such interference of the Mahomedan Priesthood. But, as there is no ground to hope that this vehement hostility, awakened in the people by the power of the Priests over them, will soon pass away, the Committee have judged it to be a manifest intimation of Providence, that they should transfer the greater part of their Missionaries, from Armenia and Persia, to such nations as may be more willing to receive the Gospel.

The Missionaries had completed a Treatise in Persian, of considerable size, entitled, "A Comparison between the Doctrines of the Gospel and the Korân." It cannot be circulated under Russian Auspices; but it was hoped that it would prove an important help to Missionary Efforts in Persia. It appears, however, from the abstract of the Report just quoted, that opposition has been awakened among the Persians. Mr. Blumhardt has written, under the hope of better things—

The Lord, in His mysterious wisdom, allowed the Mission to be broken up just at the time when, after human judgment, it was at the point to bear fruits: but, a few weeks after the reception of this most painful and humiliating message, He came to our consolation, by putting into our hands invitations for Missionary Labour from Persia, India, North and West Africa, more than we are able to answer at once, and before any HUMAN effort could have done any thing to produce them.

Some of our Shusha Brethren have already settled in Persia, where the Lord has prepared remarkable openings for His work; though the time for directly and loudly preaching the Gospel seems not yet to be arrived. The remainder of our Russian Missionaries will, we hope, find useful occupation in the neighbouring Turkish Provinces.

## JEW'S SOCIETY.

CONSTANTINOPLE—1835—S. Farman—Mr. Farman arrived from England, with Mrs. Farman, on the 3d of September 1835; and entered on his appointed Station. Soon after his arrival, he gave the following account of the ferment which prevails among the Jews of Constantinople:—

A great stir is, at this moment, fermenting among Abraham's descendants, in this vast capital. To assign any cause for the existence of this excitement is, perhaps, impossible. It is seen working; and now, doubtless, is the time for Missionaries to work. The Heads of the Jewish Population are in a state of continual alarm; owing to the supposed or real defection of this or that member of their community to Christianity. The Rev. Mr. Schaufier, the American Missionary to the Jews here, asserts, that if liberty of conscience were granted to the Jews by the Government and Churches erected, we should have them immediately filled to excess: but by this want of liberty of conscience, and a firmán having been issued some time since that every "rayah" should continue in the religion in which he was born (unless, indeed, he embrace Mahomedanism), they are prevented coming forward in such numbers. Nevertheless, though this be the case, we do not fail of hearing of this and that Jew being baptized by the Greeks—this and that, by the Roman Catholics—these and those, requesting baptism of the Armenians—this family, desiring it of the Protestant Missionary; and that Rabbi, partly convinced of the truth of Christianity, desirous of further intercourse with him. These things, of course, keep the Jewish Synagogue in a continual ferment—and I pray God that it may increase!

Mr. Farman hired a room, at the end of October, conveniently situated for the Jews, in order to afford opportunities of conversing with those who were inquiring after the Truth: he kept it open for a few weeks, but the Jews were afraid to attend at a place so open to observation, and felt less apprehension in visiting him at his own house. He assiduously employed himself in seeking out and conversing with those who were inclined to hold communication with him; and heard of eighteen or twenty who were desirous of baptism.

It is not without reason that the inquiring Jews are here held in fear. The Jewish Community in Constantinople has power over its members, to imprison and inflict corporal punishment. The excitement among so many in reference to Christianity, and the defection of some of them from Judaism, have awakened great vigilance in the Synagogue. Some,

in consequence, fled from Constantinople; and three, at least, of those who had held intercourse with Mr. Farman, were imprisoned—not in the Bagnio, where inquirers had before been confined, and where no one could prevent free access to them; but in a Mad House, where they were discovered with great difficulty, and which was entirely under the controul of the Jewish Community. At Smyrna, it is not so: there, a Jew can inquire into Christianity and embrace it, without molestation from the Government, and without external persecution, at least, from the Jews.

SMYRNA—W. B. Lewis—Mr. Lewis continues at Smyrna; but much of his time was taken up, during the year, in conferring with and assisting Mr. Nicolayson, with a view to the establishment of the Church and Mission at Jerusalem—P. 91.

JERUSALEM—1834—John Nicolayson—In order to mature the design of establishing a Hebrew Church at Jerusalem, as mentioned in the last two Surveys, Mr. Nicolayson, at the desire of the Committee, visited home, for the purpose of personal conference. The results are briefly these:—

—That it will be necessary, and is highly desirable, to erect an entirely new building for the Church, and to attach to it suitable dwellings for the Missionaries.

—That the building presents no insuperable difficulties; as since the Egyptian occupation of the Holy Land, the Jews have erected one new synagogue, and have commenced two more.

—That there is every probability that ground can be obtained on the Mount Zion, near the Jaffa Gate, and contiguous to the Jewish Quarter.

—That to celebrate public worship twice every day, as it is proposed, and also practically to exhibit Christianity, and to make the Mission effective in Jerusalem, it will be absolutely necessary to increase the number of Missionaries.

—To carry on the Missionary Work with efficiency and energy, it will be necessary to have a printing-press and font of Hebrew types. There is at present no such thing to be found in Jerusalem.

Mr. Nicolayson had visited Smyrna, in the close of 1835, in order to confer with Mr. Lewis on this subject. In the middle of December, he left, on his return: after encountering tremendous storms off Beyrout, he reached that place on the 10th of January. There he was

*Jews' Society—*

fully occupied in preaching and attending or conducting Meetings, in Arabic or English, till the 7th of March, when he set forward to Jerusalem, where he arrived on the last day of that month; having taken a circuitous route, by Damascus and the Houran. Mr. Calman's health being seriously affected, he had retired to Beyrout—Pp. 91, 92; and see, at pp. 277—279, some extracts from Mr. Nicolayson's Journal on the state of the Jewish Mind. He gives, in the end of April last, the following summary view of the Mission:—

In view of the whole past history and present position of this Mission, the many impediments and delays to its establishment, and the severe losses lately sustained by it, it

was suggested, that, as it may reasonably be expected that should our labours here be crowned with any degree of decided success, whether among Jews or Gentiles, it would exert an extensive influence abroad, it does seem plain that it is by the gracious design of God to make a practical demonstration, and cause a deep impression, not only upon us, but also on our friends and fellow-labourers at home, of the solemn fact, that our sufficiency is, and must be, entirely and exclusively of this rich and mighty grace.

*Tunis*—1833—F. C. Ewald—Mr. Ewald visited England last year, and was admitted to Holy Orders: see p. 64 of our last Number. He is now returned to his labours: see particulars of these labours at pp. 92, 202, 203, 464, and 537 of our last Volume; and p. 69 of the present Number.

## LONDON MISSIONARY SOCIETY.

*CORFU*—1819—Isaac Lowndes—Preaching in English has been regularly continued, and to increasing congregations; and occasionally, with much encouragement, in Greek—Schools: three for Greek Girls, under Mrs. Lowndes and two of her daughters; and three Greek and one English Sunday-Schools. From the Girls' Schools, five of the Female Schools in the other islands have been supplied with Schoolmistresses: at a late Examination of these Schools, about 250 scholars were present—The Press is wholly subservient to the dissemination throughout Greece and the Archipelago of the principles of Christianity; together with those minor branches of knowledge, which may tend to favour the cause of truth and righteousness. The sale and distribution of Publications has been greater than in any previous year—Pp. 92, 93.

On the late Examination of the Schools, Mr. Lowndes says—

The spectators expressed great satisfaction with the improvement of the girls; and parti-

cularly Sir H. Douglas, who takes the most lively interest in the cause of education, and both in word and act is indefatigable in its promotion. To his plans, and to his active zeal in this and many other respects, the Ionian Islands, both at present and prospectively, are much indebted; and the encouragement which he gives inspires with new vigour the various persons employed in the instruction of youth.

Every girl, at the Examination, had some small article bestowed upon her as a prize.

To Mrs. Lowndes and myself such circumstances as the above-mentioned Examination are peculiarly interesting. We saw the commencement of the Schools; have observed their progress; and, witnessing their present condition, the whole is a source of grateful recollection and devout thankfulness for the progressive prosperity with which God has blessed us; and, while I feel the great obligations under which we are placed to Him, I would still go forward, praying that, if continued favour attend us, we may be kept humble and devoted; and, should our way be in any respect impeded, that we may still be enabled to confide in Him who has promised to be with his people in six troubles, and that in seven no evil shall overtake them.

## WESLEYAN MISSIONARY SOCIETY.

*MALTA*—1823—John Brownell—Members, 38—Scholars, 25—P. 93.

Mr. Brownell is prosecuting his faithful

labours with a measure of success, although the openings for usefulness are not of the most encouraging kind. [Report.

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**Siberia.**

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## LABOURERS—STATIONS—NOTITIA.

## LONDON MISSIONARY SOCIETY.

*Selinginsk*: 160 miles SE of Irkutsk: Yuille—*Ona* and *Khodon*: out-stations: inhab. 300: in the centre of the Buriats, W. Swan, Edward Stallybrass; John Abercrombie, Printer. No Report has



been received from Selingsnak. Since Mr. Stallybrass's return from his visit home, mentioned in the last Survey, he has been united in marriage to Miss Ellah, at Copenhagen. He has been chiefly occupied in the revision of the Mongolian Scriptures. For the more correct printing of this work, the press has been removed to Khodon, where the Old Testament is proceeding—Ten girls and from ten to fifteen boys have been under instruction—Pp. 93, 94: and see, at pp. 204, 205, an affecting statement of a Native Parent devoting to the Lord

the Mite of his deceased child; at pp. 305—308, a Memoir and *Obituary* of Bardo, the first Mongol-Buriat Convert; at pp. 327, 328, some Inquiry and some Suggestions relative to Native Converts; and at pp. 570, 571, notice of a Memoir of the late Mrs. Stallybrass.

One of the Buriat Youths has departed this life in the faith and hope of the Gospel. The circumstances leading to his death were peculiarly affecting; but his endurance of affliction, and perseverance in faith and hope in Christ to the last, were satisfactory evidence that he was prepared to depart and to be with Christ. [Report.

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## China, and India beyond the Ganges.

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MEETINGS of Merchants, Literary Gentlemen, and Missionaries, resident in Canton, and anxious for the improvement of the Chinese, have resulted in the establishment of a Society, the first Circular of which we subjoin; as it promises to become, with the blessing of God, an efficient auxiliary in preparing the way for the Gospel.

### FORMATION AND OBJECTS OF A SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.

The written character adopted by the Chinese has had a very remarkable influence on both their civilization and their relations with other nations. They have formed an extensive Literature, but it is barren in ideas; and in style and manner, it is as peculiar as are the people themselves. While the want of variety in its sounds renders the spoken medium monotonous, the numerous strokes and variations in the characters of the written medium give it a copiousness which is scarcely equalled by any other language in the world. But this system, so congenial to the Chinese Mind, renders the acquisition of knowledge very difficult; for years are occupied in simply learning to read and write—attainments which merely pave the way for the acquisition of knowledge, but which, in reality, constitute the whole learning of many of the Chinese Literati.

By using this character, the Chinese have drawn a strong line of demarcation between themselves and all foreigners. They have virtually excluded others from being benefitted by their writings; and, at the same time, they have closed up the avenues for the introduction of knowledge from abroad. Moreover, national prejudice, founded in ignorance, has assigned to Native Works exclusively the honour of being "literary productions." But while the learned Chinese have affected to look down on the productions of foreigners as unworthy of their notice, many of their own number, and multitudes of the common people, whenever such books have been circulated within their reach, have sought for them with great avidity.

The favourable accounts of the Chinese Empire, given by the Jesuits, have engendered in many the belief that the state of Literature and Morals in China is far superior to that of other countries: hence, to attempt improvement here, would only serve to degrade a Nation which has reached the climax of human perfection.

On this misrepresentation, most absurd and mischievous theories have been built. Many scholars in the West have not hesitated to refer to the Chinese as the most civilized people in the world, and as the great source from whence other Nations must derive the true principles of science and knowledge. While we must reject such views as false, we cannot regard the Chinese as incapable of rising and vying with the most enlightened Nations of the earth: of all the Asiatics, we regard them as the most prepared for the reception of Useful Knowledge.

In our days, many Nations have begun the race of improvement; and are now moving onward in swift career; their course being constantly made more luminous by the light of science, and more rapid by the force of truth. This has resulted

*China and India beyond the Ganges—*

from the DIFFUSION OF USEFUL KNOWLEDGE among them. But no influence of this kind has yet reached the "central nation"; and China still stands stationary—shielding herself against the contaminating influence of barbarians. While, therefore, we must ascribe it chiefly to the apathy, the national pride, and the ignorance of the Chinese, that they have not joined other Nations in the march of intellect, we are by no means prepared to excuse ourselves from the guilt of indifference and inactivity, in not having placed within their reach the means of improvement, and roused their sleeping energies to inquiries after knowledge.

These remarks shew, at once, the necessity of some measures being adopted, to supply what we may justly consider the existing demands of the case. And while we should duly value the knowledge which the Chinese have possessed for ages, it should be our chief endeavour, our steady aim, to supply their lack of knowledge, and, by a friendly interchange of thought, produce a union of sentiments, the firmest basis of international intercourse. Though the task is arduous, the boon will be great; and great too, and in every way most safe and salutary, will be the results. Three Hundred and Sixty Millions of immortal beings, separated from all the Nations of the earth by a narrow policy, which is upheld by ignorance, now claim the attention of philanthropists. Neglected, and even given up in despair, as they have been hitherto, they will henceforth become the objects of our solicitude, and call forth our united efforts in their behalf.

As the field is so vast, comprising a population greater than that of all Europe, we, who are but on the confines of China, few in number and limited in resources, must look to kindred spirits in the West, to co-operate with us in this arduous enterprise. We would not raise high expectations, by holding out promises of great success immediately; but we are anxious to proceed with a firm and steady step, and, amidst all difficulties, to keep our eye constantly fixed on the glorious end. The greater the aid furnished and the talent enlisted, the wider will be the sphere of action, and the more numerous the publications which will go forth under the auspices of the Society.

We are now, then, to make the trial, whether the "Celestial Empire," after it has defeated all efforts to bring it into an alliance with the civilized nations of the earth, will not yield to intellectual artillery, and give to knowledge the palm of victory. The end of our course is far distant—the barriers high—the ways rough—and the passes difficult: our advances, therefore, may be slow. Yet, prepared for all contingencies, and aware that it is not the work of a day, we hail with delight the commencement of the undertaking; and are glad to engage in a warfare, where we are sure the victors and the vanquished will meet only to exult and rejoice together.

The prime object of this Association will be, to publish such books as may enlighten the minds of the Chinese, and communicate to them the Arts and Sciences of the West. Such measures must be taken as will ensure a ready circulation, not solely in Canton, but throughout the Empire. It will be the duty of every Member of this Association to co-operate to this end; while those Members who are conversant with the Chinese Language should endeavour to furnish works for publication. There are two Booksellers in this city, who offer their services in sending the books to their correspondents in the principal cities of the Empire, provided the books interest the general reader. A small attempt, with the Chinese Magazine, has answered the end; but the matter is still difficult at the commencement, though, when once fairly arranged, it promises the greatest results.

Our intercourse with China has lately been extended, and will, under the auspices of a free trade, expand, until it embraces all the Maritime Provinces of the Empire; and considers the flourishing region of the Yangtzekeang as a fair field for mercantile enterprise. There will be thus a wide door open for the dissemination of Truth. The writer himself has seen his most sanguine hopes far exceeded; and can bear ample testimony to the eagerness with which foreign publications, of which an enormous number have been circulated, are hailed by the people and universally perused.

The great attention which is now directed toward China, the interest which England, the United States, Germany, and even Holland, take in the regeneration

of this great Nation, ensure co-operation from all those countries. The correspondence proposed with Kindred Institutions in every Quarter of the Globe having met with general approbation, it now only remains to keep up that interest by unwearied efforts in this good work. It would perhaps, also, be desirable that the Society print a work or works in English; which, making our fellow-labourers at home acquainted with the intellectual state of this country, might thus create a still greater interest in behalf of this Nation.

James Matheson, Esq., is the President of this Society—D. W. C. Olyphant, Esq., Treasurer—the Rev. E. C. Bridgman, and the Rev. Charles Gutzlaff, Chinese Secretaries; and Mr. J. R. Morrison, English Secretary.

#### FIRST REPORT OF THE SOCIETY.

From this Report it appears, that a History of the World, a Universal Geography, and a large Map of the World, are under preparation. Some idea may be formed, from the following extract of the Report, of the difficulties which the Society has to encounter:—

Considering that much of what the Society will have to communicate to the Chinese will be new to them, requiring many names in Geography, History, and Science, your Committee early took measures for preparing a Chinese Nomenclature, which shall conform to the pronunciation of the Court (or Mandarin) Dialect, but embrace, as far as possible, names which are already in use. Considerable advances have been made in this work; and the characters for expressing a large number of names of persons, places, &c. have been selected. Years, however, will be needed to carry this work to that state of perfection which the exigencies of the case require. It can only be perfected as the terms are, from time to time, needed for use. In a description of a Steam-engine, for instance, or of the manipulations of a Laboratory, many new terms will be required, in order to convey full information of the necessary apparatus and modes of operation.

Your Committee have not contemplated the publication of this work; but they are desirous that a standard should be fixed, to which all their works may conform. The advantages of this will be obvious to every one. Terms, such as *Hueng-meau-kwei*, "Red-haired flower-flagged devils," now commonly used for the English; *Hua-ka-kwei*, "Flower-flagged devils," for the Americans; *Keang-koo-kwei*, "Old story-telling devils," for Preachers of the Gospel; and all similar epithets, as they are calculated to create and perpetuate bad feelings, will be discountenanced. Nor, when speaking of the Chinese, or of aught which belongs to them, will any but the most correct and respectful language be employed. Let there be given in this, as in all other cases, honour to whom honour is due.

#### DECREE AGAINST CHRISTIANITY BY THE EMPEROR OF CHINA.

The Rev. Elijah C. Bridgman, of the American Mission at Canton, writing on the 31st of May, states that the following Decree had just appeared:—

#### DECREE.

To forbid Christianity with rigour, to seize foreign books, and to correct the human heart, and maintain good order.

The Treasurer Goo,  
The Superior Judge Vam, } of the Province of Canton.

By Imperial Commission we make known to the public, that, at different times, Europeans have penetrated into the interior of the Empire to preach Christianity, secretly to print books, to call together meetings, and to deceive a number of persons. Several Chinese then became Christians, and afterward preached; but, the fact once known, those who were the principals were immediately executed, and their adherents received afterward their sentence in prison; and those who would not retract were sent into banishment to the city of the Mahomedans, and condemned to serve as slaves. Thus, in the 50th year of Kien-Lung, the three Europeans, Lo-Matam, Gal-Kien-San, Po-Bin-Luon, secretly penetrated into the interior of the kingdom to preach; and in the 20th year of Kea-king, the two Europeans, Lam-yuo-van and Nicolam, also secretly entered into the Empire for the same purpose:

Feb. 1837.

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*China, and India beyond the Ganges—*

but they were all taken at different periods, and condemned to death or driven away. Thus, then, as the Christians have always been prosecuted and condemned, the religion has, since these executions, been happily abolished. But, in the spring of the last year, some English Ships, in disguise, have passed along the coasts of China, and have distributed some European Books; and as these books exhort to believe and to venerate the Chief of that religion, named Jesus, it appears that this religion is the same as the Christian Religion, which has been persecuted at different times, and banished with all rigour.

The Europeans, for the most part, dwell at Macao: already a Deputy has gone thither, and has seized a certain person named Kine-a-Fli, who was employed to engrave books. The Deputy has also seized eight European Books, which he has laid before this tribunal. Already we have made a report to the Emperor: and we have warned all the Government Officers of the second order, that if there is any one who has any Christian Books, if he does not wish to be seized, he ought, in the space of six months, to deliver them up to the Officers of the respective districts; but if he continues to retain them, he will be severely punished.

To spread the Christian Religion of Europe is to deceive the people. That religion is, in fact, the ruin of morals and of the human heart; and it is on that account, that, at all times, it has been prohibited: and, according to the instructions which our ancestors have transmitted to us, the past is the rule of the future.

The ignorant people are easy to allow themselves to be deceived, and difficult to instruct. It is necessary to contend against the Superstition with force. If any one departs from his duty to embrace the Superstition, whether by interest or credulity, and enters into this sect, prints books and distributes them, at the moment in which he will not expect it, he will be discovered, and will not be able to escape punishment.

To sin by ignorance is a fault worthy of compassion. We have not any intention to punish without first inquiring: it is on that account, that we exhort every one to amend. Not contented with having instructed the Officers, we publish this Edict in order that all the Officers of Justice may be informed by it. Every one of you has talents: every one has his family. You ought to read useful books: you ought to employ yourself in proper business. Why will you believe fables void of foundation, which only destroy the human heart? Why do you seek vile gain, and thus procure your destruction?

We appoint the term of six months, to commence from the present, to give up the books, and thus to avoid punishment. You have not yet advanced far on the road of error. He who shall of his own accord present himself will be well received. Instantly then recollect yourselves. Repent and amend, for fear lest the hour may come in which there will not be any remedy. If, on the contrary, after the time is expired, you continue to preach and to profess that religion, you will be prosecuted and judged with rigour. Should we allow error to spread itself in these times of felicity?

You who enjoy peace, you ought to publish truth and destroy error—to avoid sects and to follow the religion of the kings our ancestors, so that peace and virtue shall flourish; and that you may be good subjects in these happy times, is what we much wish.

Taou-Kwang, 16th year, 29th day, 4th Moon.

See, at pp. 279, 280 of our last Volume, a Summary View of the State Religion of China; and, at pp. 369—374, an account of an Excursion to the Anky Tea-Hills, and of an attempt to reach the Bohea or Wooc Hills.

## BIBLE, TRACT, AND EDUCATION SOCIETIES.

### BRITISH AND FOREIGN BIBLE SOCIETY.

Leangafa, the zealous Chinese Evangelist, having been stopped in his distribution of the Scriptures, is now labouring at Malacca, in connexion with the Anglo-

Chinese College. The Committee have authorized the printing of 15,000 more Chinese Testaments, and a still larger number, if circumstances should require it. Mr. Lay, late Naturalist on board

H. M. S. Blossom, has proceeded to China, as the Society's Agent, to promote its objects in that country, in every way which shall be opened to him. The voyage of Mr. Medhurst and Mr. Stevens up the Coast of China—some details of which appear at pp. 205, 206, 328, 329 of our last Volume—was carried into effect chiefly at the Society's expense: besides 12,000 Tracts, they distributed about 6000 Portions of the Scriptures—P. 95.

There seems to be a wide and effectual door opening in China, so that thousands and millions of the New Testament will ere long be wanted. Indeed, at the present time we could easily dispose of 50,000, yes, 100,000, if we had them to distribute. It is an evident proof that the gross darkness, which has so long covered the vast empire of China, and the minds of the many millions of Chinese in this vast Archipelago, is fast being superseded by the glorious light of everlasting truth.

[*Rev. J. Evans, at Malacca.*

The printing of the New Testament in Mandchou, one of the principal languages of China, at St. Petersburg, under the superintendence of Mr. George Borrow, has been completed; and the whole impression safely lodged in Earl Street, no opportunities having hitherto been found to bring it into circulation. *Shall not the Lion of the Tribe of Judah, the Root of David, prevail to open the*

*Book, and to loose the seals thereof?*—a Book designed to spread the knowledge of His Name among millions, who have not yet heard of it. O Lord, undertake for them!

[*Report.*

#### RELIGIOUS-TRACT SOCIETY.

The death of Dr. Morrison prevented the appropriation of the last grants: the sum of about 400*l.* remains at Canton to be appropriated—Books for sale, to the value of 30*l.*, have been sent to Malacca; and the sum of 150*l.*, to aid in the publication of Chinese Tracts—Books for sale, to the value of 50*l.*, have been forwarded to Pinang, the proceeds to be devoted to the printing of Chinese Tracts; and 48 reams of paper, for Malay Publications. A Religious Circulating Library, from the Society, has proved highly acceptable—To the American Missionaries in Burmah, 100 reams of paper and 2730 English Tracts have been forwarded—Pp. 95, 96.

#### AMERICAN TRACT SOCIETY.

For the year ending April 1837, the Society appropriated, to China 4000 dollars, to Siam 2000, to Singapore and the Archipelago 3000, to Burmah 4000, and to the Shans 800.

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

### LONDON MISSIONARY SOCIETY.

*Canton*—1807—Kewbagang, Nat. As.—The persecution of the printers of Christian Books still continues. The number circulated had, of late, greatly increased: including those within the year previous to the breaking-out of the persecution and such as Mr. Medhurst distributed on his voyage up the coast, it amounted to 62,500 Tracts and Portions of Scripture—Pp. 96, 97: and see, at pp. 205, 206, Mr. Medhurst's view of the Improving Facilities of Access to the Chinese; at pp. 328, 329, his conclusions on this subject from his own Voyage; and, at pp. 329, 330, an Instance of the Effective Application of Dr. Morrison's Chinese Learning.

The Directors state, in reference to Mr. Medhurst's Voyage:—

The voyage of Mr. Medhurst and his companions appears to have increased the jealousy of the Chinese Officers; and, shortly after the return of the "*Huron*," viz. on the 10th of November, an Edict was received at Canton, from the Imperial Court at Pekin, to which her visits at different places on the coast had

been reported. This Edict, which charged the voyagers with evincing a wish "to distribute foreign books designing to seduce men with lies," which is described as "a most strange and astonishing proceeding," declares, that "if they again indulge their own desires, and act thus irregularly, they (viz. all the foreigners) must be immediately driven out of the port, and no longer allowed commercial intercourse;" and adds: "It will be found hard to transgress the Statutes of Government: let them not involve themselves in guilt and criminality, nor give themselves occasion for future repentance."

The Directors add, however—

Greater difficulties than were apprehended have been experienced in obtaining unobjectionable means of access to the coasts of China; and the expectations partially cherished, that the Missionary of the Cross might penetrate the interior of the country, are found to have been delusive: but the operations of the Society, in this direction, during the year now closed, are justly regarded as highly important, in relation to future efforts on behalf of China. The accounts received, in relation to the facilities for introducing the Gospel, though less favourable than many who are deeply concerned for the welfare of the

*London Missionary Society—*

Chinese may have anticipated, are explicit and correct; and point out distinctly the channels through which, by the Divine Blessing, our efforts may be made with the greatest prospects of success.

*Singapore*: a British Island at the southern extremity of the Malay Peninsula: inhabitants, in August 1834, were 19,432 males and 6897 females; this disproportion between the sexes being chiefly among the Chinese: of Chinese, there were 10,767; of Malays, 9452; and of Europeans, 138—1819—Samuel Wolfe, who arrived at Pinang, on his way hither, Sept. 11, 1835—Pp. 97, 212.

*Malacca*: inhab. in 1828 were 33,806; including 229 Europeans and Eurasians—1815—Josiah Hughes, John Evans, Samuel Dyer; Leangafa, Nat. As. Mr. and Mrs. Dyer removed hither from Pinang, at the end of October 1835; the Directors being anxious to promote the efficiency of the Station more closely bordering on China: Mr. Dyer has joined Mr. Evans in the Chinese Department of the Mission: though co-operating in all the general proceedings, he has taken charge of the Printing-Establishment; Mr. Evans retaining the superintendence of the College—Preaching has been continued every Sunday, to attentive congregations, in English, Chinese, Malay, and Portuguese; and on most of the Week Evenings, in different parts of the town: the Chinese Congregation averages about 250: eight Native Adults have been baptized, and there are seven Candidates—Schools: Chinese, 4 with 170 boys, and 3 with 60 girls; Malay, 5 with 150 boys and girls. There are no Returns of the Portuguese and Tamul Schools. The Female Department has surpassed expectation—There were printed, in the year, 62,506 Books and Tracts: of these, there were 600 Bibles, 150 Testaments,

and 17,800 Gospels, in Chinese; and, of Tracts, 40,956 Chinese, 2000 Malay, and 1000 Portuguese—Of the Chinese Publications, 8000 Tracts and 2000 Gospels were distributed in the Malacca District: the others were sent to China, Siam, Singapore, Batavia, and Pinang: the Malay and Portuguese were about to be put in circulation—Pp. 97, 98, 212; and see, at p. 528, notices of the state of the Chinese Female Schools.

Our number of Chinese Christians is now nearly 30. Those whom I have baptized adorn the Gospel of our Lord and Saviour: they are now ready to go forth as Preachers of the Gospel to their countrymen: their knowledge of Scripture is extraordinary: this arises from their constant and daily study.

Besides Leangafa, who is very useful among his countrymen, I have another Chinese Christian, whom I baptized about four months past; and who is quite as valuable as Afa. He goes daily from school to school, conversing with the children: before and after school-hours, he is among the adults: as far as I am able to judge, he is a most zealous and sincere Christian. It is not more than nine months since he arrived here from the interior of China; and was directed by Providence to our Chapel one Sabbath Morning, when I was preaching to the Chinese from John iii. on the necessity of regeneration. [Mr. Evans.

*Pinang*: an island off the coast of the Malay Peninsula: inhab. in 1833 were 40,322—1829—Thomas Beighton, Evan Davies. Mr. and Mrs. Davies arrived in company of Mr. Wolfe—English Congregation, 70. Chinese and Malay Services are continued—Scholars: 158 Malay in 6 Schools, and 77 Chinese in 4: the Schools are in an encouraging state—30,900 Books and Tracts were printed in the year, and 10,175 distributed. A "Harmony of the Gospels," in Chinese, by Mr. Medhurst, is found to be peculiarly adapted to them. The casting of Chinese Types is diligently pursued—Pp. 98, 212.

The Rev. W. H. Medhurst, in a late Appeal on behalf of these Missions, gives the following summary view of what the Society has been enabled to accomplish:—

Ever since the year 1804, the Directors turned their attention to China. In 1807, they despatched the devoted Morrison on this arduous undertaking; and charged him with the task of preparing a Translation of the Sacred Scriptures and a Dictionary of the Chinese Language: these works he accomplished, and entered into his Rest. In 1813, Mr. Milne went out, and assisted Morrison in the work of enlightening and evangelizing China. Since his time, a dozen others have been sent forth to Ultra-Gangetic India, with an especial view to China; more than half of whom have died, returned, or left the work; and only four are now actually in the field.

A foundation has thus been laid for extensive operations. The Scriptures have been translated, about 2000 pages of religious matter composed, and above 500,000 Tracts and Books got into circulation. Thousands of Chinese Youth have passed through our Schools; and myriads of Adults been conversed and reasoned with on the great subject of Religion; some dozen individuals have been baptized, and one Native Convert is engaged in preaching the Gospel to his countrymen: besides which, an Anglo-Chinese College has been established, for the further instruction of more advanced youths in the science of Europe and the literature

of China. The facilities for acquiring the native language also are now amazingly increased. Besides Morrison's Dictionary, Grammar, and Dialogues, calculated to throw light on the Mandarin Tongue, a Vocabulary of the Canton and another of the Fokien Dialect have been prepared; and the tones and idioms of the language are now so well cultivated and understood, that a student may become acquainted with Chinese much more speedily and readily than could formerly have been anticipated. Thus difficulties have been removed, and a foundation for future usefulness has been laid, both broad and deep; so that a Labourer in this important and interesting field may calculate, humanly speaking, on witnessing the result of his endeavours much sooner than those who first commenced the undertaking.

The Stations in the Malayan Archipelago, whither the Chinese emigrate in great numbers, afford a quiet and safe retreat for those Missionaries who are disposed to sit down in the midst of the people committed to their charge, and instil into their minds the doctrines of the Everlasting Gospel. About a million of the inhabitants of the Celestial Empire may be found in these terrestrial regions, among whom a system of Christian Effort may be carried on without any interference with the *powers that be*. Should our labours be successful among these, as they all contemplate and many effectuate a return to their native land, much Christian Influence may be exerted on China itself by returned emigrants: and while the interior of China is impenetrable by Europeans, Native Converts may go through the length and breadth of the land, carefully though effectually spreading the blessings of Christianity.

In these Out-stations we have now four Missionaries and one Assistant studying the Chinese Language; but what are they among so many? Even if we contemplate the evangelization of the Chinese Emigrants alone, what are four or five Labourers to a million of people? But our views are not confined to the emigrants: it has been discovered and proved that voyages can be made and landings effected on any part of the coast of China, from Hainan to Chinese Tartary—that though the visits on such occasions must be short, the efforts made may be great, for thousands of Tracts may be freely distributed, and thousands of Natives fervently addressed in one day: thus, instead of one million, one hundred millions may be brought within the range of our influence, and efforts made which may reach to the capital, or even to the throne—and is this little? Is this, a day of small things, to be despised, when the object still in view is the conversion of a third part of the human race, and when these are the stepping-stones to its accomplishment? True, the utmost that can be done on the coast, is the hasty and indiscriminate distribution of Scriptures and Tracts, with a few occasional words of exhortation; but who can tell but even this may prove, in the hands of Jehovah, the *power of God to salvation*? True, the *powers that be* have issued edicts upon edicts against this mode of operation; and have sent orders to all Government Officers to drive the Missionaries away with fire and sword, even threatening to stop the trade. But we know, by experience, that these Edicts are never intended to be put in execution; and that the threat of the stoppage of the trade has been fulminated after every successive expedition, and fulminated on each occasion in vain. The Coast of China is therefore open for the occasional visits alluded to; and we only need to proceed vigorously with the work, to the extent of our opportunities, and then we may the more reasonably anticipate that God would open and extend them.

#### AMERICAN BAPTIST MISSIONS.

CHINA—No information has reached us relative to the Missionaries stated in the last Survey to have sailed for China—P. 99.

SIAM—*Bankok*—1833—John Taylor Jones; who has latterly been joined by the Missionaries Dean, Haswell, and Ingols, and Mr. Davenport, a Printer—Average hearers, 15 to 20. Three Chinamen appear to have received the Truth in the love of it. Peculiar obstacles are opposed to its progress, by the prevalence of gambling and intemperance; and Mr. Jones writes—

To these effects of gambling, liquor, and opium, add the power of a supremely-selfish Priesthood, equal in number to one-fifth of all the adult population, and a rapacious and despotic Government; and you may form some conjecture, in regard to the obstacles which must oppose the progress of Light and true Christianity; and what also must be the vigour of that Christianity, which can triumph over these obstacles. Still we are

far from despondency. When the Spirit is poured from on high, these obstacles will disappear, as mists before the rising sun.

There are also some circumstances of a more encouraging nature, which serve to cast some rays of light over the shaded picture. The prejudices against foreigners, cherished by some of the most important characters in the kingdom, are evidently melting away. Old customs are beginning to be trampled upon. These things will probably somewhat smooth a Missionary's path; but they will not at all lessen the necessity for the most vigorous efforts, or render less imperative the call for Divine Influence.

A Lithographic Press had been in operation: but provision has been made for enlarging the Mission, and for carrying on the work of Printing on a considerable scale—Pp. 98, 99.

BURMAH—*Rangoon*: the chief Seaport: 670 miles SE of Calcutta: inhab. 40,000—1813; renewed, 1830—Abner Webb; 7 Nat. As.—Communicants, 47. Near the city is a large body of Karens,

*American Baptist Missions—*

who desire Christian Instruction; but the Buddhist Priests have stirred up a persecution which opposes the progress of the Gospel among them—The Idolatrous Festivals held at Rangoon afford facilities for the distribution of Books and Tracts, great numbers of which are daily put in circulation.

*Ava*—the ancient capital of the Empire: on the Irrawaddy, about 700 miles from its mouth: Inhab. 400,000—1822: suspended, 1829: resumed, 1833—Eugenio Kincaid; Oliver T. Cutter, Printer; 2 Nat. As.—Eleven have been baptized: they adorn the Gospel. The number of Inquirers is great—A Printing Press has lately been established; and is in operation, under the eye of the Native Authorities. Mr. Cutter has removed hither from Maulmein—Access to Thibet and China will be probably obtained, at no great distance of time, from Ava. Meaday, a considerable village 6 miles north of Ummerapooa, is a Chinese Mart: large caravans come in from the Province of Yunnan during the cold season, and exchange their goods there for the productions of Burmah.

*Maulmein*: in the British Territory, eastward of Rangoon: the chief seat of the Mission—1827—Adoniram Judson, D.D., Thomas Simons, Nathan Brown; Cephas Bennett, Royal B. Hancock, Printers; 8 Nat. As.—There are three Congregations; Burmese, Karens, and English Soldiers. Baptisms, up to January 1834, were 324—Scholars, 50—The Bible has been completed at the Press. In 1835, there were issued 136,779 Tracts, consisting of 19 different sorts, and containing a total of 2,197,440 pages: 115,146 Portions of Scripture also have been issued, consisting of 16 different Portions, and containing a total of 5,345,168 pages—Before Mr. Cutter removed from Maulmein, he accompanied Mr. Brown up the Irrawaddy, for the purpose of distributing Books and Tracts to the thousands inhabiting its banks between Rangoon and Ava: they distributed in this voyage, in all the principal towns and villages, 1597 Books and 11,104 Tracts; containing 472,010 pages, of which 331,410 consisted entirely of Scripture.

*Tavoy*: in British Burmah, S W of Maulmein, and open to the sea: inhab. 9000: it has 1000 Pagodas, and 200 Monasteries for Buddhist Priests—1828—Jonathan Wade, Francis Mason; 8

Nat. As.—In 1835, there were 61 Karens, 2 Burmans, and 3 Europeans baptized. Communicants, 248 Karens, 7 Burmans, and 4 Europeans—There are Schools at Four Karen Settlements, at a considerable distance from one another: at a fifth, the School was broken up by violent opposition. The Schoolmaster or a Native Assistant preaches at each Settlement. In Tavoy there is a Boarding School of 60 Scholars.

We have on our list thirty hopeful inquirers, a number of whom have already asked for baptism, mostly Karens. We cannot expect many Inquirers among the Burmans, until a greater portion of labour is made to bear directly upon them. We very much need an additional Missionary here, to devote himself exclusively to them; not merely in Tavoy City, but in the whole Province, in connexion with the Provinces of Mergui and Ya. At present there is no one but Br. Mason and myself, for all the Karens and Burmans in these three Provinces.

[Mr. Wade.

Mr. Wade, who sailed from America in July 1834, on his return to join the Mission, settled at Tavoy in January 1835. Where his companions (see p. 94 of the Survey for 1835) are placed, we have not learned.

*Mergui*: 6 miles from the mouth of the Tenasserim—1829—Two Native Labourers.

*Chummeerah*: some miles north of Maulmein—1829—Sarah Cummings.

Pp. 98, 99; and see, at pp. 206, 207, Instances of the Jealousy of the Burmese Authorities at Ava.

The Board have opened a New Mission at *Sudiya*, in Assam, among the SHANS; a numerous people, spreading themselves over the country which connects Burmah, Siam, and China, and whose dialect differs but little from the Burmese and Siamese. Mr. Judson, on the prospect of this Mission, exclaims—

My heart leaps for joy, and swells with gratitude and praise to God, when I think of Br. Jones at Bangkok, in the southern extremity of the continent; and Br. Brown at Sudiya in Assam, on the frontier of China—immensely distant points; and of all the interesting Stations—Ava, Rangoon, Maulmein, and Tavoy, and the Churches and Schools which are springing up in every Station throughout the Karen Wilderness. Happy lot, to live in these days! Oh happy lot, to be allowed to bear a part in the glorious work of bringing an Apostate World to the feet of Jesus! Glory, glory be to God!



## AMERICAN BOARD OF MISSIONS.

*Canton*—1830—Elijah C. Bridgman, Edwin Stevens, Peter Parker, M.D. Mr. Parker has removed hither from Singapore, which place he left in August 1835—The revision, or retranslation, of the Scriptures has been a chief object of attention: considerable progress has been made; Mr. Medhurst and Mr. J. R. Morrison having been engaged in the work with Mr. Bridgman: the revision had proceeded, toward the close of 1835, as far as the Book of Numbers in the Old Testament, and the Epistles to the Corinthians in the New. The printing, being stopped by the hostility of the Authorities, was transferred to Singapore, and ten native workmen proceeded thither for that purpose. Eleven Tracts in Chinese were also sent to be printed at Singapore—The voyage of Mr. Stevens in company of Mr. Medhurst has been already noticed: he has since been applying himself to the Mandarin, or National Language of China. The Board say of this voyage, that it was the first Missionary Excursion made in a vessel which did not carry opium for traffic with the Natives; and is, in several respects, a very interesting and encouraging experiment—Mr. Parker opened a Dispensary in September 1835, which was immediately resorted to by great numbers, chiefly such as were diseased in the eyes: in November he had 300 patients. Many have been cured, with high reputation to himself among the people—Pp. 99, 100.

*Macao*—Sam. Wells Williams, Printer—Mr. Williams has removed hither from Canton, in order to devote himself to the printing of Mr. Medhurst's Dictionary of the Fokien Dialect, which, more properly than any other, may be called the Language of Commerce, and is almost the only dialect spoken by the Chinese of the Archipelago.

The Missionaries at Canton have repeatedly urged on the Board the duty of sending out one or two Missionaries to acquire a knowledge of the language of JAPAN, with a view to operating in that country, as soon and as far as Divine Providence shall open the way.

*Bankok*: the capital of the Kingdom of Siam: supposed, by Mr. Robinson, to contain 500,000 inhabitants, of whom about four-fifths are Chinese—1831—Charles Robinson, Stephen Johnson;

Dan. B. Bradley, M.D.—P. 100.

The Board give the following view of the state and prospects of the Mission:—

Messrs. Gutzlaff and Tomlin were the first to commence Christian Efforts in Siam, which they did in August 1828. Messrs. Abeel and Tomlin spent some time at Bankok in 1831, and again Mr. Abeel in 1832. Messrs. Robinson and Johnson, with their wives, arrived July 23, 1834, and Dr. and Mrs. Bradley on the 18th of July, 1835. Dr. Bradley carried a Press and Siamese type from Singapore: another Press, and whatever else is necessary to complete an establishment for printing on a moderate scale, have since been forwarded from the United States: the Committee are looking for a printer. Tracts are sought with great eagerness, but experience has shewn the inexpediency of promiscuous distribution—Little difficulty is found in gathering Schools among the Chinese, and Mr. Johnson had one under his care. Among the Siamese this is not so easy, as the boys are usually sent to the temples for education, and the girls are not thought to need education—The multitudes, daily resorting to Dr. Bradley for medical treatment, awakened the jealousy of inferior officers of Government, and occasioned an order for the removal of our Brethren from the Chinese Quarter.

In October, the eldest son of the Prah Klang, or Prime Minister for Foreign Affairs, sought Dr. Bradley's acquaintance; and in November, the Prince invited Mr. and Mrs. Johnson to accompany him to Chantabun, a place about 160 miles down the coast, near the frontier of Cambodia. His object was to have them reside in his family; and teach himself, and wife, and children the English Language: while at the same time they were to have liberty to distribute Tracts among the Chinese. Dr. Bradley, being ill, was also offered a free passage by the generous Nobleman. Chantabun presented a surprising change to them in the face of the country; being mountainous, rugged, and apparently favourable to health. The providential developments occasioned by this visit to Chantabun are in no ordinary degree encouraging, and have greatly strengthened the desire of the Committee to send more Missionaries into that field.

*Singapore*—1834—Ira Tracey, James T. Dickenson, Matt. B. Hope, Joseph S. Travelli; Alfred North, Printer; Stephen Tracy, M.D., designated, as a Physician, to the Chinese, and temporarily stationed here. Mr. Dickenson and Mr. North arrived in the early part of last year. Mr. Hope, Mr. Travelli, and Dr. Tracy embarked at Boston on the 1st of July—Mr. Tracy began, in the early part of 1836, to minister in Chinese. On the 11th of October, he had gathered the first-fruits of his labours, in the baptism of a Young Chinese: six others had

*American Board of Missions—*

expressed a desire to receive baptism. Mr. Tracy now began to meet these persons every Sunday for religious conversation; and, as liberty was given for others to attend, the number increased to about 20. He soon commenced a Bible Class on the Sunday, which was regularly attended by about 15 Chinese, including those who had expressed a wish for baptism, several of whom he could not but regard as sincere believers. The average Sunday Congregation is 35—Scholars: 60, in 2 Chinese Schools—In 1835 there were printed 500 Volumes and 44,500 Tracts; containing 1,916,000 pages in Chinese, 60,000 in Malay, and 41,000 in Bugis. A brick Printing Office, 65 feet by 17, has been erected for Chinese Printing:

12 printers were at work. The issues, during the year, were about 4000 at Singapore; and the remainder were sent to China, Siam, and other parts—In the Dispensary, 1300 patients, from more than twenty different countries, received medical treatment during the year—P. 100.

Singapore sustains at present a common relation to all the Missions of the Board in that part of the world. It is the Central Station. There, is to be our Principal Seminary for rearing up Native Helpers in the more important languages; and there, our Principal Establishment for Printing Books in those languages. [Board.

*Summary of the Missions.*

Stations, 3—Missionaries, 9—Physicians, 2—Printers, 2—Female Assistant Missionaries, 7.

*AMERICAN EPISCOPAL MISSIONARY SOCIETY.*

The Rev. R. Hanson and the Rev. Henry Lockwood, with Mrs. Lockwood, arrived safely at Canton; and intended to proceed to Singapore, for the purpose of acquiring a knowledge of Chinese. The Committee, in the last Report, which we have just received, thus speak of the obstructions recently interposed by the Government of China to Missionary Operations—

The Committee are encouraged to hope that they will not prove to be of such a nature, as to prevent the enlargement of the Mission, and the ultimate complete organization of the Church in all her Orders in that land. If the glorious promise is to be verified, that all the kingdoms of this world shall become the

kingdoms of our Lord and of His Christ, it is time for Christendom to put forth efforts of a mighty character for the conversion of the millions of degraded and superstitious Heathen, who compose its population.

The Mission of this Society is the first of an Episcopal [Protestant] character, which has ever been sent to that country. May it not only prove the earnest of extensive future efforts on the part of our Zion; but may our Sister Church in Great Britain be stimulated to unite in this glorious work, to an extent proportionate to her more enlarged means!

The Committee are encouraged to believe, that, in the event of its being determined to increase the number of Missionaries to China, or adjacent countries, suitable persons will not be wanting to enter on the work.

*SERAMPORE MISSIONS.*

*Akyab*: an Island in the Arracan River: 450 miles SSE of Serampore—1821—J. C. Fink; with Nat. As.—The Labourers here continue to preach assiduously, to visit the people in their houses, and to distribute Tracts. An aged Native has died in the Lord. Mr. Fink has established an Infant School; but begs earnestly for assistance, as attention to education interferes with his labours among the people—P.101.

*Chittagong*: 343 miles E of Serampore, and 8 from the sea—1818—John

Johannes; 1 Nat. As.—A School, which was raised in opposition to the Missionary, has been given up; and the school-materials transferred to him, on his receiving the scholars under his care. About 70 boys and 40 girls are under instruction: many of the Youths have acquired very correct views of the truths perseveringly pressed upon them. The Native Assistant is attentively heard by many. A Native, baptized some time, lately died in peace—P.101.

*CHURCH MISSIONARY SOCIETY.*

In preparation for the Chinese Mission which the Society had in view, a correspondence was opened with Dr. Morrison and Mr. Gutzlaff. Previously to the Letters reaching their destination, Dr. Morrison had been called to his eternal Rest: from Mr. Gutzlaff,

the Committee received an encouraging and satisfactory reply. They engaged, in consequence, the services of Mr. E. B. Squire for the Mission. He embarked, with Mrs. Squire, for Singapore, on the 27th of July. His first object, after acquiring the language, will be to explore,

if practicable, the coasts of China, and visit the neighbouring countries, in furtherance of the designs of the Mission: he will avail himself of all opportunities of circulating Tracts and the Scriptures—Pp. 101, 342, 391.

The Committee, beholding in this, the Tenth Mission undertaken by the Society, a

sphere of almost boundless labour, would earnestly entreat the prayers of their friends and of the whole Church of Christ. Viewing the enterprise in all its difficulties, they are constrained to exclaim, *With man this is impossible!* Their only ground, yet a sure ground, of encouragement is, that *with God all things are possible.* [Report.

## India within the Ganges.

Two subjects, intimately connected with each other, begin so to press on the Public Conscience, as to promise to our Indian Empire, at no great distance of time, a deliverance from these burdens. The first of these subjects is the

### CONTINUED SUPPORT OF IDOLATRY BY THE GOVERNMENT.

Our Readers will have seen, by an article under this title at pp. 510—512 of our last Volume, the most recent information on the subject from India. We rejoice to state, that an impulse will now be given from home, which cannot well fail to put an end to the reluctance and delays, interposed in India to the Abolition of the British Patronage of Idolatry.

At a General Court of Proprietors, held on the 21st of December, Mr. Poynder brought forward the following Resolution:—

That, adverting to the Despatch of the Court of Directors, dated the 28th of February 1833, having for its object the Withdrawal of the Encouragement afforded by Great Britain to the Idolatrous Worship of India and also the Relinquishment of the Revenue derived from such sources, which object does not appear to have been yet accomplished, this Court deems it necessary to recommend it to the Court of Directors, to adopt such further measures on the subject, as in their judgment may appear most expedient.

This Motion was enforced by a Speech of two hours' continuance, full of documentary evidence, pressed home by solemn appeals to the conscience. This Address was listened to, especially when the argument came to be applied, with profound attention. One of the Magistrates of Middlesex who was present, in allusion to this, writes to Mr. Poynder—

You must have been astonished yourself, at the profound silence with which your closing observations were received. If this Court has too much resembled other Secular Assemblies in its impatience of Christian Sentiment and an appeal to the Living God and His Word, it has surely redeemed its character; and afforded a pattern, which Greater Assemblies would do well to follow.

Mr. Poynder, himself, says—

No one ever had a more patient and favourable auditory; which was the more remarkable, as I was obliged to state many plain and offensive truths; and to draw largely on that best of all treasures—the Word of the Living God. More than one who came, intending to oppose me, were actually overruled to support me! And although the Directors wished me to withdraw my Motion, under an assurance that they were doing, and would do, their best; yet when they saw that it was the sense of the Proprietors that I should not, they were content; and, on a show of hands, IT WAS CARRIED UNANIMOUSLY! I feel this to be a great cause for the deepest gratitude.

We subjoin Mr. Poynder's summary view of the whole subject:—

Our plain duty as Christians is, to place no stumbling-blocks in the way of the Natives; nor leave it in their power to say, that we both patronize the worship of Idols and profit by a tax upon it. As matters stand, the Officers of Revenue are undoing all that the Ministers of Religion can hope to effect; and the Brahmins, aware of the inconsistency of our conduct, are wise enough to profit by it.

Feb. 1837.

*India within the Ganges—*

But for what is the Immense Empire of India subjected to our sway, except that, by the gradual and peaceful operations of the Gospel of Truth, she may be led to dissolve her connexion with *them that are no gods*, by renouncing her Idols of wood and stone, and embracing the religion of the Bible? From the earliest history of the world, we find the most solemn protests against idolatry, and the heaviest judgments overtaking its deluded followers: and is the lust of money to be now permitted to stand in the way of our national duty, and to hinder the progress of light and truth over an empire which we only hold as trustees for the highest and best interests of its people?

I am persuaded, that had Sir John Hobhouse consented to Mr. Buxton's Motion for a copy of the important Despatch of the 28th of February 1833, the Parliament and the Country would at once have seen, that not an argument, whether strong or weak, in favour of a Christian Nation profiting by the revenues of idolatry, is there omitted to be honestly stated, and as triumphantly refuted. I trust that some Member of Parliament, who feels for the moral interests of India, may yet succeed in giving this valuable State Paper to the light, as the best means of exposing the disinclination (to use the mildest term) of our Authorities abroad to fall in with the Recorded Resolution of the Company at home—that neither the Company in particular, nor the Country in general, shall be the better for an Impost upon Idolatry. It is one thing, to tolerate for a season the darkness and crime which must eventually yield to the mighty influence of our own pure and beneficent faith; nor is it necessary, nor would it be justifiable, until that period shall arrive, to attempt, by a single act of force or fraud, to offer the slightest molestation to the misguided Heathen: but it is a very different thing, to reap a revenue from the continuance of idolatry—to make the Heathen pay for the privilege of a worship, which we admit to be a monstrous delusion, and for the extinction of which the boon of the Everlasting Gospel has been entrusted to our hands.

The second topic to which we adverted, as growing in public interest, is the

#### DENIAL IN INDIA OF EQUAL RELIGIOUS TOLERATION.

The strange anomaly is seen in many parts of the world, and on a large scale in India, of a professedly Christian Government betraying a morbid sensitiveness toward the feelings of its superstitious or idolatrous subjects, and a morbid insensibility to the enlightened consciences of Christians.

That this subject is inseparably connected with that which we have just considered, and indeed grows out of it as a necessary consequence, will appear from a very important document, entitled—

*“A Memorial to the Governor in Council of Fort St. George, praying for Equal Religious Toleration to all the Subjects of the State.”*

The following “Introductory Notice” prefixed to the Memorial, both shews the connexion of the two subjects in question, and opens to us the substance of the admirable Despatch whereby the Directors abolished the Idolatry Tax:—

After reiterated representations to the Authorities in England, pointing out the sin and wickedness of giving that direct encouragement to Idolatry which was given by the system of Government in India, a Letter was at length obtained from the Court of Directors to the Governor General of India, directing that the connexion between the Government and Idolatry should be put an end to, and free toleration conceded to every inhabitant of India. The following is a Copy of the Honourable Court's Letter:—

*Extract from the Despatch of the Honourable Court of Directors to the Supreme Government, dated 28th February 1833.*

Arrangements which implicate the Government, be it in a greater or less degree, in the immediate ministrations of the Local Superstitions of the Natives, might well be objected to in point of principle, even without any reference to their actual or probable consequences;

but that they also tend to consequences of an injurious kind, is evident, inasmuch as they exhibit the British Power in such intimate connexion with the unhappy and debasing Superstitions in question, as almost necessarily to inspire the people with a belief, either that we admit the divine origin of those Superstitions, or at least that we ascribe to them some peculiar and venerable authority. . . . We conceive that the Principles of Toleration do not require, that we should promote the growth and popularity of Superstitions, the prevalence of which every rational religious mind must lament.

And the Honourable Court finally direct, in the foregoing Despatch,

—That the interference of British Functionaries in the interior management of Native Temples, in the customs, habits, and religious proceedings of their priests and attendants, in the arrangement of their ceremonies, rites, and festivals, and generally in the conduct of their interior economy, shall cease.

—That no Servant of the Company shall hereafter be engaged in the collection, or management, or custody of moneys, in the nature of fines or offerings, under whatsoever name they may be known, or in whatever manner obtained, or whether furnished in cash or in kind.

—That no Servant of the Company shall hereafter derive any emolument, resulting from the above-mentioned or any similar sources.

—That, in all matters relating to their temples, their worship, their festivals, their religious practices, and their ceremonial observances, our Native Subjects be entirely left to themselves.

No step having, as it appears, been taken to carry into effect the Honourable Court's Letter within the Presidency of Madras, it was thought advisable, by its Members and Inhabitants, to present the following Memorial to the Government of Fort St. George upon the subject.

This Memorial is addressed to the "Right. Hon. Sir Frederick Adam, K. C. B., Governor in Council, Fort St. George," and is as follows:—

We, the undersigned Ministers and Members of the different Denominations of Protestant Christians in the Presidency of Fort St. George, beg leave most respectfully to approach your Excellency in Council, to lay before you various instances, in which, we humbly conceive, the principles of Religious Toleration to be widely departed from under this Government—subjecting those of us, who are Members of the Civil or Military Branches of the Service, to great and peculiar personal grievance.

We venture, at the same time, with much deference, also to express to your Excellency in Council, the pain with which we behold the Christian Government of this Presidency, and its Officers, affording encouragement to, and still identified with the Idolatry and Superstitions of our Native Fellow-subjects; in opposition, as it appears to us, to the Orders on this subject of the Honourable the Court of Directors, addressed to the Supreme Government, under date the 28th February 1833—to the Word of God—and to the best interests of those who have, by His over-ruling Providence, been subjected to British Dominion in Southern India.

We beg leave, in proof of our statement, to bring to your Excellency's knowledge, as matters of grievance—

First, That it is now required of Christian Servants of the Government, both Civil and Military, to attend Heathen and Mahomedan Religious Festivals, with the view of shewing them respect.

2dly, That, in some instances, they are called upon to present offerings, and to do homage to Idols.

3dly, That the impure and degrading services of the Pagoda are now carried on, under the supervision and controul of the principal European, and therefore Christian Officers of the Government; and the management and regulation of the revenues and endowments, both of the Pagodas and Mosques, are so vested in them, under the provisions of Regulation VII of 1817, that no important Idolatrous Ceremony can be performed, no attendant of the various Idols, not even the Prostitutes of the Temple, be entertained or discharged, nor the least expense incurred, without the official concurrence and orders of the Christian Functionary.

4thly, That British Officers, with the troops of the Government, are also now employed in firing salutes, and in otherwise rendering honour to Mahomedan and Idolatrous Ceremonies, even on the Sabbath Day; and Christians are thus not unfrequently compelled, by the authority of Government, to desecrate their own most Sacred Institutions, and to take part in unholy and degrading Superstitions.

Protestant Soldiers, Members of the Church of England, we may add, have also been required, contrary to the principle declared in his Majesty's Regulations, "that every soldier shall be at liberty to worship God according to the forms prescribed by his religion," to be present at and participate in the worship of the Church of Rome.

*India within the Ganges—*

By the requisition of the foregoing and similar duties, we cannot but sensibly feel, that not only are the Christian Servants of the State constrained to perform services incompatible with their most sacred obligations, and their just rites and privileges as Christians infringed; but that our Holy Religion is also dishonoured in the eyes of the people, and public and official sanction and support given to Idolatry and Superstitions destructive to the soul, and apostasy from the Only True and Living God.

We believe also that your Excellency in Council will, on inquiry, find, that the prescribed interference of the Christian Officer with their Religious Services, Mosques, and Endowments, is not in unison with the feelings and faith of our Mahomedan Fellow-subjects; and that there is, therefore, no valid ground whatever for its existence in this Presidency. And although our Heathen Fellow-subjects, we can scarcely doubt, are generally gratified by the honour rendered by the Government to their Idols; still we have the strongest reason to question, whether the Official support at present given to their superstitions is, in all its extent, desired by the great mass of the people. We may cite, as one instance peculiarly deserving of your Excellency's attention, the drawing of the Idol Car:—this onerous task is now only effected, throughout this Presidency, by the agency of the Police: thousands of the poorer classes being FORCED, under the orders of the Collector and Magistrate, from their homes, for the performance of this special duty, without, in the great majority of cases, the slightest compensation. And whatever may be the wishes and sentiments of the individuals immediately connected with the Pagodas, we are fully assured that this interference is viewed by the great body of the people, both land-owners and their labourers, as a vexatious and oppressive exercise of power, to which they submit ONLY on compulsion. It is, we conceive, therefore certain, that this baneful part of the debasing Idolatry of the land is now upheld and carried on, in this Presidency, SOLELY by the interposition and authority of the British Government.

Entertaining these sentiments, and deeply convinced that we are by these acts resisting the will of God, by whose blessing alone this or any Nation can prosper—while we are not less firmly persuaded that positive injustice is done under the existing system to the Protestant Subjects and Servants of the State—we most respectfully, yet most earnestly, entreat your Excellency in Council to be pleased to take this subject into early and deliberate consideration; and to afford, to the utmost of your power, to Christianity, and to ourselves as Members of the Protestant Community, the same toleration, and exemption from requirements contrary to our consciences, as are enjoyed by Members of all other persuasions.

We explicitly disclaim, as utterly inconsistent with our principles as Christians, all desire that the liberty of conscience, so fully and justly accorded to the Mahomedan and Heathen, should be in any degree violated. Our sole object and wish is, to see the true principles of religious toleration, declared in the Instructions of the Honourable the Court of Directors, already referred to, practically and universally enforced—believing the policy there marked out, of a "real neutrality," to be as safe and salutary as it is wise.

We would most humbly pray, therefore, that, in accordance with those Instructions, all superior Officers of this Government may be henceforth strictly prohibited from issuing orders or affording encouragement to Mahomedan or Heathen Rites and Festivals—That it be not hereafter required of any Christian Servant of the State, Civil or Military of any grade, to make an offering, or to be present at or to take part in, any Idolatrous or Mahomedan Act of Worship or Religious Festival—That the firing of salutes, the employment of Military Bands and of the Government Troops, in honour of Idolatrous or Mahomedan Processions or Ceremonies, and all similar observances, which infringe upon liberty of conscience, and directly "promote the growth and popularity of the debasing superstitions of the country," be discontinued—That such parts of Regulations VII of 1817, as identify the Government with Mahomedanism and Heathenism, be rescinded; and every class of persons left, as the Honourable Court of Directors has enjoined, ENTIRELY to THEMSELVES, to follow their religious duties according to the dictates of their consciences.

Aware, however, that the execution of the Orders of the Honourable Court is

entrusted to the Supreme Government, and that it will not be in the power of your Excellency to comply with all these requests—we earnestly and respectfully solicit that measure of present relief which your Excellency in Council may see fit to grant; and that a Copy of this Address, supported by your Excellency's powerful recommendation, may be forwarded to the Right Honourable the Governor General of India in Council, with a view to the attainment of the full measure of relief hereby sought.

In conclusion, we entreat the attention of your Excellency to the facts detailed in the following Appendix; every one of which, we take the liberty to state, has been, and will, if necessary, be again authenticated, by individuals subscribing this Address. And, with our fervent prayer that your Excellency in Council may be guided on this important subject by Him, to whom belong all the nations of the earth; and that your consultations may be directed to the advancement of His Glory, the good of His Church, and the safety, honour, and welfare of our Sovereign and his dominions,

We have the honour to subscribe ourselves, with unfeigned respect,

Your Excellency's Most Obedient Servants.

The Memorial was forwarded by the Bishop of Madras to the Government of Fort St. George, with the following Letter, addressed to Sir Frederick Adam:

RIGHT HONOURABLE SIR—

I have the honour to transmit to your Excellency in Council, at the request of those who have signed it, a Memorial, together with the original signatures to it, enumerating instances wherein those, whose duty it is to engage in them, feel themselves aggrieved by practices and orders which seem to them contrary to the command of God; thereby subjecting them to the painful alternative of violating the dictates of their consciences, or incurring the displeasure of the Government; and praying that the same toleration and exemptions, which have been long granted to their Heathen and Mahomedan Fellow-subjects, may be extended to the Christian Members of this Presidency.

It is my duty to state, that I fully concur in every part of the Memorial, and its prayer; and I earnestly hope, that it may be thought fitting to concede the full measure of relief prayed; and, in respect to such part as rests alone with the Government of India to grant, that your Excellency in Council will be pleased to transmit the Memorial to the Right Honourable the Governor General in Council, with your powerful recommendation in its favour.

I have the honour to be, Right Honourable Sir,

Your obedient Servant,

Madras,

6th August, 1836.

(Signed) DANIEL MADRAS.

The allegations of the Memorial are supported throughout by an Appendix of Documents; and it is signed by the Archdeacon of Madras—by Eleven Chaplains—by Thirty-nine Missionaries—by Thirty Gentlemen of the Civil Service, and others—and by One Hundred and Eleven Military, and Eleven Medical Officers. The following Note was subjoined:—

It is matter of sincere thankfulness and gratitude to the Local Government, to be enabled to record, that, since the foregoing Memorial was first submitted for signature, the attention of Government has been drawn to one of the evils pointed out, and forced labour on the Idol Cars has been prohibited.

Although the prayer of this Petition has been thus partially anticipated, it has been considered proper, nevertheless, to retain the matter in the Memorial and Appendix unaltered; both because signatures were attached to it in its present form, and in order, by a full exposition of the evils recently subsisting, to prevent the possibility of their being again sanctioned, in however modified a form. The facts adduced will also, it is believed, demonstrate, that so long as our Native Officers are Heathens, NOTHING SHORT of the rule laid down by the Honourable Court of Directors for THE COMPLETE severance of the Government and its Officers from Idolatry and Mahomedanism can afford a sufficient guarantee against a recurrence of ALL the

Evils of the present System; while the facility with which the extensive and prevalent abuse of forced labour has been at once remedied by Government will, it is hoped, remove all objections which might have arisen to an early compliance with the entire prayer of the Petition.

The dreadful occurrence, stated at pp. 510, 511 of our last Volume, took place, at the Car Festival at Conjeveram, on the 25th of March. It appears, from official statements, that, while the Car was moving along with great velocity, one of the men at the ropes lost his hold and fell: others fell over him; and, before a stop could be put to the progress of the ponderous machine, it had passed over the bodies of TEN individuals—eight of whom were so completely crushed and flattened by the weight of the broad and heavy wheels, that it was with the greatest difficulty that they were recognised by their friends: the other two died in a short time; the legs, arms, and other parts of their bodies, being fearfully torne and, mangled. It appears that most of these were not willing labourers at the Idol Car, but toiling at a compulsory service. It is not matter of wonder, therefore, that this part of the Prayer of the Petition should have been anticipated: it is much more surprising that such enormities should have been so long fostered by a professedly Christian Government, and that others of a similar nature should still be maintained: but we have sure trust in God that the reign of this Wickedness is drawing fast to a close.

With what cordial zeal the Governments of India are called on to further the influence of Christianity, in every safe and proper manner, is forcibly shewn in a late official developement of the DIABOLICAL SYSTEM OF THE THUGS; wherein it is demonstrated, that MURDER BY STRANGLING HAS BEEN PERPETRATED, FOR A GREAT NUMBER OF YEARS, IN ALL PARTS OF INDIA, AND ON A LARGE SCALE, AS ACTS OF RELIGIOUS SERVICE TO THE DEMON KALEE.

[*The Survey will be finished in the March Number.*]

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## Biography.

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### OBITUARY NOTICES OF FOUR PIOUS YOUTHS.

W. A. REILLY,

*Student in Serampore College.*

THE Rev. John Leechman, of Serampore, gives the following particulars, in a Letter of August 20, 1834, of this Youth, who had been under his care:—

William Reilly was always an amiable boy: but, toward the end of last year, he became decidedly pious; and I had the pleasure of baptizing him and two of his fellow-students, I think in last December: from that time I have had the greatest comfort in him, both as a Student and as a Christian. He possessed a superior talent for the acquisition of languages. He entered with delight into the Theological Studies by which I am endeavouring to prepare my Young People for future Missionary Labours; and

young though he was, when I went out to the last "Churruck pooja," I was pleased to find him and one of his young Brethren there, endeavouring to distribute Tracts among the infuriated multitude.

My hopes of his becoming a useful Labourer in this vast and needy field were every day becoming brighter: and never were they more excited than on the last day when he appeared in our Lecture Room. On the Monday of the week in which he died, he was in good health; and read me an Essay on "Seriousness," which now lies before me, with which I was much pleased. Take the following as a specimen:—

Seriousness has sometimes been defined to be dulness, and gravity, and sometimes a solemn deportment. But this is not the case. It does not consist in the severity of a hermit, nor in a drooping head, nor in a mortified



face. It is something very different, and more excellent than this, which must compose a serious man. He must be one who duly and impartially weighs the value of things, so as neither to esteem trifles nor despise things truly excellent—one who studies to know himself, as well as books or men; who considers why he came into the world; how great his business; how short his stay; and how uncertain the time when he shall leave it—in a word, who knows how to distinguish between a moment and eternity. This is to be truly serious; and, however the pretender to gaiety, and levity, and humour may ridicule it, by the names of melancholy, dulness, and stupidity, he that is thus disposed cannot fail of being wise and good here, and happy hereafter.

The day after he read this Essay he became unwell. It was soon evident, that it was the fever then raging among the Young People here, which had attacked him. From the beginning of his illness he had an impression that he should not recover. He mentioned it several times to his young friend and brother, William Robinson; but said he was not alarmed: he was willing to go or stay, whatever might be the will of the Lord.

On Friday, we had little hope of his recovery: he had a good night, however; and early on Saturday Morning, when I went over to see him, I found him better, so much so that we thought the danger over. He rapidly got worse, however, as the day advanced, and in the evening expired.

His state of mind, during the whole of his trouble, was truly delightful. William Robinson has been of great use to him, ever since he became pious: to him he opened his mind freely; and the accounts which he gave me of his views and feelings, in the prospect of eternity, were most satisfactory. As his departure drew near, his confidence in Christ increased. Not many hours before his death, he sent for me—told me he was dying—thanked me for having baptized him, and for all the kindness which I had shewn him—and bade me an affectionate farewell. He spoke to his Young Friends—shook hands with them individually—talked with delight of his going to be with Christ—and when his Brother asked him what message he had to leave for his dear absent Father, he said, with great emphasis, "Tell him I died in Jesus!"

I committed his remains to the dust early next morning. It was the Sabbath,

and a solemn season indeed; but the assurance that our Young Friend had entered on the delightful services of the Eternal Sabbath cheered our hearts. I never knew a death more blessed. He was only thirteen years and six months old!

GERALD B. GIESLER,  
of Ceylon.

The Rev. E. Toyne, Wesleyan Missionary in Ceylon, furnishes the following particulars, under date of Feb. 27, 1836:—

Gerald B. Giesler, from childhood, had been remarkable for tenderness of feelings, and habitual reverence of God and divine things. When young, he received daily instruction from our late beloved brother Stoup; for whose memory he entertained the highest regard.

For the purpose of prosecuting his studies, he was removed from Galle to Bombay; where he formed an acquaintance with several pious young men. His uniform and steady piety recommended him to the Archdeacon; who, in the hope that he might be useful in preaching to the Heathen the unsearchable riches of Christ, kindly engaged his influence to procure him an admission to the Bishop's College, Calcutta. For the purpose of proceeding thither, he returned to Ceylon in 1833, to see his friends, prior to his entrance on his studies; expecting speedily to be employed in the promotion of that great object upon which his heart was fixed. When, however, the time arrived for his embarkation for Calcutta, his intentions were frustrated; and he consented to remain under his father's roof at Galle.

Now that his prospects for life were settled, he laid himself out for usefulness in any and every way which the providence of God directed. If ever he were absent from his Class, or when the Lord's Supper was administered, it was through necessity. Such was his love to this ordinance, that he not unfrequently attended on it twice in the month; it being our usage to administer that sacrament on the first Sunday of the month in Portuguese, and in English on the second Sunday, when there are a number of pious soldiers in the garrison, belonging to our Society: on both occasions, Mr. Giesler was to be found. On all the Means of Grace, at Meetings for Prayer, Sunday Mornings and Week-days, at

Missionary Prayer-Meetings, and at Preachings, he was a constant attendant.

Being thus planted in the House of the Lord, he increased in the knowledge and love of God; and promised fair to be extensively useful. He was the chief means of commencing a Sunday School, and a most active agent in promoting its interests. Ever devising plans to benefit the children, he agreed to meet as many as were disposed to attend on Tuesday Evenings, to read to them, and to pray with them, that they might be saved; and it was chiefly through his exertions, that it was resolved to form a Library for the use of the Sunday-School Children. Not satisfied with the duties of the School on the Sabbath Day, he was never so happy as when he had to conduct a Native Service in some of the neighbouring villages, in which he took great delight.

Hearing that he was unwell, I called to see him on Tuesday, the 9th of February: he then thought himself better; and expressed a hope of being able to resume his duties before long. On Thursday, he sent for me in haste: I found him much worse, but anticipated nothing serious: after conversing and praying with him, I left him in a happy state of mind. According to promise, I called on him the following morning, when he requested to receive the Lord's Supper: in the evening I administered to him this blessed ordinance; Mrs. Toyne, and two of his friends, joining with us: it was a solemn season: Mr. Giesler engaged in it with all his heart, frequently responding aloud, in a very happy and earnest manner. On Saturday, I found him still worse in body, having passed a restless night: I desired his friends to call me, when he became composed. I received a message about four o'clock, that he then wished to see me. I read to him portions of Scripture suitable to his state: when speaking to him on the atonement of Christ, he raised his feeble hand, and, placing it on his bosom, exclaimed—

I the chief of sinners am,  
But Jesus died for me!

Continuing to speak on the same subject, he fixed his eyes on Heaven; and, with all his remaining strength, cried out, "I cling to the cross of Christ!—I cling to the cross of Christ!" Whenever he was asked any thing respecting his experience of God's mercy or his views of eternity, his answers were at all times cheering, satisfactory, and resigned. His mind

continued in this happy and peaceful state until the following day, Sunday, 14th, when his triumphant spirit took its flight to the Paradise of God. It was observed, as the disease made its encroachments on his clay tenement, that his mind was at times delirious; but the moment any one spoke to him on religious subjects, he summoned all his powers, and became collected.

Mr. Giesler, being of unobtrusive habits, was but little known beyond his family circle and religious acquaintance. He was best known to the poor; and, in his death, they have lost a real friend—one at all times ready to relieve them in their distresses; and, as far as practicable, to administer to their temporal and spiritual comfort.

He was remarkable, also, for his filial and fraternal affection. He evidenced a steady and unabating solicitude for the eternal welfare of his brothers and sisters. On the evening of the day before his death, while his sorrowful mother was sitting by his side, he said, "You have been a good mother—Mrs. Toyne will take care of you;" and then, looking earnestly at Mrs. Toyne, he said, "Mrs. Toyne, take away my mother. Take her home. Take her by the arm." Nor would he be satisfied until Mrs. Toyne led away his mother, as if taken under her care.

A young man of more fervent piety, and one who entered with so much ardour into every religious duty, I have not seen in this island. As if he had some presentiment of his early removal, whatever his hand found to do, he did with all his might. He promised to be a great blessing to the Church of Christ. But He, who is too wise to err, had otherwise determined; and called him away at the age of nineteen years, leaving many to lament his death. May many others be raised up, of equal piety and zeal, to cultivate this part of the Lord's vineyard!

#### NEW-ZEALAND YOUTH.

Mr Puckey, writing from Kaitaia, Jan. 27, 1836, gives the following interesting account of the sickness and death of a pious Youth:—

Sickness has been very prevalent among the Natives lately: several have been cut off, with, I fear, but little preparation. A little boy died in this Settlement, in a very pleasing and rejoicing

frame of mind. He was laid on the bed of suffering for several months; and, during the time I attended on him, I never heard him complain. One day, shortly before his death, I called in to see him: and, in answer to a question which I put to him, he said, "I have one trial: when I pray to God, my heart seems as hard as a stone, and I find that Satan tries to hinder me." I said: "I hope you do not leave off praying, because you find that Satan tries to hinder you." "Oh no!" he said: "I pray very often: my sins are many; I want to have them washed away. I have been a very great sinner against a most gracious God: He is very kind to me." At another time he said, in answer to my inquiry: "Longing to depart, and to be with Christ!" I asked him if he were in much pain. "Yes," he replied, "I am in great pain; and the people who live with us are so noisy, that I am obliged to lie out of doors. But then you know Jesus Christ suffered a great deal more than this for my sins: my pain is nothing compared with His: His love is very great to me, and I love Him very much. I am sure He has blotted out my sins; and I long to sing His praises in heaven, and live with Him." I remarked: "And what pleasure you will feel, if, through your death, your parents should be led to the knowledge of the truth, as it is in Jesus. I am afraid they are very careless now." "Yes," he replied, "I shall never regret these pains, if it does. Sometimes I lie awake all night, and converse with my Saviour; and my heart is so filled with light, and is so glad! I wish my parents were thoughtful: it would comfort me much, if they were."—This dear little fellow was just in the same state of mind when I saw him, but a few hours before his death. I went to see him the day he was buried: and as I looked on his poor deformed and emaciated body, I felt much encouraged to proceed in my labours; and could not help rejoicing in the happiness of him, who, but a little time before, was an inhabitant of a perishing body, and is now, I trust, living with Jesus, and praising Him.

FREDERICK ROODE,  
*A Hottentot Youth.*

One of the daughters of Mr. Anderson, of the London Missionary Society, communicates the following particulars of the death of this  
*Feb. 1837.*

Youth, at Pacaltsdorp:—

A little boy, about ten years of age, named Frederick Roode, being very ill with an inflammatory affection, and under the impression that he should not recover, wished to see my father: accompanied by Captain F., who was with us at the time, my father went immediately to see him. When they had entered the room in which he was lying, and my father had taken his seat by the bedside, the little boy raised himself up, and laid his head upon my father's knee, appearing much pleased to see him. "Frederick," said my father, "why did you send for me?" "Because, Sir, I am going to leave you," said the little boy. My father then asked him, "Where do you think you are going?" "To heaven, Sir," was the reply—"Who will receive you there?" "God"—"Who was once on earth?" "Jesus Christ"—"Who will take you to heaven?" "Jesus Christ"—"Do you believe you are a sinner?" "Oh yes, Sir!"—"And will God forgive your sins?" "Yes! Jesus died for sinners"—"Shall I pray with you?" "If you please, Sir"—"But shall you be able to understand me?" With a smile he said, "Yes, Sir." Upon being asked whether he understood what had been said in prayer, he replied, "Yes, I have."

This was about five o'clock on Sabbath Afternoon, November 15, 1835. In the evening, I am informed, he said to the people around him, "I shall not be with you to-morrow: I am going to Heaven."

He then expressed a wish to see his school-fellows: and when they came, he said to them, "See where I am now: I cannot play any more with you: I am going to leave you. You must be obedient to your parents: never disobey them: remember the commandment, 'Honour thy father and mother.' I hope you will not take any thing that is not your own: I know it is a very easy thing to steal; but, oh! what a great sin it is before God!" He then said to the children, in the language of Isaiah, "*Seek ye the Lord while he may be found; call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.*" adding, "*Behold, now is the accepted time, now is the day of salvation.*" "Do not," he continued, wait until you come on a death-bed:

it might be too late. Seek the Lord while you are in health." He then shook hands with each of his school-fellows.

In a short time after they had separated, he called his little sisters, with whom he conversed in the same affecting and serious manner, and then took leave of them.

About midnight he asked his father, in whose arms he reclined, to place him on the bed; and soon after said to his mother, "I must leave you. God calls me away. Give me the last kiss." With a heart overflowing with mingled grief, and gratitude, and affection, she

pressed, for the last time, his now pale cold lips: his father and all present received his final farewell. The great pain which he had suffered ceased. He sunk into a state of comparative ease; but was soon after heard to exclaim, "Lord Jesus! do receive me! I am a great sinner, but pardon my sins!"

These were his latest words. He died without a struggle. The patience and composure, with which he bore the painful affliction allotted to him, at once surprised and edified those who witnessed it; and afforded to them a lesson, which, it is to be hoped, will not be lost.

## Proceedings and Intelligence.

### Continent.

#### Germany.

#### UNITED BRETHREN'S MISSIONS.

THE Synodal Committee, in their Annual Circular, dated Berthelsdorf, May 28, 1836, give the following details of the Missions.

#### State of the Funds for the Year 1835.

	£.	s.	d.
Receipts			
Brethren on the Continent	1085	5	8
Friends on the Continent	1009	14	5
Brethren in Great Britain	690	3	6
Friends in Great Britain	5774	0	10
Brethren in North America	78	2	2
Friends in North America	381	2	5
Pennsylvania Society in connexion			
with the Brethren	2000	0	0
Legacies: on the Continent	843	15	3
in Great Britain	1035	18	2
Interest	63	17	5
Total	£12,961	19	10

#### Payments.

Missions—			
South Africa	221	8	0
Antigua	2552	5	4
Barbadoes	497	6	9
Jamaica	1617	9	9
St. Kitt's	737	8	2
Tobago	220	17	10
Demerara	95	11	6
Surinam	147	16	10
North-American Indians	244	11	7
Labrador	115	14	9
Greenland	519	7	0
Pensions—			
To 18 Married Brethren and			
7 Widowers	746	5	7
To 39 Widows	383	12	3
To 105 Children at School	1758	2	2
To 22 Youths apprenticed	143	18	11
To 10 Girls	54	9	0
Expense of Management, &c.	1055	10	1
Extraordinary Disbursements	654	19	10
	11,766	15	4

#### Remarks on the Funds.

The Committee of the Society for the Furtherance of the Gospel draw attention to the following two facts:—

1. That, from the commencement of the year 1836, up to this present date (December), the amount of Subscriptions and Donations paid over to the Treasurer, either by Associations or individuals, on account of the General or Special Funds for the support of the Brethren's Missions, has fallen very far short of the contributions received, for many years past, during a similar period.

2. That the favourable balance, which the statement of 1835 exhibits, is to be ascribed, not merely to the extraordinary aid which flowed into our Mission Treasury before the close of the year—and which includes above 1800*l.* in Legacies—but also to the circumstance, that several important undertakings in the West Indies, the expense of which, it was expected, would have materially increased the burden of the year 1835, had, owing to a variety of causes, to be postponed to a future period.

The Committee trust that the above statement will not be considered to breathe the language of complaint: it is made under livelier feelings of gratitude for the help already afforded, than of anxiety on account of the supplies, which the work, which they are favoured to promote, may require in the time to come.

#### Summary View of the Missions for 1835.

South Africa—Peace was at length concluded between the English Government and the Caffres; according to the

terms of which, the Western Caffre-Territory became subject to English Authority, under the name of the Province Adelaide. In this district our Settlement of Shiloh is situated: notwithstanding the troubles and alarms connected with the war, our Brethren at Shiloh proceeded steadily with the erection of their church; and were enabled to dedicate it to the service of the Lord, on the 23d of December, with praise and thanksgiving for all the goodness and mercy which they and their flock, had experienced. The congregation at Enon took refuge at Uitenhage, during the interval between the first of January and the beginning of May: on their return to the Settlement, they found their buildings and property nearly uninjured. The New Church at Elim, built entirely by Hottentot Workmen, was solemnly opened on the 18th of October, under a powerful perception of the Divine Presence. At Gnadenthal, Br. Schopman undertook the instruction of eight young Hottentots, of steady character and good abilities; with the special object of preparing them for usefulness, as Assistants in the Schools. May the blessing of the Lord, which has been thus far so largely vouchsafed, continue to rest upon this important Mission!

*British West-Indies* — Considerable damage was done to our Mission Premises, especially in Antigua and St. Kitt's, by the hurricane which took place in the month of August. A yet severer loss was sustained in Antigua, by the departure of four Brethren and Sisters, in the prime of life, by means of the yellow fever. Our eight Stations in Jamaica reckoned 8500 Negroes belonging to them; and the number of persons, of all ages, who flock to the churches, to hear the Message of Salvation, increased daily: the schools were likewise diligently attended, and measures were in progress to provide additional school-houses. The Negro Congregations, in Barbadoes, were in a very hopeful state; and our Brethren were preparing to erect a more spacious church at Bridgetown, and to fit up the former church as a school-house. A larger church is also required at Montgomery, in Tobago, to accommodate the continually increasing auditories.

*Danish West-Indies* — The Mission held on a peaceful and prosperous course, experiencing the continued favour and

encouragement of the Colonial Authorities.

*Surinam* — During a visitation of two months in Surinam, our dear colleague, Br. Curie, had an opportunity of becoming intimately acquainted with the spiritual and temporal state of the Mission in that Colony. The Negro Congregation belonging to the town of Paramaribo already exceeds 3000 members. Means have been taken to facilitate the visits paid to the Negroes on the plantations in the neighbourhood of Charlottenburg. The number of estates visited at present is 46 — 26 more than were accessible five years ago. The Associations formed in Holland and in Surinam, to promote the spread of the Gospel in this Colony, continued to assist the labours of our Brethren, to the utmost of their ability.

*Demerara* — A New Mission was undertaken in the course of the year, in the English Colony of Demerara, to the service of which Br. and Sr. Coleman of Antigua were appointed.

*North America* — Our Missionaries among the Delaware Indians, in Upper Canada, found great cause to be instant in prayer to the Lord, on behalf of the many unstable members of the flock; their faith and hope being often severely tried by the consideration of the little abiding fruit hitherto vouchsafed to their labours. In the midst of many hardships and trials from without, the little flock of believing Cherokees afforded satisfactory evidences of a work of the Holy Spirit on their hearts.

*Labrador and Greenland* — The winter of 1834-35 proved very severe and protracted: in Labrador, the Native Converts had less to suffer, from want of the necessaries of life, than their Greenland Brethren; who were reduced to great distress, by the failure of their attempts to obtain a supply of provisions during the autumn preceding: this was the case particularly in the two northern Congregations: at Fredericksthal, 12 Heathens were baptized; and, after an interval of several years, our Missionaries there were again visited by Heathen from the East Coast, who promised to remove to the Settlement. The Missionaries in Labrador had less cause to complain of the encroachments of the Southlanders, than in former years; and the course of their Esquimaux Congregations was, in consequence, less disturbed: the youth afforded them particular pleasure, by their dili-

gence in learning : at Hopedale, a cheerful Jubilee was celebrated, 50 years having elapsed since the baptism of the first Heathen Esquimaux at that place : at Hebron, the frame of the Church and Mission House was erected in the course of the summer.

## Western Africa.

### WESLEYAN MISSIONARY SOCIETY.

THE Rev. R. M. Macbrair (see p. 14 of the last Number) has communicated to the Committee of the Bible Society, by whom Arabic Bibles had been entrusted to him for distribution, some notices of the

#### *Acceptableness of the Arabic Scriptures to the Mandingoes.*

I doubt not that it will be interesting to you to receive some information concerning the distribution of the Arabic Scriptures in Western Africa. A judicious distribution of these Scriptures among the Mahomedans, is calculated to be of essential benefit, in preparing their minds for the reception of the truth as it is in Jesus.

My own particular labours prevented me from paying so much attention to the Mahomedans as I could have wished ; yet I was always pleased to mark the avidity with which they received any portion of the Arabic Bible. While this is an interesting circumstance in itself, it is still more so when viewed in connexion with the fact, that I never heard these people mention the Eastern dogma of the adulteration of the Sacred Text. Whenever I quoted the Bible to them, it was ACKNOWLEDGED TO BE THE WORD OF GOD.

Before giving away any of these Volumes, I always first proved the ability of the applicants to read them, at least partially ; except in the instance of the King of Catabar, and one of the chief Native Traders, to whom I gave two of your handsomely-bound Bibles—a munificent present in their eyes. His Majesty promised to get one of the priests to read it to him : and the other told me, that when he went into the interior, crowds would come to look at his Bible.

Hearing, on one occasion, that a party of religious Natives, from an inland kingdom, had come to the coast, I paid them a visit. I was received with great re-

spect, as a " Fodey" (learned priest) ; when I thought that it would be a good opportunity for sending some copies of the Scriptures into the interior. But when these were produced, I could scarcely prevent a scramble from taking place : and when a few had been distributed (together with one for their Chief), a senior priest gravely pronounced, that I had merited heaven by my good works. I replied, that I was a guilty sinner, and only hoped for heaven through the atonement of the Saviour—an answer which produced no little surprise, and elicited further explanation.

To several of the principal " Fodeys" I had the pleasure of presenting the Sacred Volume, and of reading portions along with them. Of one of the inferior priests, a young man of amiable character, I had great hopes that he was *not far from the kingdom of God*. I gave him a copy of the Gospels, which he used to come and hear read and expounded. He soon got quite unsettled in his Mahomedan Belief, and was like one *seeking rest, and finding none*. Often have I seen the tears start in his eyes, while talking to him about Jesus. On one occasion, he came and said—" Well, tell me, is Mahomedanism false ? I want my mind set at rest." On another—" Well, what must I do to be saved ?—How can I love God ?—How can I obtain pardon of my sins ?" He acknowledged the insufficiency of the Mussulman Tenets to save the soul from sin ; but it was a hard struggle to give up all his boasted good works, and come as a little child to Jesus for mercy.

One of the most learned, intelligent, and upright of the native priests was able to REPEAT several chapters of St. Matthew, and could refer to them with great precision. The great stumbling-block in this man's way was his latitudinarian principle — that all religions came from God, and that every creed which taught men to pray was good. He acknowledged that Jesus is the only Messiah, but denied that he is the Son of God ; quoting that passage of the Korân, which says, that it is ridiculous to suppose that God has a Son. But, on reading with him some portions of the Acts of the Apostles, the Third Chapter of St. John, the First of Hebrews, &c., he gave up this point, in deference to the Word of God. Having on one occasion thrown down the Korân (to which we had been

referring) in a hasty manner, he reproved me; remarking, that it contained the Name of God: but, on my taking up the Bible, and kissing it, he said, that notwithstanding all my railing against Mahomedanism, I must be a good man, and that if I would only acknowledge Mahomet to be a prophet, the Mandingoes would make much of me.

I may here repeat what I have before mentioned, that "there is no danger of one leaf of a holy book, especially if it contain the Name of God, being ever wilfully destroyed by the Native Mahomedans; as they would shrink from this with greater horror than they would experience in committing murder.

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### Inland Seas.

#### Abbyssinia.

##### CHURCH MISSIONARY SOCIETY.

###### *Desirable Extension of the Mission.*

IN the midst of the many discouragements and difficulties attendant on this Mission, it is animating to find that the spirit of the Missionary himself is still supported by strength from above. Mr. Isenberg thus continues to lay plans for the future, in the midst of a variety of contingent circumstances: the Committee would be sincerely rejoiced were it in their power—which at present it is not—to extend their operations agreeably to the wishes of the actual Labourers in the field. In the mean time, they present to their readers the Sketch which Mr. Isenberg draws of the advisable extension of the Mission. He writes, Feb. 8, 1836—

When I am once master of the language, so as to be able to preach the Gospel in it, which I hope to attain in the course of this year, under God's blessing, I do not expect many obstacles, except such as arise from the Clergy. And even among them, I think it is not unreasonable to hope that there will be found some who will come by night, inquiring, like Nicodemus; and others who are capable of judging impartially, like Gamaliel. At all events, if you send us Brethren, there is much work for them: their first time here being chiefly occupied in the study of the language, we shall then be able to

dispose of them. If God, in His mercy, should restore Mr. Gobat to health, he would go to Gondar, and take one Brother with him: another should remain with me in Tigré. If not, yet two Stations could be advantageously established, and even three, in Tigré; one at Adowah, another at Axum, another at Chelikut. Other Stations may be advantageously established; and Gondar especially recommends itself, for many reasons. Besides this, Wolkait, Gojam, Lasta, and particularly Shoa, seem to offer many advantages; also Hamassien, which is nearer the sea coast; but for all these (except Hamassien), Adowah appears necessary for the sake of communication between the exterior and interior. Even if a Mission is to be formed at Gondar, Adowah must be first secured, otherwise the Missionaries at Gondar would nearly be cut off from the Red Sea. It is chiefly on this account that we agreed, Mr. Gobat and myself, before we entered this country, that Mr. Gobat should stay with me at Adowah until I had attained to the knowledge of the language, and the two Brethren arrived; and then he should take one of them with him to Gondar; and the other should stay with me, either at Adowah or at Axum. As Adowah, in the latter years, after Mr. Gobat had left it, has become, to a certain degree, a place of refuge, it may not perhaps, in case of general disturbance, be necessary to leave it; and there is therefore another advantage which recommends it as a Missionary Station.

Earnestly longing for more Fellow-labourers, Mr. Isenberg adds—

We hope that your Society, being satisfied as to our measures, will send us another assistant as soon as possible, to accompany those Brethren whom it is our sincerest desire you would send, to become our Fellow-labourers in this part of the Lord's vineyard. Mr. Gobat intended to write a few lines himself; but fearing that it would be impossible for him, he labouring under great pains again to day (8th Feb.), requested me to impress it as strongly as possible upon your minds, to send some other Brethren to assist me in this work; since death was so close upon him, that he feared he should be some day transported into eternity unawares, and I should be left alone in a great, important, and difficult work. I need only mention this request of his, without

adding any thing in order to give you to understand the necessity of that measure. We have been exceedingly sorry to understand that our two first-appointed Fellow-labourers, Messrs. Knoth and Volz, have been prevented from joining us, the one by death, the other by illness. Let not that trying event hinder you from appointing new Brethren for this Mission; for its importance has not decreased, and its prospects have not been clouded. The country is, at present, in comparative tranquillity.

*Delay by the Sickness and Death of Labourers.*

It is painful, in perusing the preceding extract, to observe that both the Labourers above referred to have now been called away from their Missionary prospects, to enter the eternal world. Mr. Volz had passed through his preparatory course at Basle, and come to this country; but was soon under the necessity of returning, for the recovery of his health, to the Continent; but in vain; as, after a few months, he died, without having been able to do any thing in the work so near his heart. Mr. Knoth's unexpected death taking place at Cairo, where he seemed to have reached the very threshold of his future labours, would be a severe blow to the ardent feelings of his precursors, already engaged in the Abyssinian field.

By the afflicting event, already noticed, of the death of Mr. Knoth at Cairo, the prospects of the Mission were diminished: his companion, the Rev. C. H. Blümhardt, was, however, at the latest accounts, on the point of departure for Abyssinia. He had found a suitable European fellow-traveller: and of another, a Native, he thus writes from Cairo, Oct. 7, 1836—

A second companion is a young Abyssinian lad, the brother of one of those young men that went from hence with Messrs. Gobat and Isenberg. This youth arrived here a few days back, and was on a pilgrimage to Jerusalem. He paid us a visit; and as soon as he heard

that I was shortly going to Abyssinia, he abandoned his idea of a meritorious peregrination to the Holy Land, and said he would go back to his country with me. He understands the Ethiopic, Tigré, and Amharic languages, and speaks a little Arabic; so I have opportunity to make a beginning in the Abyssinian languages, which is of the greatest importance to me.

*Sufferings of Rev. Samuel Gobat.*

We add the following short account, dated July 11, 1836, of the sufferings of Mr. Gobat, whose return from Abyssinia we reported at p. 571 of last year's Volume.

Dear Brother Gobat is still, I am sorry to say, confined to his bed of sickness. During the month of March, and part of April, he had an interval of comparative ease: his disease diminished considerably, and his pains were much more tolerable than they had been; and we all enjoyed the hope of his gradual convalescence. But in the latter part of April he gradually relapsed into his former state; and in May and June was several times under such intense pains, that he expected them to have carried him into eternity; and we, for compassion's sake, could almost have prayed the Lord to take him into eternal rest, had we not felt our want of him in this still uncultivated and little-supplied field of labour. At present, he feels somewhat better than a fortnight ago, when he was on the verge of death; but the Lord, in His mercy, and in answer to our prayers, alleviated his pains a little.

An important object to the Abyssinians was, the obtaining of a Bishop from the Coptic Patriarch of Alexandria, who resides at Cairo, and is acknowledged as Head of the Abyssinian Church. The following communication from Mr. Isenberg, dated July 11, 1836, describes their

*Failure in the Endeavour to obtain an Abuna from Egypt.*

The embassy of Dedjadj Oubea to Egypt has failed of its object. Bethlehem arrived here, on his return, bringing Mr. Wolff with him, to whom he acted as servant on this journey. Bethlehem, on his arrival in Cairo, was not acknowledged by the Pacha, neither was he admitted to his presence; having only a



lion with him as a present from Oubea to the Pacha, and being destitute of letters of recommendation, &c., which he pretended to have lost near Jidda. For the same reason he did not succeed with Colonel Campbell, who would not even have acknowledged him, but for a letter of mine to Mr. Krusé, in which I mentioned Bethlehem's message, and which arrived nearly at the same time with Bethlehem. When, however, Colonel Campbell heard that the object of his applying to him was to obtain the English guns appointed for Sebagadis's family, he refused them, "in order," as he observed, "not to assist the Abyssinians in killing each other." In like manner, he failed in his chief object; which was the obtaining an Abuna from the Coptic Patriarch. This Ecclesiastic, indeed, is not said to have asked for certificates; but acknowledging Bethlehem as being Oubea's messenger, willingly granted to the Dedjasmati the requested absolution from his sins. He refused, however, to send an Abuna, unless he—the Patriarch—received 6000 dollars, at which price Bethlehem could not purchase him; the Dedjasmati having furnished him with only 100 dollars, to defray the expenses of his whole journey. How Oubea has received the news of this failure is not yet known. Providence, I think, has overruled these proceedings for the advantage of the Mission in this country. On Bethlehem's entering this country with Mr. Wolff, the report was spread that he had brought an Abuna with him, and that Mr. Wolff was the Abuna. Crowds of people flocked to Mr. Wolff, to be blessed by him; and protestations seldom availed to convince them of their mistake: but I must bear witness, that Mr. Wolff did all he could to bring them out of their opinion. To-day we were told that it was rumoured here, that the reason of Oubea's coming was, to receive the new Abuna; because he had heard that the Tigréans had an intention, on account of his being of different faith, to poison him, in the same manner as they had poisoned the late Abuna Cyrillos.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

NASSUCK.

IN our account of this Mission, at pp. 374—388 of our last Volume,

some peculiar difficulties were reported as having obstructed the course of the Missionaries. These difficulties appear to have been, in some measure, through the goodness of God, either removed or suspended. The later communications of the Missionaries shew that their labours, though frequently opposed, are yet, on the whole, steadily advancing. We subjoin some extracts from an account of a

### *Missionary Journey by the Rev. C. P. Farrar.*

*From Nassuck to Ahmednuggur—*

Dec. 22, 1835—Commenced my tour from Nassuck, with the intention, under Divine Providence, of proceeding, by way of Ahmednuggur, to Sholapoor and Beejapoor, and to return through Pundurpoor, Vatará, and Poonah. Mr. Allen, of the American Mission, had promised to accompany me from Ahmednuggur. I started before dawn; and rode, through a level and fertile country, to Chandoree. This village is north of the Godavery, and fourteen miles east from Nassuck. It belongs to the family of Hingunee, which formerly possessed immense wealth: but one of its members having given offence to Nana Furnuwees, he secretly ordered two of their magnificent residences to be plundered, both at the same time. Since then, the family has been declining. The annual revenue—7000 rupees—of the village is divided between two brothers: the elder is living in privacy in the Konkun, his portion having been attached for debts, amounting to 10,000 rupees. Gungadhun Shaastree, a leading member of the Dhurmu Subha, has ordered Hingunee to put a stop to the Mission School: it is consequently much diminished, and is likely to remain for a considerable time in a depressed state. Obedience to a spiritual preceptor is a main requirement of the Hindoo Religion; and it is a precept, the force of which is most readily admitted, when, as in the present case, it demands the expenditure of neither time nor money. The village wears the appearance of desolation and decay, and is still suffering from the effects of the predatory incursions of the Pindharees and other tribes. The people were, as I expected they would be, averse to intercourse. A few

opportunities of making known the Gospel, in a conversational way, to Brahmins, Marwadees, and Mhars, were given me during the day.

Dec. 23, 1835—Rode to Sayunkheodu, the opposite side of the Godavery. It presents a singular contrast to Chandoree, in its being compact, populous, and wealthy. It is the mart of trade, and chief market-town in the district. The shops are well stocked, and kept principally by Marwadees. I entered into conversation with some Brahmins and shopkeepers; or, perhaps I should say, attempted to do so, for they were very brief in their replies. I addressed a mixed number on a Ghaut, by the river. There are nine temples, which were built, at different times, by different persons or parties.

The causes which have led, and continue to lead, to the erection of temples, are various: some expend a portion of ill-gotten wealth in such erections, by way of expiation, or to appease their conscience; some, in performance of a vow on coming into possession of the desired and craved object—money; some, build for fame; some for merits; some, to adorn and enrich their estates; and some, from mere good-will to their village fraternity. In the evening, on returning from a walk in the direction of Chitegaon, I came up to a party of Koolumbes, and the Pateel belonging to Chandoree, who were shaping timber for the construction of the rough mill with which they grind the sugar-cane, several fine fields of which were visible around the town. These poor people listened attentively to my advocacy of Christianity. When I asked them why they worshipped idols, and whether they had seen any difference in power or quality between the idol in the temple and the stones without it, they said they could not tell why, and they had never seen any difference.

Dec. 24 — Left Chandoree at day-break, and rode about twelve miles east to Tamuwada. I stopt, on my way, at the village of Bhusa, and preached to almost its whole population of men, women, and children, who had assembled to look at the Sahib. I dwelt briefly and pointedly on the folly of idolatry, the enormities ascribed to the Hindoo gods, and the sin of worshipping them. I besought them to worship the one true God, through Him who had become a

Sacrifice for the whole world. On arriving at Tamuwada, I lost no time in introducing the purport of my visit to its inhabitants. Their exclamations of approval were frequent; such as—"His words are good"—"It is all quite true." But they were accompanied with the usual observations of, "But what can we do?"—"We follow the customs of our ancestors";—"We are quite ignorant concerning these matters." There were no readers; with the exception of one individual, who came forward and asked for a book. A Brahmin invited me to come and sit down. There were several other villagers with him, who seemed to be prepared to defend their gods and religion. Our discussion was an amicable one; but it ended with their asserting, that, whether salvation or destruction were the issue, they would abide by their own deities.

They had, however, previously expressed their readiness to adopt the Christian Religion, if I would assure them that in ten or fifteen days they would experience its practical benefit in an improvement of their temporal condition.

Dec. 25: *Christmas Day*—The first six miles of my ride this morning was through a barren jungle, interspersed with ravines and water-courses; but from Wurdgaon to Mahegaon the fields were level and fertile, yielding flourishing crops of wheat, grain, &c. An individual, who has recently commenced the office of Puntjee in this village, came to me for books. I gave him a supply, proportioned to his wishes; and then distributed others to the village readers, who, emboldened by his example, came forward to request them. A respectable old Brahmin began to read aloud. He first opened St. Matthew at, *No man can serve two masters*; and read onwards, *Take no thought for your life*, &c. He afterwards read one of the Moral Stories, translated by Mrs. Candy, called, "A Remedy against Anger," which met with great applause. Books, when they can be distributed in this quiet way, on the request of the parties, are much more likely to meet with a favourable reception, than when they are half-forced on individuals in the public streets. Three of the village Brahmins came in the afternoon, not to search for truth, but for tea, to which they begin to attach many medicinal properties: it was wanted for the son of one of them, who was suffering from an attack of fever. According to native

custom, they made, primarily, in order to please me, a request for books; and, secondarily, in order to please themselves, a request for tea. Natives, who are induced to call on you from such minor motives, assent to every thing you advance, and are remarkably bland and winning in their manners; so much so, that, in surveying their quiet and demure countenances, a novice might readily take up the notion that they were about to become penitent and humble disciples of Christ.

Dec. 26, 1835—Left Mahegaon before dawn; and rode twelve miles, in a direction due east, to Kopergaon; where we put up in an old palace of the late Peishwa's, now reserved for travellers. When walking out in the afternoon, some Brahmins approached, and I addressed them on the mercy and perfections of Jehovah. It is one common argument among them, and it was brought forward on the present occasion, that there must be some degree of virtue or merit among men, or otherwise the world would be annihilated; while I, on the contrary, maintained the universal corruption of man, and that the world continued to exist simply through the forbearance and long-suffering of God, who, in His mercy, has provided a way of recovery for His fallen creatures.

Dec. 27—Crossed the Ganga or Godavery, to a little island containing a number of temples. On my return to Kopergaon, my room was crowded through the day. Several Brahmins from the island came to converse and to obtain Tracts. The continual remark was, "Give me a large book, not such as you give to school-boys: give me one containing the substance of all you would say to us."

Dec. 28—I walked in the evening to Sakhoree; and, as the villagers were busy in treading out the grain, I went and spoke to them. There were many Koolumbees and Mhars. The Mhars were inclined to advocate, strongly, the merits of their god. They, however, told me, that if the God of whom I made mention would keep the rats, and the birds, and the frost, from their fields, they would perform pooja (offerings) to Him.

Dec. 30—Rode to Rehoree, and put up in the usual halting-place, a small stone temple of Khundoba's. Some thieves, emboldened probably by the

countenance and protection of their god Khundoba, the patron of thieves, made free with some things I had sent on the day before. They took away a bundle, and a trunk containing wearing apparel, &c. They broke it open with stones, and, having inspected the contents, took away what was suited to their taste or their wants; and then, cramming the remainder in again, brought back the box to a short distance off the temple. This little affair arose partly from the Mhars of the village having refused to come and keep watch. The police is entrusted to Bheels, who are now following four men whose footsteps were traced from my baggage. I reported the robbery to the Muhalkuree. I was surrounded during the day by men and boys: books were in great request; and here again the men of importance demanded great books, of 365 stories, to last them the whole year.

*Arrival at Ahmednuggur—*

Jan. 1, 1836—Entered Ahmednuggur about nine a.m., and proceeded at once to the American Mission House, which is admirably situated, in the centre of the native town. Mr. Allen was alone; the other members of the Mission being absent, through illness, and other causes. I found a letter from the Archdeacon, announcing that the Bishop of Calcutta would arrive on the 8th instant; who, if it would not put me to much inconvenience or delay, would be glad to see me. I feel, therefore, bound by duty, as well as by inclination, to await his Lordship's arrival; when I shall most gladly avail myself of his instructions, in connection with my Missionary and Ministerial labours. May God, by the gracious influence of His Holy Spirit, so aid me this year, on which I am now entering, that I may be, throughout its course, *servent in spirit, instant in prayer, and always abounding in the work of the Lord!*

Jan. 3—Rejoiced in being able to go to the House of God in company, and in becoming again a *hearer of the Word*. Mr. Jackson preached with much earnestness, faithfulness, and simplicity, in the Church Barrack in the morning, and in the Fort in the evening.

Jan. 4—Accompanied Mr. Allen to the Poor Asylum, which is now mainly under the superintendence of the American Mission. It contains upwards of thirty poor sufferers, from disease, infir-

mity, or age. The majority of the inmates appear to be labouring under the black leprosy. Several are blind; and the whole of them are objects worthy of pity and support. Some are baptized converts, whose quiet and humble demeanour adorns their Christian profession. Notwithstanding their helpless and irrecoverably diseased and bereaved condition, they all exhibited much patient acquiescence in the allotments of Providence. Call it apathy, or indifference, or hopelessness, or any other name, yet it is no less true, that these Heathens who were withering under the worst forms of disease manifested a something more resembling resignation than would be evinced, generally speaking, under similar circumstances, in the persons of merely nominal Christians.

Jan. 6, 1836 — Visited a Mahratta School, in company with Mr. Allen. We afterwards sought out those to whom we might communicate the *glad tidings of great joy*. We commenced conversation with some Brahmins, who were at leisure: they listened attentively, and discoursed coherently for a time; but ultimately, they had recourse to flat contradictions of the best-substantiated facts, in reference to their own system, as well as to those of the Christian Religion.

*Arrival of the Bishop of Calcutta at Ahmednuggur, and Intercourse with the Bishop there.*

Jan. 8—The Bishop of Calcutta entered Ahmednuggur about eleven A. M.; and I had the gratification of meeting him, together with Archdeacon Carr. I had again the pleasure of meeting his Lordship at dinner, at Colonel Willis's; where, in a most kind and impressive manner, he extolled the Missionary work and office. I trust his example and instructions may be blessed to me, and to the neighbourhood, and to all with whom he may have public or private intercourse, during his visitation.

Jan. 9—Breakfasted, by appointment, with the Bishop. In the course of his family devotional reading, his Lordship expounded the fifteenth chapter of Genesis, which is peculiarly calculated to confirm the faith of God's people, and to encourage the feeble-hearted and oft-times doubting believer. He dwelt on the consistent uniformity of the doctrines of Scripture—that we had here the germs of those doctrines of justification by faith, and of imputed righteousness, which were

2000 years afterwards more fully developed and more strongly enforced by the Apostle Paul, in his Epistle to the Romans. He enlarged on the long-suffering, the mercy, and the rich and abundant promises of our God: and then, turning to me, he gave me the following texts: *Fear not; I am thy shield, and thy exceeding great reward. I am the Almighty God; walk before me, and be thou perfect.* He pressed them emphatically on my mind, that they might be my guide and support throughout my Missionary career.

Jan. 10: *Lord's Day*—The Services of the Sabbath have been of a solemn and inspiring character. The truths of the Gospel were developed with clearness, and enforced with simplicity, fervour, and affection, by the Bishop of Calcutta in the morning, and by the Archdeacon of Bombay in the evening. The elements of bread and wine were delivered, and received in faith and love, in remembrance of the death of our adorable Redeemer. The Bishop shewed that the *weapons of our warfare are not carnal; but mighty, through God, to the pulling down of strong-holds; casting down imaginations; and bringing every thought to the obedience of Christ.* The Archdeacon took the text, *O Israel! thou hast destroyed thyself: but in me is thine help.*

Jan. 11—The Confirmation took place this morning. It was delightful to witness the pains which the Bishop took to explain to each child the duties which he now for himself vowed to perform; the laborious exertion which he put forth to fix, as a *nail in a sure place*, the awful responsibility which each lay under, to live according to this his Christian profession; the minute regulations which he imposed on each child for his guidance and consistent conduct. The Bishop attended at four P. M. a Meeting of the Temperance Society; and addressed the members, and more particularly the soldiers; and then proceeded to the Artillery mess-room to dinner. About eight P. M., after commending the cause of Christ to the assembled European society, and the Chaplains and Missionaries to their favour and co-operation, he bade us all farewell, and proceeded on his way to Aurungabad.

Jan. 12—The cause of Temperance is warmly advocated and supported at Ahmednuggur. Several officers, and possibly others, abstain wholly from whatever can intoxicate. partly from prin-

cept, and partly to give effect to their recommendations by an example of self-denial.

*From Ahmednuggur to Beejapoor—*

*Jan. 13, 1836*—Set out from Ahmednuggur before day-break, and rode sixteen miles east to Pimplu. I walked through the village in the evening; and ultimately joined Mr. Allen, who was addressing a small party near the chief gate. They had some notions respecting Jesus Christ, gleaned from Tracts which had been brought from Bombay by a Brahmin. Our books are widely scattered through the country, and those who have never seen a Missionary have not unfrequently learnt a little of Christianity from them.

*Jan. 14*—Rode from Pimplu to Mirichgaon. The inhabitants were attentive; and different parties sat for a considerable time, alternately raising a defence of Hindooism, or threatening and questioning concerning the new truths brought before them. At one time, the innocence, the merit, and the ability of man were maintained; at another, his guilt, his misery, and his helplessness were admitted; and then again it was asserted, that we were all as vessels made by the potter, having no power to change the state in which we were formed.

*Jan. 20*—Reached the populous and thriving town of Barsee early in the morning. Preached to a large assembly of Brahmins and others. They were all quiet and attentive, and I rejoiced in so favourable an opportunity of declaring the Gospel. Our Dhurmu-shalu was literally crowded all the day by eager applicants for Books, Tracts and Kittas; so that we had to beg leisure even to eat our bread.

*Jan. 21*—Rode from Barsee to Wuerag, which is a town of considerable traffic and population. We were pressed through the day by crowds on crowds; and we have rarely had a better season for disseminating Truth, by discourses and Tracts. One individual defended the selecting of one stone above others, for worship, by the comparison of a man covered with hairs, but who made his beard alone an object of regard and attention.

*Jan. 22*—Arrived at Wudala about eight o'clock A.M. Some of the sect of the Manu-Bhawn, who wear a black petticoat, and worship, exclusively, Krishna, came into the village, the attendant of the chief man sounding some kind of horn. We sent for them; and putting

a Tract into the hand of their leader, were a little astonished at his pretending to read it. They knew nothing, and could tell us nothing, beyond the mere fact of their moving about from village to village: where they could get food, they spent the day. Religious mendicants of every description can obtain a supply of food in every village of the kingdom. The worthlessness of the objects who claim alms does not, in their view, diminish the efficacy of the blessing or of the curse which may respectively follow the gift or the denial of them. The villagers sat listening to us at different periods of the day; and we supplied the few who could read with books.

*Jan. 25*—Rode from Sholapoor to Trewada. An Agni-hotre, and the chief villagers, came to us four times during the day, to enter into discussion on the subject of Religion. He is an old man, a sort of village oracle, full of loquacity, shlokas, and sophistry. He was greatly mortified by our assertions of his sinfulness; for he prides himself on the belief of having been heaping up stores of merit for ages to come. This doctrine of merit is a perpetual stumbling-block.

*Jan. 29*—Rode into Beejapoor, the royal and the ruined city; for it now lies desolate, in comparison of its ancient greatness and grandeur. Its existing population may be 5000. It was computed to contain, in the period of its prosperity, 900,000 inhabitants and 1500 mosques.

*Jan. 31*—I wandered this evening, through mosques and tombs where the jackal finds his hiding-place, until my spirits were exhausted: there was ample matter for serious thought and solemn meditation. Detached portions of the city are, here and there, inhabited by Brahmins and Mahomedans. Idolatry seems almost as prevalent among the one as the other: the hairs of the Prophet—the tombs of their kings—and the “Lord of the Plain”—all witness their prostrations.

I presented a copy of the New Testament to the Mamlitdar of Beejapoor, who paid us a visit of civility. He discussed religious topics with considerable shrewdness, and with no less good humour than candour: he is a Brahmin. He sent the New Testament to me afterwards, to have his name written in it.

*From Beejapoor to Kuttao—*

*Feb. 1*—Rode from Beejapoor to Ku-

noor, a distance of about fourteen miles.

Feb. 2, 1836—Arrived at Nimburgee, and have settled ourselves in the Chawadi. On the platform round a lime-tree facing the gateway, was seated a large party of villagers, inspecting our habits, accoutrements, and baggage. We were evidently a novelty to them. The prevailing language of the inhabitants is Canarese; but there were with us, through the day, numbers of Brahmins and others who could read and understand Maharratta.

Feb. 4—Arrived at Mungulwari this morning. We had, during the day, abundant labour, both of head and hands, in the way of direct and indirect address, and the distribution of Books and Tracts.

Feb. 5 — We went into the fort in the evening. The residents in the fort are mainly Brahmical, and attached officially to the Government. We were, on our return, followed by a large train of people, who sat down, and listened attentively to our statements of the Gospel. Their concluding observations corresponded with those which continually meet our ears: "We cannot any further object to what you say." "Your words are good and true." "But what can we do?" "We are chained down to idolatry by the customs of our ancestors."

Feb. 6—At Pundurpoor we had several companies during the day, whom we respectively addressed. There was a large demand for books and kittas. Mr. Allen gave a copy of the Elements of Astronomy and Geography to an intelligent and influential person. In giving him a Tract, I told him that it was more calculated to be of use to him, as he was a sinner, and it was "a relief to the sin-burdened." He denied that he was a sinner: and I told him, that this very denial was a proof of pride; and that pride being a chief sin, he was, consequently, one of the chief of sinners. This observation interested and met the approval of the by-standers; and led to a full exhibition of man's state by nature, and of the only sure remedy appointed for man's salvation. The demeanour of the assembly was respectful and attentive.

Feb. 8—At Balownee, I gave the Pateel a Tract; and also, as his eyes were dim, a pair of spectacles, which wonderfully delighted the old man. I distributed books, at the same time, to other readers. The Pateel came again after breakfast, building on the gifts he had

received the hope of receiving many others: he now wanted clothes and service. He was very persevering in his petitions; and, when asked the nature of the service he would perform, he said, that, as he was an old man, he could not do any laborious work: he would read the Bhaguwat, and take the name of Bhugawan, and give us the merit of it; and what more could we expect?

*Opinions of Natives respecting the Missionaries.*

Feb. 12—At Kuttao. Crude and multifarious are the notions and opinions entertained among the people respecting the motives which actuate us in our peculiar course of conduct. Suspicion of some sinister design is much more prevalent than confidence in our integrity of purpose. Some think, that as we have gained secular, we now wish to gain spiritual domination. Some assert that we have obtained the kingdom by our merits acquired in a former birth; and that, as our old stock is becoming rather low, we are now exerting ourselves to replenish it, in order to avert a change of fortune. The Ewamdarr's brother questioned me on the subject, by observing: "You have given away hundreds of books and kittas in this town: what is your main motive for doing so?" I assured him that we did so from the desire of communicating true wisdom to the people. He made no comment: and when I had briefly noticed the characteristics of the Hindoo deities, as deduced from their Pooranas, and pressed home to him the conclusion, that these fictions, which dishonoured the only Wise and True God, by uniting him to littleness, folly, and impurity, could not have come from Him, he, with the others, took his leave.

*Delusions of the Natives.*

Feb. 18 — We put up in the outer division of a temple. In the inner sanctuary was the wife of the Pateel, who had been bitten, a day or two previous to our arrival, by a small snake. The idol had given a favourable reply when consulted as to her recovery, and she was lying before it awaiting the issue. The mode of questioning the idol is by affixing a few grains of cooked rice on the right and left side of the image; not on its person, but on the railing put up to preserve its sanctity. As these grains become dry, they fall off: the first grain that falls, decides the subject: if from

the right, the answer is accordant with the wishes of the applicants; if from the left, it is unpropitious. I endeavoured, by various similes, to shew the Pateel the unprofitableness of these customs. He assented, but not from the heart. There is a bedstead of iron spikes before the temples, which contributes its share to the delusions of the people. At the annual festival, a village enthusiast or impostor lies down on the spikes, and permits two men to stand on him while in this position: he rises unhurt, and proclaims the prowess of the god. I examined it; and perceiving the end of the spikes to be flattened and smoothed, I told one of the Tuttoo-walas to lie down on it. He did so, without hesitation and without injury; and any one might do so, whose skin is of the texture of the Koolumbes, without the slightest puncture or laceration. The people of the festival believe that the man is uninjured through the miraculous interposition of their god: they feel a pleasure in this belief, and they are, therefore, willingly deceived. The people who had gathered around me seemed silently to admit that this was a vehicle of imposture.

*Discussion with Brahmins at Bhoze.*

Feb. 23, 1836—On arriving at Bhoze in the evening, I found in the temple a number of Brahmins, with whom I at once entered into discussion. One sturdy champion tried hard to vanquish me by subtle sophistries. He inquired, "Of what form is God?" I replied, "He is without form."—He said, "What is His name?" I answered, "He is designated, in different languages, by different words; but it is important to understand His nature and qualities, rather than His name."—He replied, "He has a name, then, but a name is a word: what is a word?" "A word," I replied, "is a movement of the air made by the mouth and throat, and producing a significant sound by striking against the ear."—He said, "Then a word has a form; and God, having a name, which is a word, therefore has a form." I explained the distinction between names and things, and that there was no necessary connexion between a name and a thing. As he was proceeding in a similar strain, I stopped him short, by declaring I could not waste time in what was merely a dispute about words.

*Return of Mr. Farrar to Nassuck, and Readings and Discussions with the Natives there.*

After an absence of more than three months, Mr. Farrar, being hastened by the accounts of Mrs. Farrar's declining health, returned to Nassuck on March 3, 1836.

From his Journal at Nassuck we add a few more particulars, exhibiting a similar course of readings and discussions there.

April 11 — I made to-day a new experiment in my Missionary operations, by taking with me a Brahmin to act as public Reader. I have had recourse to this measure with considerable hesitation; but, after mature deliberation, I have determined on giving it a full and fair trial. The advantages are, that while it will enable me to husband my strength, and give me leisure to observe and to maintain order in the assembly, it will, at the same time, communicate, through the most intelligible medium to the Natives, a variety of matter, all calculated to illustrate and to enforce Christian truth and practice. The Reader accompanied me to the river soon after four; and in order to avoid any thing of a repulsive character at the outset, I directed him to read a portion of Mrs. Farrar's Hints on Education. The anecdote in the Preface of the poor mad Brahmin, who had become so in consequence of family distractions, was taken from an individual well known in Nassuck; and when I told them this, they became interested in the subject. I shewed them, that much of the distress and poverty which pervade the community might be traced to their neglect in educating and controlling their offspring; and having dwelt on the innate depravity and habitual sins of man, I concluded, by pointing to them the only means of pardon and renewal through Jesus Christ.

April 12 — I went this evening to the temple of Hunoomunt. The population here consists chiefly of Soodras. The reading of two of Mrs. Candy's Moral Stories formed a sort of preliminary, which gave the people time to assemble, and drew their attention by simple and attractive style and matter. The morals of these tales formed the basis of my address, and naturally led me to dilate on the sources of happiness

and the means of its acquisition. The people listened with much apparent pleasure; and frequently broke in with exclamations expressive of admiration of the ability of the Reader, and of the tenour of the stories. In conclusion, I gave away a variety of useful publications.

*April 13, 1836*—My visit this evening to Fiwemdha, the centre of the Brahminical population, was neither so peaceful nor so profitable as that of yesterday to the Soodras. My subject was, the Creation and the Fall of Man. In the midst of it, Gungadhur Baba Khedkur, one of the most bigotted and virulent leaders of the Dhurma Subha, came up, with his train, and began to disperse the crowd. One of his company, seizing a Tract which I had given to another individual, tore it in pieces, and deliberately threw them down before me. The branching out of our efforts in any new direction fills these men with rage and indignation; and they are again resuming their daily meetings for deliberation how to uproot the Mission.

*April 22*—I had a large congregation. I pressed on the people the necessity of an entire change of heart and life, before they could enter into the Kingdom of Heaven. A Brahmin broadly defended the truth and utility of every religious system; that each was good, and true, and profitable to him who had confidence in it; and that it was right for every one to follow in the steps of his ancestors. On this basis, he defended the commission of theft, &c. in those who belonged to the predatory castes, such as the Ramoosees, Kolees, and others.

*April 23*—While the people were assembling around me this evening from the River Bazaar, I distributed Tracts and portions of Scripture; and the Native Reader read aloud the second chapter of the Ayah and Lady, which illustrates the general deceitfulness and depravity of the human heart. I addressed them on the text, that *there is not a just man upon earth, who doeth good and sinneth not*. The people then listened to the third chapter, which shews that happi-

ness cannot be obtained without conversion. I afterwards took up the subject; and, proving that sin was the source of evil, and that its ultimate effects must invariably increase the sum of present and eternal misery, I urged them to seek the aid of God's Holy Spirit, by prayer, that they might forsake sin, and turn to God, through Christ. There was no tendency to disputation: a few casual observations were made by one or two of my hearers.

*June 14*—I have every reason, thus far, to be satisfied with the plan I have adopted, of taking with me Native Readers in my daily visit to some one or other district of the town. I choose my stations sufficiently near the frequented thoroughfares and bazaars to be within hearing of the busy multitude, and to attract their attention. I am generally encircled by a crowd; and not unfrequently, at the termination of my address, there is a struggle to obtain possession of the Tracts and portions of Scripture which I take with me for distribution. The Dhurmu Subha has threatened a second assault; but I think it likely to subside in threatenings. They are, for the present, divided into two parties, each plotting the annoyance and rejection from caste of the other. A leading member of the Dhurmu Subha, a short time since, made overtures to me, in order to ascertain what I should be disposed to give to be free from all further annoyance and interruption; while another member declared himself ready to communicate to me every thing that took place in their meetings, for a pecuniary consideration.

*June 18*—When exhorting the people near the bazaar to flee from idolatry, a Koolumbee inquired, "Whom, then, am I to worship?" and again, "How can I know and worship the Invisible God?" So long as I spoke of the knowledge to be acquired of Him from His Word and from His works, generally, he did not seem to gain any notion satisfactory to his own mind. It was not till I spoke of God in Christ that he became contented: he then said, "Ah, now I have got something that I can take hold of!"



## Recent Miscellaneous Intelligence.

## UNITED KINGDOM.

*British and For. Bible Society*—Mr. William Hitchin, one of the Clerks in the late Mr. Tarn's Office, has been appointed to succeed him as Assistant Secretary and Accountant to the Society.

*Baptist Miss. Soc.*—The Rev. G. F. Anderson, whose return from India was stated at p. 391 of our last Volume, has been called to his Rest. He died at Shaldon, on the 26th of December, under the full consolations and hopes of that Gospel, which it was the desire of his heart to make known among the perishing Idolaters of India—Mr. James Reid, late of the University of Glasgow, has been appointed to the Jamaica Missions; and has sailed from Greenock, in the "General Wolfe."

*Church Miss. Soc.*—The Rev. C. F. Schliez (p. 82) left London for Falmouth, on the 31st of January, on his return to Malta—Mr. and Mrs. Ford, whose vessel (see p. 570 of our last Volume) had put into Plymouth for repairs, sailed from that port on the 14th of February.

*Church-of-Scotland Missions*—The Rev. J. Macdonald, Minister of the Scottish Church, Islington, is about to proceed as a Missionary to India. His Congregation urged him to remain, and the London Presbytery were divided in opinion; but Mr. Macdonald thought it his duty to accept the invitation of the Committee of the General Assembly, and has published a Statement of his Reasons for accepting it.

*Jews' Society*—Mr. H. S. Joseph, a Christian Israelite, was admitted to Holy Orders in the United Church, on Sunday, the 18th of December, by the Bishop of Chester, as Minister of St. Simon's Chapel, Liverpool, in the midst of a dense population, among whom are found his Brethren, both according to the flesh and in the faith—On the same day, two Adult Jews and a Jewess, with three children, were baptized at St. Bride's Church, Liverpool, in the presence of nearly 200 of the Children of Abraham—On Christmas Day, a Young Israelite, from the Operative Jewish Converts' Institution, was baptized at the Episcopal Jews' Chapel, Bethnal Green.

*London Miss. Soc.*—The Rev. James Mirams, with Mrs. Mirams and their two children, arrived in London, on the 7th of December, from Berbice, by way of Liverpool. The consideration of his impaired health, of which in a tropical climate there was no hope of restoration, and only the prospect of a rapid decline if he returned, combined with requirements of a domestic kind, have rendered it advisable that he should seek a sphere of Ministerial Labour in his native country; and, in harmony with his own preference under these circumstances, the connexion of Mr. Mirams with the Society, as one of its Missionaries, has ceased—Mr. and Mrs. Parish, appointed to the charge of the Schools in Berbice, sailed for that Colony, on the 18th of December, in the "Cameron," Capt. Mackie, from Gravesend.

*Infant Schools*—On the 23d of February of last year, an Institution was formed under the name of the *Home and Colonial Infant School Society*, for "the Improvement and Extension of the Infant School System, on CHRISTIAN PRINCIPLES, not only at Home and in the Colonies, but in every part of the World." John Bridges, Esq. is Treasurer, and J. S. Reynolds, Esq. Honorary Secretary. The great object of the Society is the preparation and due training of pious and competent Teachers—an object no where hitherto systematically pursued, and yet absolutely necessary to the efficiency of the System. On the 1st of June, the House, No. 19, in Southampton Street, Bloomsbury, was opened for the purposes of the Society, when nearly one hundred Masters and Mistresses of Infant Schools assembled: upward of Thirty Teachers have been since trained and placed in charge of Infant Schools.

*Irish Scripture Readers' Soc.*—The Report for 1836 states that 51 Readers are employed in 23 Counties of Ireland; and that applications have been made for 113 more Readers, for districts situated in 27 Counties.

*Church Pastoral-Aid Society*—At a Special Committee, held on the 9th of February and resumed on the 16th, the Rt. Hon. Lord Ashley, M.P. President, in the Chair, "to take into consideration the communications received from various quarters on the subject of Lay Agency," a Resolution was proposed, which had for its object the retaining of such Agency, but the removal of several objections made against it. This Resolution, which it was proposed to recommend to a General Meeting of the Society, was as follows:—

—No grant from the Society can be made, unless the Incumbent himself shall apply or sanction the application for assistance; the Committee only claiming sufficient proof of the exigencies of the case, and full satisfaction as to the sentiments and character of the persons proposed to be employed. Such persons, when approved, shall be under engagement, as well as entire responsibility, to the Incumbent or other Clergyman employing them. The grants of the Society shall be made for one year, subject to renewal.

On this Resolution, it was moved, as an Amendment, to recommend to the General Meeting to substitute the following Regulation in the place of the present Seventh Regulation, which respects Lay Agency:—

—That applications be received by the Society for Clerical Assistance only; and that they be addressed by the Incumbent to the Committee, accompanied with the requisite information concerning the character of the individual to be employed, and the amount of additional service to be performed: but that no grant shall take effect, until the proposed object of its appropriation shall have been communicated by the applicant to the Bishop of the Diocese.

This Amendment being negatived, another was moved for the suspension of any additional Lay Agency for one year, to give opportunity to try Clerical alone; which Amendment was carried.

This Amendment now becoming the substantive Resolution before the Committee, was put to the vote, as an alteration of the Laws of the Society; when it was lost, by the same number as had carried it against the Resolution first proposed.

And thus the Laws as they now stand were confirmed by the Meeting.

**London City Mission.**—At a late Meeting of the Society, a Report of Proceedings from May to November was read, of which we subjoin an abstract:—

Sixty Agents are employed; one of whom devotes his attention chiefly to the Jews, two among the Welsh on the south side of the Thames, and one among Seamen.

All the Agents visit from house to house, and, in some cases, from room to room; in districts which contain about 135 courts, alleys, and portions of streets. The number of houses assigned to them is 15,778, which are inhabited by 23,976 families; 100,643 visits have been paid, 10,433 of which have been to the sick poor: this is a great increase on the six months preceding, when the visits were 43,963, of which 3866 were to the sick poor. About 42,600 hours have thus been spent during the last six months.

The results have been of the most cheering kind: the thoughtless have been impressed and awakened; the drunkard and profligate have forsaken their evil ways; the neglected have been sought out; the afflicted have been comforted; and upward of thirty wretched females have been rescued from profligacy, and introduced to different asylums, or restored to their friends.

No fewer than 1912 meetings have been held for prayer, at which many have attended who were previously neglecting their souls and living without God and without hope in the world. Several hospitals, workhouses, lodging-houses, and large manufactories have been visited, and meetings held for conversation, for prayer, and for reading the Scriptures.

Since May last, 137,686 Tracts have been given away, which have been the means of effecting great good: Tracts to the value of 100*l.* have been granted by the Religious-Tract Society: 402 copies of the Scriptures have been furnished on loan, and some pleasing instances have transpired of spiritual benefit derived from them.

The present expenditure is between 300*l.* and 400*l.* monthly. During the six months, including a former balance, the receipts amounted to 4290*l.* 17*s.*, and the expenditure to 3120*l.* 0*s.* 2*d.*; leaving a balance in the hands of the Treasurer of 1100*l.* 16*s.* 10*d.*

#### SOUTH AFRICA.

**London Miss. Soc.**—Mr. Read, Mr. Williams, and Andries Stoffles (see p. 26), arrived at Madeira on the 23d of November. The health of Mr. Read and A. Stoffles had already decidedly improved.

#### INLAND SEAS.

**Church Miss. Soc.**—The Rev. Samuel Gobat (see pp. 83, 110) reached Cairo, with Mrs. Gobat, on the 19th of November, in rather improved health: he intended to remain there through the winter: their child died on the day of their arrival. The Rev. C. H. Blümbardt (see p. 110) arrived at Jidda, on his way to Abyssinia, on the 21st of November.

**American Board.**—Mrs. Smith, wife of the Rev. Eli Smith, died at Smyrna, at the end of September, on her way home (see p. 78) from Beyrout.

#### SIBERIA.

**London Miss. Soc.**—Mr. and Mrs. Stallybrass (see p. 87) arrived at Khodon, on the 13th of November; after a journey of more than 4000 miles from St. Petersburg, which was distinguished by many mercies. The Native Converts had afforded much satisfaction to his Brethren.

#### INDIA WITHIN THE GANGES.

**Church Miss. Soc.**—The Rev. Robert V. Reynolds (see p. 133 of our last Volume) left Calcutta, with Mrs. Reynolds and four children, on the 14th of September, on account of the ill health of himself and his wife, in the "Stratheden," Capt. Chespe; and landed at

Cowes, on the first of February.

**Temperance Societies.**—On the 13th of June, a Meeting was held at Madras, the Lord Bishop in the Chair; when a Temperance Society was formed for the Presidency of Fort St. George. It is stated in the "Madras Christian Observer"—

An animated but most amicable discussion was for some time sustained, on the opinion advanced by the Garrison Chaplain, and ably supported by the Adjutant General, that, by making total abstinence, and not mere temperance, the rule of the Institution, hundreds of soldiers would feel obliged to refrain from becoming members. Many, it was alleged, who had become members of Temperance Societies, as at present constituted, had found themselves unable to keep to their agreement; and had withdrawn their names and openly returned to their former excesses, or had played the hypocrite and drank hard in private. The Bishop, the Archdeacon, several other Ministers of the Gospel, and the Second Member of the Medical Board, gave it as the result of long observation and experience among the troops serving in India, that there is no safety for the soldier except in absolute abstinence.

#### NEW ZEALAND.

**Church Miss. Soc.**—Despatches have just been received from New Zealand, dated July 1836; from which it appears that considerable disturbance had taken place in the South, in consequence of the wars among the Tribes in that quarter. The Rev. H. Williams writes—

The state of the Mission to the Southward is under peculiar distress at this period, as there appears universal war among the Tribes where our Missionaries are: and it is not improbable that that all of them will be required to leave for a season, if a retreat can be accomplished. The "Columbine" has just sailed to their assistance. We hope to hear from them in a few days; and trust that the Great Head of the Church will not fail to be their protector, as He has ever been.

#### UNITED STATES.

**Bishop Chase.**—At a Board of Missions of the Protestant Episcopal Church, held in New York, on the 24th of June, Bishop B. T. Onderdonk, on behalf of a Committee appointed to consider the subject, presented the following Minute and Resolution; which, on the motion of Bishop Doane, were unanimously adopted:—

Whereas the Right Rev. Philander Chase, D. D., the first, and for many years, the only Bishop of our Church, in the Western States, has, since his settlement in that region of country, nearly twenty years ago, performed Ministerial Services of a truly Missionary Character, and involving peculiar labours, hardships, and privations; and whereas those Services are still continued by him, with great fidelity and perseverance, notwithstanding bodily infirmities incident to his period of life and to the exposures which his arduous and extensive labours have rendered unavoidable, and in a sphere highly interesting and important, but necessarily excluding, for the present, and probably for some time to come, all prospect of pecuniary support, except from extraneous sources; and whereas, in the opinion of this Board, the Right Rev. Bishop Chase has thus peculiarly entitled himself to the gratitude of our whole Church, and possesses a fair claim upon it, for such relief as his totally and necessarily inadequate support renders indispensable to his personal and domestic comfort; therefore, be it unanimously

Resolved, by the Board of Missions of the Protestant Episcopal Church in the United States, That the said Right Rev. Philander Chase, D. D. is, under the peculiar circumstances of his case, fairly entitled to remuneration for his Voluntary Missionary Labours; and that the Domestic Committee be, and they hereby are, directed to pay to the Right Rev. Bishop Chase, pro-rated, a salary at the rate of One Thousand Dollars per annum, from the first day of the present month, until the next stated Meeting of this Board; provided, that any sums contributed and paid into the treasury, for the personal benefit of Bishop Chase, be considered part of the above salary.

Resolved, That an attested copy of the above Preamble and Resolution be sent to the Right Rev. Bishop Chase.

# Missionary Register.

MARCH, 1837.

SURVEY  
OF THE PROTESTANT  
MISSIONARY STATIONS THROUGHOUT THE WORLD,  
IN THEIR GEOGRAPHICAL ORDER.  
(Concluded from p. 102 of the Number for February.)

## India within the Ganges.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

### BRITISH AND FOREIGN BIBLE SOCIETY.

*Calcutta*—The Issues, during the Year, were 7699 copies. Extending fields of labour are opening; and the calls for a greatly-increased supply of the Scriptures are numerous and pressing. A total of 42,214 copies has been distributed in Calcutta, by the Association, since its formation—The *Persian O. T.* was completed at press as far as the Book of Micah. Mr. Bowley's *Hinduwee* was in the press. "The Baptist Missionaries of Serampore, and those of Calcutta," it is stated in the Report, "with a liberality which does them honour, have permitted the use of their respective Versions of the *Bengalee* Scriptures, with such alterations as may be deemed needful in the disputed word for Baptism, they being considered in no way parties to such alterations. It has been resolved to print an edition of 5000 copies of the New Testament, after the Version of Mr. Yates: the work, which is now at press, is to be conducted at the expense of the Parent Society"—A Member of the Parent Committee having drawn their attention, in an elaborate and valuable paper, to the urgent demands made for the Scriptures, particularly in *Hinduwee* and *Oordoo*, the Calcutta Committee were authorized to print 6000 New Testaments, 8000 Gospels and Acts, and 5000 Gospels; and 1200 reams of paper were sent out for that purpose. Toward the *Bengalee O. T.*, now carrying on by the Rev. W. Yates, of the Baptist Mission, the Committee have granted the sum of 400*l.*—P. 107; and see, at pp. 174, 175, 280, some Earnest Appeals for the Scriptures.

The Parent Committee, while willing  
March, 1837.

to aid the Baptists in publishing such distinct and separate Portions of the Scriptures as do not compromise their principles, have felt obliged to withhold assistance from all portions where words relative to Baptism occur, and which the Baptists deem it their duty to represent by words implying Immersion.

*Bombay*: 1813—The Issues of the Year 1834 were 7046 copies, forming a total of 76,792—In *Mahratta*, many thousand copies of separate Gospels have been printed; and 1000 Psalters from the Version of the Rev. John Dixon, of Nassuck—P. 107.

*Madras*: 1820—The Issues of the Year 1834 are stated at 13,291 copies; making a total of 151,746: but, according to the total of 137,475, copied in our last Survey from the preceding Report, the Issues of this Year should have been 14,271 to produce the present total—Grants have been made to the Auxiliary, of 2300 *English* Bibles and 875 Testaments, and 1000 *Syriac* Psalters: and the sum of 500*l.* was placed at the disposal of Bishop Corrie on his leaving England; the Committee being assured that "they shall still find," in his Lordship, "a warm and zealous friend." Separate Books of the revised *Tamul N. T.*, to the amount of 50,000, have been printed: 12,040 Portions of the Old and New Testaments have been distributed during the year: the New Version of the O. T. is advancing: the demand for the *Tamul* Scriptures is largely increasing. The N. T. in *Malayalim* has been extensively circulated: parts of the O. T. have been put to press. The revision of the *Canarese* Version is ad-

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*Bible, Tract, and Education Societies—*

vancing to a close. Such portions of the *Teloogoo* as have been printed are well received—Pp. 107, 108.

**CHRISTIAN-KNOWLEDGE SOCIETY.**

*Calcutta*—No Report has been received from the Diocesan Committee. The Bishop states the Portuguese Schools, containing 85 boys and 45 girls, as proceeding much to his satisfaction: a grant of 270*l.* has been made for their support—P. 108.

*Bombay*—The Ven. Archdeacon Carr having been appointed to the See of this Presidency, it has appeared to the Board a favourable opportunity for extending the operations and improving the resources of the District Committee, the condition of which is by no means flourishing—Four Native Boys' Schools, having been given up by the Committee, were continued by the Church Missionary Society. Four Girls' Schools are retained, and have an attendance of about 70—The Bishop of Calcutta, when on his Visitation, preached for the Society, and collected 600 rupees—P. 108.

*Madras*—The Issues of the Year were 324 Bibles, 220 Prayer-Books, and 2104 Books and Tracts—In 2 English Schools, there were 82 boys and 37 girls: no Return appears from the Tamil Schools on the Mission Premises: but, in 8 Tamil Out-schools, there were 457 boys; and, in 7 others, 282 girls. The English School is undergoing an entire remodeling: it is to be established as a Grammar School, so as to afford the advantages of education in a degree far superior to any thing hitherto enjoyed by the population of Madras: besides 2000*l.* for the requisite buildings, it is considered that the due maintenance of the establishment will cost, in addition to sums already available, 600*l.* per annum: the Board have granted the sum required for the first outlay, and 500*l.* for each of the first two years; the Society for the Propagation of the Gospel having also agreed to make an annual grant: a constant supply of well-qualified Candidates for the Mission is reckoned upon as a result of this measure: Peter Cator, Esq. has munificently given 10,000 rupees to found 2 Scholarships: 5 Heber, 8 Society's, 15 Gerické, and 2 Falke Scholarships already exist: to these will be added 45 Town Boys, who will receive gratuitous education, this privilege being

liable to be lost by misconduct—Pp. 108, 109.

**RELIGIOUS-TRACT SOCIETY.**

*Calcutta*—The "Christian Tract and Book Society" has printed, in its Sixth Year, 123,500 Tracts, and had 97,000 in the press or preparing for publication: 154,338 had been distributed: the Receipts had been 3625 rupees. English Works of the Parent Society, to the amount of 1200*l.*, have been sent for sale. To the following places, the grants respectively specified have been made:—*Calcutta*: 242 reams of paper, and 29,380 English Tracts and Children's Books, with casts of wood-cuts, and grants to the amount of 500*l.*—*Serampore*: a grant of 80*l.* for Tracts for the Missions—*Berhampore*: 7100 Tracts—*Chinsurah*: a small supply of English Publications—*Benares* and *Chunar*: 48 reams of paper, 4550 English Publications, and Books for sale to the value of 30*l.*—*Goruckpore*: a Library, value 12*l.*, for the use of the Native and Half-caste Population—*Meerut*: 7300 Tracts—*Cawnpore*: the same number—*Orissa*: 48 reams of paper, and 1100 English Tracts—P. 109.

Many thousands of individuals among the Natives have applied for Tracts in vain. Ten times the number might be annually distributed with advantage. [Report.

*Bombay*—In its Seventh Year, the Auxiliary adopted 5 New Tracts in Mah-ratta, 2 in Hindoostanee, and 17 in Portuguese; has printed 33,000 Tracts and Books; and has circulated 46,150, including 9886 in English. The sales of the Parent Society's English Publications have produced 2544 rupees. The Income of the Auxiliary was 2880 rupees. Grants have been made to it of 148 reams of paper, and 7000 English Tracts; and English Works for sale have been sent, to the amount of nearly 300*l.*: and to *Surat*, 48 reams of paper have been sent, with 10*l.* in Books for sale—P. 109.

*Madras*—The Sixteenth Report of the Auxiliary has not been received. A grant of 148 reams of paper and 12,600 Publications has been sent—*Trichinopoly*: an Auxiliary has been formed—*Bellary*: the Thirteenth Report of the Auxiliary, which contains the proceedings of two years, states, that 35,500 Canarese and Teloogoo Tracts have been printed, and upward of 33,000 Publications distributed: the Receipts were 1149 rupees. A consignment of 20*l.* in Books for sale

has been made, and a grant of 32 reams of paper and 2460 English Publications—*Bangalore*: 24 reams of paper and 5430 English Tracts have been sent, with 301. in Books for sale—*Nagercoil* and *Palamcottah*: 72 reams of paper have been sent to the "Native Religious-Tract Society, and 201. in Books for sale: and Books to the value of 201. have been sent for the use of the Seminarists and Catechists of the Tinnevely Mission: upward of 50,000 Tracts were printed—*Neyoor*: 32 reams of paper, and 251. in Books for sale—*Cottayam* and *Allepis*: 48 reams of paper and 701. in Books for sale have been sent to the "Malayalim Tract Society": in 1834, upward of 46,000 Tracts and Handbills were printed and distributed; and 79,000 Tracts, exclusive of Handbills, in 1835. English Books, to the value of 201., have been sent for the use of the Students in the Syrian College—P. 110.

#### AMERICAN TRACT SOCIETY.

The Society has made appropriations, for the year ending in April 1837, of 1000 Dollars for Northern India, 1000 for Orissa, 500 for the Telingas, 1000 for the Mahrattas, and 1500 for Southern India—P. 110.

#### EDUCATION INSTITUTIONS. CALCUTTA.

*Committee of Public Instruction*—The Committee having been directed, by the important Minute in Council quoted at p. 110 of our last Volume, to appropriate its funds chiefly to English Education, a body of the Natives have resisted this design; but another body have come forward with munificent subscriptions in support of the Committee. Eight Hindoo Gentlemen have contributed sums, from 10,000 to 50,000 rupees, amounting together to 180,000. Many and cogent objections are, however, urged against the Minute in Council under which the Committee is now acting. A Paper on the subject, by Professor Wilson, of Oxford, printed in the Asiatic Journal for January of last year, merits serious attention. The Professor strongly deprecates the departure from the course pursued by the Committee in the first eight years of its labours, when it was conducted by Mr. Harington and other Gentlemen of like mind.

The Committee, in fulfilment of their appointed duty, to apply the funds at their

disposal to the instruction of the mass of the people, directed an investigation to be made into the State of Education in Bengal and Behar. This labour was assigned to Mr. Adam, who has made a Report on the subject. This Report is the fullest and most important document of the kind which has appeared. It goes far to ascertain what aid the country really needs from Government; and is to be considered as a pledge, on its part, of more extended and systematic efforts for the promotion of Native Education.

The various Institutions for Education are classified—1. As **ELEMENTARY**; consisting of Indigenous Elementary Schools, and Elementary Schools not Indigenous—2. As **LEARNED**; consisting of Indigenous Schools of Learning, and English Colleges and Schools. All these are for the Male Sex—3. A third class is added, of Native Female Schools.

The Indigenous Elementary Schools, from their great number, open the channel of most extensive influence on the mass of the population. These Schools are such as have been originated and are supported by the Natives themselves, in contradistinction from those which are supported by Religious or Philanthropic Societies. Of the number of these Schools, some judgment may be formed from the Official Return of the number of Villages in the Provinces of Bengal and Behar, which is not less than 150,748, most of which have each a School: and it is estimated, from the best data which are accessible, that there is an Indigenous Elementary School for every 31 or 32 Boys: for Girls, there are no Indigenous Schools.

The system of Village Schools is, therefore, extensively prevalent; and it is justly inferred—

That the desire to give education to their male children must be deeply seated in the minds of parents, even of the humblest classes; and that these are the Institutions, closely interwoven as they are with the habits of the people and the customs of the country, through which primarily, though not exclusively, we may hope to improve the morals and intellect of the Native Population. It is not, however, in the present state of these Schools that they can be regarded as valuable instruments for this purpose: the benefits resulting from them are but small; owing partly to the incompetency of the instructors, and partly to the early age at which, through the poverty of the parents, the children are removed.

Mr. Adam gives this painful summary

*Bible, Tract, and Education Societies*—of his observations on the state of the Natives:—

I cannot expect that the reading of this Report should convey the impression which I have received, from daily witnessing the mere animal life to which ignorance consigns its victims, unconscious of any wants or enjoyments beyond those which they participate with the beasts of the field—unconscious of any of the higher purposes for which existence has been bestowed, society has been established, and government is exercised. I am not acquainted with any facts which permit me to suppose, that, in any other country subject to an enlightened government, and brought into direct and constant contact with European Civilization, in an equal population, there is an equal amount of ignorance with that which has been shewn to exist in this district. In such a state of ignorance as I have found to exist, rights and obligations are almost wholly unknown; and society and government are destitute of the foundations on which alone they can safely and permanently rest.

*School-Book Society*—The Triennial Meeting was held on the 3d of May, Sir Edward Ryan in the Chair. It appeared from the Report, that, from January 1835, there had been 52,243 Books in different languages issued from the Depository: of these, 32,649 were English. The Receipts amounted to 40,626 rupees; of which, 18,287 were in payment for books. The progress of the Society will be seen from the following extract of the Report:—

Wide and extensive fields of usefulness continue to open before the Committee, and invite cultivation. It may be gratifying to know the extent to which the Society is now called upon to supply English Books. Our language has taken deep root in the seats of the Four Presidencies—Calcutta, Allahabad, Madras, Bombay; and in the following places in Hindoostan—Loodianah, Meerut, Agra, Delhi, Kotah, Futtypore, Lucknow, Goruckpore, Benares, Patna, Berhampore, and other Stations. It is now also beginning to spread in some parts of Ceylon, Orissa, Burmah, and Assam. In all these places, English Books, to a greater or less extent, are now required; and, in all probability, the demand for them will continue to increase.

*Calcutta School Society*—Mr. Adam, in the Report just quoted, after fully explaining the operations of the Society in Calcutta, thus speaks of its plans and its efficiency:—

Unequivocal testimony is borne to the great improvement effected by the exertions of the Society, both in the methods of instruction employed in the Indigenous Schools of Calcutta, and in the nature and amount of knowledge communicated; and I have thus

fully explained the operations of this Benevolent Association, because they appear to me to present an admirable model, devised by a happy combination of European and Native Philanthropy and Local Knowledge, and matured by fifteen years' experience; on which model, under the fostering care of Government, and at comparatively small expense, a more extensive plan might be framed for improving the entire system of Indigenous Elementary Schools throughout the country.

*Hindoo College*—On the 24th of March, the Annual Distribution of Prizes to the Students was made, by the newly-arrived Governor-General, Lord Auckland, at Government House. A Native Paper remarks—

It is a most cheering sight to witness the struggles which the Natives are now making, to emancipate themselves from the dark ignorance which has hitherto surrounded them: and they owe a deep debt of gratitude to the beneficence of the Government, which has afforded them such ample opportunities of educating themselves.

*Benevolent Institution*—This School, which was established with a view to the temporal and eternal welfare of a class of children, who, though bearing the Christian Name, were then more neglected than even the children of the Hindoos and Mahomedans, has now been carried on for twenty-five years, and has been the means of rescuing many hundred children from vice and misery. Mr. James Penney, the Master, has recently returned to India, after a visit to Europe for the benefit of his health: he writes—

During the last two years, more than ten from the first class have left the Institution, and are now filling respectable situations. Most of them are decidedly pious.

*Ladies' Native-Female Ed. Soc.*—The Committee, in their Twelfth Report, in parting from Mrs. Wilson, who now devotes herself to the Asylum for Orphans, express "the deep sense of value which they have for one, who, by God's good Providence, has been so long spared to the cause of Native-Female Education, and acted therein with such steadfast zeal." The Central School is now under the charge of Miss Wakefield and Miss White. The children under daily instruction continue to be from 250 to 300: of this number, nearly 100 pass away annually: many touching incidents are reported, in evidence that the labour of the Institution is not in vain—The Out-Station Schools contain as follows: Calcutta, 50 to 60; Howrah, 70 to 80; Allpore, 16; Culna, 80. No returns appear from Kishnagur, Nuddea, Patna, Benares,

or Allahabad, where Female Schools are almost wholly supported by local funds. The School at Burdwan has been closed for the present.—The Contributions of the Year were about 3475 rupees; and the sales of useful and fancy articles, liberally supplied from home, realized 4700 rupees.—The Daughters of the Governor-General, the Hon. Misses Eden, have become patronesses of the School—P. 111.

*Female-Orphans' Refuge*—Bishop Wilson's high character of this Institution, under the charge of Mrs. Wilson, will have been seen at p. 134 of our last Survey. At the most recent dates which have reached us, there were 111 Girls: nearly all of them were in perfect health; and under instruction in Bengalee, Hinduwée, and English, with plain and fancy needle-work. The Institution is situated on the banks of the Hooghly, about five miles north of the Female Central School. From January 1833 to July 1835, the sum of 16,000 rupees was collected in support of the object: 3100 rupees were paid for the property, which consists of two acres of land, enclosed by a high wall, with some buildings which are to be greatly enlarged, toward which 1500 rupees had been advanced: the maintenance and care of the Orphans, for two years and a half, had cost 5000 rupees; and 6400 rupees were in hand for the buildings and monthly expenditure.

*Chinese and Ind. Fem. Ed. Soc.*—It will have been seen, at pp. 342, 452, 453 of our last Volume, that the Society has supplied various Agents, for the work of Female Education in this part of the East—Miss Wakefield, in Calcutta; Miss Thomson, at Chinsurah; Miss Jones, in charge of the Orphan School at Burdwan; Miss Postans, at Gorruckpore; and Miss Carter, at Cawnpore. Besides these, the following Ladies have proceeded to other quarters—Two to Madras; Miss Thornton, to Batavia.

## BOMBAY.

*Native-Education Society*—At the Anniversary, the Rt. Hon. the Governor, Sir Robert Grant, was in the Chair. The scholars of the English, Mahratta, Goozerattee, and Hindoostanee Schools shewed decided improvement. Of the progress of the English School, in all its departments, the Chairman spoke in the highest terms; and strongly urged on all the Students renewed ardour, as success

in this Institution would be a passport to success elsewhere—"the first distinct assurance," says the "Friend of India"—"given to the Native Community by Government, that the ranks of the Public Service in the Native Department will be replenished from the higher classes in the Colleges. Two great advantages," it is added, "are likely to flow from such arrangement—the public offices will gradually be filled with a superior class of functionaries; and the highest stimulus will be afforded to the Native Community to persevere in the acquisition of sound knowledge"—P. 111.

*Elphinstone College*—This College was opened in the beginning of last year. Not ten years ago, Bombay was destitute of a single efficient School for the education of Natives: children were obliged to beg for the little knowledge of English, necessary to gain employment in Government Offices: but it is now in the power of the poorest of the Natives to obtain for their children the advantages of sound instruction—A recent notice states that an attempt has been made to exclude the sons of European Parents from the College; which is the more surprising, as there is a great want of Native Students.

*Sanscrit College at Poonah*—Complaints are made that this College, formed by Mr. Elphinstone, is falling into neglect—about half the number of Students having left on the completion of their course, and the posts of several of the Professors become vacant; while no orders have been issued to admit new pupils, or to fill up the places of deceased Tutors. The writer, from whom we obtain these facts, cannot persuade himself, that the present Governor of Bombay (Sir Robert Grant) has suffered himself to be infected with what he calls the "Calcutta Mania" of entirely eradicating native languages and literature from India. This is, in all likelihood, true: yet Sir Robert may have imbibed the views which prevail at Calcutta—that the education of the mass of the people is to be preferred to the cultivation of the classic literature of India.

## MADRAS.

The Rev. R. A. Denton, Secretary to the Christian-Knowledge District Committee, gives the following view of the State of Education at this Presidency:—

In the present day, education is rapidly on the increase at Madras; but, looking to the

*Bible, Tract, and Education Societies—*

principles on which it is founded, one cannot but lament deeply that any recognition of Christianity is, in most cases, impracticable. The Native-Education Society, established within the last year, cannot, from the nature of its constitution, allow our Blessed Religion any decided influence on its System of Instruction, however it may indirectly tend to forward its adoption. And as to the contemplated intentions of the Government, with regard to the introduction of a Superior System of Education for the Natives, it is evident that Christianity will, and perhaps must, for the present

at least, be entirely excluded therefrom.

These circumstances, it seems, do make it imperative upon those who have the best interests of India at heart, to provide a timely antidote for the evils naturally resulting from the communication of intellectual power without the safeguard of Religion; by offering to the Native Population, whether Christian or Heathen, the advantages of a solid education, in which the superstructure of human knowledge shall be securely raised on the foundation of Divine. The union of the two, in a form accessible to society at large, is yet a desideratum in India.

## STATIONS, LABOURERS, &amp; NOTITIA OF MISSIONARY SOCIETIES.

## SERAMPORE MISSIONS.

*Serampore*—A Danish Settlement, 15 miles N of Calcutta, and the Head-quarters of the Missions: with an Out-station at Barrackpore—1800—Joshua Marshman, D.D., John Mack, John Leechman, W. C. Barclay; John Clark Marshman; with Nat. As.—A regular course of visitation, from house to house, in the Christian Village and among the Heathen in the town, has been entered on: several baptisms have taken place—At the Annual Examination of the Female Schools, 127 Bengalee Girls were present: 57 of them read the Scriptures intelligently—In the College, of the Students, 48 are Native Christians, 32 Native Youths of Caste, and 10 Eurasians. An estate belonging to the College in the Sunderbunds will provide in great measure, when fully cleared and settled, for the exigencies of the College; but, in the mean while, the College suffers greatly for want of funds: with the exception of one liberal donation of 500*l.* from a Lady, to be appropriated to the education of Missionaries, the Appeal of the Council to England nearly failed—P. 121; and see, at pp. 208, 209, a View of the Discouragements and Supports of the Missions.

Colleges in the Colonies are not generally popular in England; more especially a College like this, of which it is one of the primary objects to provide a succession of Missionaries, independent of the organized benevolent Societies at home. Hence a degree of indifference is manifested to its operations, which neither devotion to their duties on the part of the Professors, nor even success, is able to overcome. To look for any efficient aid from England, after the experience of the past, would be unavailing. The supplies must be created in this country, for the benefit of which the College is designed; and, till other means of support are mature, the Council must earnestly entreat the liberality of the

public to prevent the total extinction of this Institution.

At our Annual Examination of the College, the progress of the students was satisfactory, and the prospects of the establishment are becoming more and more cheering. Never was it more necessary than at present that a race of well-educated men should be prepared to cultivate and reap the plentiful fields which are around us in India. [*Missionaries.*]

*Dumdum*: a Village about 10 miles S of Serampore: the Head-quarters of the Artillery—Soobhroo, Nat. Preacher—The Missionaries state that this diligent and esteemed Labourer assiduously cultivates a fruitful field—P. 121.

*Calcutta*: with three Out-stations—1803—W. Robinson, W. Thomas; Ramhuree and other Nat. As.—Eight Natives have been baptized—P. 122.

*Barripore*: a small town, 31 miles SSE of Serampore—1829—J. C. Rabeholm—The unhealthiness of the place obliges the Missionary often to retire: "I get the fever," he says, "every tenth day, but the effect is not so great as it used to be. Now I can brave it out, and go about." A Native, who had shewn serious concern for his soul, was seized and carried off, by an immense tiger, while at work in the jungle—P. 122.

*Sahbegunj*, in Jessore: 65 miles NE of Serampore—J. Parry; and 4 Nat. As.—Mr. Parry spends much of his time in visiting markets and other places of resort; where he labours incessantly, in addressing the Natives and holding conversations with them. He seldom fails to meet with some who listen with attention and respect. A Native Youth has been baptized—P. 122.

*Burishol*: 140 miles E of Serampore, and 72 S of Dacca—1829—S. Bareiro; with Nat. As.—The Missionary seems effectually to engage the ear of the



**Natives:** his conversations with them, as detailed in his communications, shew that he has studied their modes of thinking to good purpose. A Christian Native died of hydrophobia, after a severe struggle of a day and a night: his death made a deep and salutary impression on his family and associates. The Communicants give the Missionary great pleasure: there are 7 Inquirers—P. 122.

**Dacca:** 170 miles NE of Serampore: inhab. 300,000—1816—Owen Leonard—P. 122.

A party of Bongalee Youths, noticed in my last Report, continue to afford me high satisfaction. They are mostly the sons of respectable Brahmins, yet have not been opposed in getting off by rote the whole of Watts's Hymns and Catechisms, and whole Chapters of the Old and New Testaments. They can, off hand, turn almost any passage of the aforementioned into either Hindee or Bengalee; and, in all other respects, are the most correct lads in the Christian School. Hence I am inclined to indulge hope, that the Good Shepherd is nurturing them for His own fold; and that I may yet live long enough to witness some, if not the whole, freely imparting to their bewildered countrymen a portion of what they are freely receiving.

However silently and unassumingly our Schools have been conducted during the last 18 years, I have good reason to hope, that their wide benefits throughout this city and the surrounding Zillas will not be less than those arising from other institutions of the kind. It is rather discouraging, although nothing new to me, to be deprived of nearly all the warm friends of our branch of the cause here, either by death, or removals to other parts of the world: but the work is the Lord's.

[Mr. Leonard.

**Sadamah:** 254 miles N of Serampore, 20 NW of Dinagepore—H. Smylie—The Gospel continues to be made known at Dinagepore and other places—21 Scholars make good progress—P. 123.

Mr. Smylie speaks thus affectionately of the Native Communicants:—

They are not like the members of European Churches; nor can we look for that perfection in them which we see among our own countrymen: but the day is coming when they shall be so. It gives me delight to see them agree and walk in order. They must be dealt with just as children. Some few are further advanced than to require this, but all require the utmost care and tenderness, otherwise there is no keeping them steady: very little terrifies them and drives them back. Those words of St. Paul I often think of—*with all long-suffering*.

**Rungpore:** 260 miles NNE of Serampore—1832—W. H. Jones—P. 123.

My reception at the ghauts and villages is encouraging. In some places, there is not a

total deadness: one village indicated something like a stirring-up, to see if these things were so: the villagers had applied to their spiritual guides; and though they resisted the Truth, yet it was encouraging to find that they had begun to reflect on the subject.

[Mr. Jones.

**Cherrapoonjee:** 310 miles, direct distance, NE of Serampore, in the Khasee Hills—1832—Alex. B. Lisk—Services are held twice on Sundays and twice in the week; and every Sunday Mr. Lisk preaches in the surrounding villages—The First Monday Evening in the month is devoted to prayer for the coming of the Kingdom of God—Three Schools have been opened, and one is very flourishing—P. 123.

**Gowahatty,** the Capital of Assam: 413 miles NE of Serampore—1829—James Rae. Mr. Rae has been lately bereaved of his exemplary Wife—A Chapel has been prepared, and an additional Missionary is greatly needed—In the latter end of 1835 and the former part of last year, Mr. Rae took a long journey in Upper Assam, in which he had much religious intercourse with the people, and distributed many Gospels and Tracts—P. 123.

**Benares:** 460 miles NW of Calcutta: a vast city, and considered by the Hindoos as of peculiar sanctity—1815—W. Smith—Besides Sunday Services, four are held on four Week-evenings, when Mr. Smith is at Benares; but he continues his indefatigable labours, sometimes alone and at others in conjunction with the Missionaries of other Societies, at the Fairs in and round Benares. The Congregation at the Chapel has been as high as 200. The Communicants are about 30, European and Native; and there are about 12 at Chunar: 4 adults, connected with the Native Infantry, have been baptized—A number of blind and lame people have been supported for several years; but Mr. Smith, finding himself straitened, was apprehensive that he must withdraw his aid, when he was relieved by a benefaction of 1000 rupees for distressed objects, from the Rev. Mr. Start, of Patna—P. 124.

**Allahabad:** 550 miles WNW of Calcutta, at the junction of the Jumna with the Ganges: recently become the Seat of Government for the Presidency of Allahabad, which province has been formed into a Fourth Presidency—1814—L. Mackintosh—No Report has appeared—P. 124.

*Serampore Missions—*

*Caunpore*: 49 miles SW of Lucknow: a large Military Station—1830—Since Mr. Greenway's removal to Agra, Hindoo-stane Worship, with the Native and Girls' Schools, have been conducted by Communicants on the spot—P. 124.

*Agra*: 800 miles NW of Calcutta—W. Greenway—Communicants, about 30. Mr. Greenway's Journals, the Brethren say, are "full of labour and incident;" but very few extracts are given—P. 124.

*Delhi*: 976 miles NW of Calcutta: inhab. above 200,000: besides Hindoo Temples, there are more than 40 Mahomedan Mosques—1815—J. F. Thompson—Mr. Greenway, from Agra, sometimes helps at Hurdwar Fair. At this place of prolific resort, Mr. Thompson continues indefatigably to labour—P. 124.

Mr. Thompson gives an animating view of the state of things around him:—

During the heat, or during the rains, or

On a view of the Reports from the different Stations, the Committee at home remark—

It is abundantly evident, from these accounts, that the Encouragements to proceed are manifold; and the Calls for Aid from this country, unprecedented.

## BAPTIST MISSIONARY SOCIETY.

*Calcutta*—1801—W. Yates, W. H. Pearce, James Penney; C. C. Aratoon, Gorachund, Soojautullee, Natives—*Howrah*: James Thomas—*Chitpore*: J. D. Ellis—*Seebpore*: George Pearce—Out-stations at *Bonstollah*, *Kharee*, and *Luckyantipore*; subordinate to Calcutta, and supplied from thence. Mr. Harjette and his family arrived on the 20th of May, but ill health obliged them to return—P. 256.

In *Calcutta*, the Gospel has been regularly and diligently proclaimed: 21 Natives have been baptized in Calcutta and its dependent Stations—Mr. Yates is diligently carrying forward his Bengalee Version of the Old Testament: the Psalter has been for some time completed. The demand for the New Testament has been so great as to require another edition—P. 125.

At *Howrah*, 3 have been baptized: another, after giving good evidence of change of heart, died in the faith and hope of the Gospel—At *Chitpore*, 7 persons have been baptized, from the formation of the Station. The Christian Boarding School has been relieved from pecuniary difficulties by the kindness of friends: 43 Youths, from 8 to 18 years

when, from other causes, out-of-door labours could not be extensively pursued, I have had for several months great encouragement twice a-week in the voluntary attendance of a full room of Natives. These consist of Brahmin Students attached to the College, Brahmins and Pundits of the city, Heathen Servants, a native Catholic Christian or two, and a Mu-hunt, a Gooroo, or Sauds of the different religious orders in the city: these, for the most part, are stated attendants, and without reserve join in the singing of hymns to the Saviour. Heathens, recovering from illness, have attended to express their thanks; and, under distresses, they have resorted to the House of Prayer. European Friends have been present, and witnessed with delight these scenes; and, in two instances, servants and other Natives, whom counsel could influence, have been sent to benefit by the instruction and the solemnity of Public Worship. The Rev. Mr. Proby, from Meerut, on passing a Sabbath with us, was not a little delighted with the voluntary attendance, the spontaneous singing, and the united serious deportment of all in prayer, and their rivetted attention to the Word.

of age, are under instruction: 2 have been recently baptized; and those previously admitted continue to walk as it becometh the Gospel: it would be easy to enlarge the number of pupils from the children of the Native Converts; and, as the School is designed for the education of such Youths, in order to their becoming Assistants in the Mission, it is most important that larger pecuniary aid should be granted to the Society with this especial view. In the English and Bengalee School, 200 Hindoo Boys receive instruction in English.—In the Christian Girls' Boarding School at *Seebpore*, Mrs. G. Pearce has 26 scholars, who are all making rapid progress: they are taught Bengalee only—In the care of the Out-stations of *Luckyantipore* and *Kharee*, Mr. G. Pearce continues to be assisted by Mr. De Monte. Several more families have renounced their caste, and joined in Christian Worship. "The state of these Villages," the Missionaries say, "whether we regard the number or improved moral and spiritual character of those who have embraced Christianity, or the prospects of further additions, seems to demand our grateful acknowledgments to God for His abundant mercy;

edgments to God for His abundant mercy; and our most earnest endeavours that opportunities so favourable should not, through our want of zeal, liberality, or exertion, be unhappily lost."—Pp. 125, 126.

Soojantullee preaches excellently; and lives so consistently, that every one admires and loves him: had the Gospel been successful in making, of a proud revengeful Mussulman, only one such meek devoted follower of Christ, the money hitherto spent would have been well expended. But, blessed be God! Hindoos and Mussulmans, not a few, are already in glory, and many more on their way; who have been given to British Christians as the first-fruits of their liberal exertions, and as a pledge, if they continue and enlarge their efforts, of a still more glorious harvest.

[*Missionaries.*

*Cuttwa*: 75 miles N of Calcutta—1804—W. Carey—Mr. Carey has recently baptized two converts; and reports, that "a spirit of inquiry has manifested itself among the people: many have taken the Word of God, and are diligently reading it"—P. 126.

*Soory*: 45 miles NW of Cutwa—James Williamson; with Nat. As.—About 100 persons bear the Christian Name in this district: the Communicants are about 40: one person has been baptized—The Schools continue reduced in numbers; but they are better superintended, and likely to be eventually productive of greater good. The Female School had 80 girls; but since the employment of Christians instead of Heathen Teachers, the number in attendance has fallen to 40—P. 126.

Some of the Youths brought up in the Schools are now among our best instructed and steadiest members. Those persons who are employed in the Mission as itinerants are, for the most part, elderly, and apparently sober, good men: they possess a pretty good fund of Christian Knowledge, and are able to exhibit to their fellow-countrymen a clear view of Divine Truth; and to defend it with considerable ability: I have always considered it a thing of very great importance to pay particular attention to their instruction, and have all along bestowed considerable attention on them. But I have not found them so apt to learn, as those Young Men who have been brought up in our Schools: these, if truly pious, will doubtless, in future, make our best Native Preachers. [Mr. Williamson

Of *Cuttwa* and *Soory*, the Committee say—

At each of these Stations, the customary exertions have been kept up; both among the surrounding population, and in the vari-

How wide a field has God opened in India for the labours of His servants! I do seriously think that there is not another such field in the world. We can go

March, 1837.

ous Schools. The voice of opposition is seldom heard; but our Brethren earnestly desire to hear, more frequently, the inquiries of those who are anxious for instruction in the way of truth.

*Monghyr*: 250 miles NW of Calcutta—1810—Andrew Leslie, W. Moore—Two persons have been baptized, and there are 6 candidates for baptism. All the converts stand fast—Mr. Leslie feels the loss of his valuable Native Assistant Maisa, the Hill Convert: he has, however, renewed his excursions into the district around him; and has been received in some places with great attention, but in others he has been fiercely opposed—Pp. 126, 127.

*Digah*: 320 miles NW of Calcutta—1809—John Lawrence. It was in contemplation that Mr. Lawrence and Mr. G. F. Anderson should form a Mission at Allahabad: they accordingly visited that place, but judged it not to be eligible for their residence. On their return, they stopped at Mirzapore, a place of commercial resort; and thronged with a busy and apparently intelligent population, having none to direct them to the Saviour of Mankind: here they purposed to fix their abode; but the failure of Mr. Anderson's health has obliged him to return home, where he arrived in June of last year. Mr. Lawrence will, in consequence, remain, for the present, at Digah, where his labours among the Soldiery have been much prospered, 12 of their number having been admitted during the last year. In the beginning of the year, he spent three weeks in a journey of upward of 100 kos, or nearly 200 miles, in company of Mr. Beddy and Mr. Start of Patna, preaching the Gospel in the towns and villages in their way—Pp. 127, 391.

*Patna*: 10 miles from Digah: inhab. 200,000—1832—Henry Beddy—A small Chapel has been built: Communicants, 5 Europeans and 6 Native—P. 127.

The attendance at the Chapel is fluctuating: sometimes we have a good congregation, especially on the Lord's Day morning and evening; and almost every morning, we have some persons who drop in, as, owing to the public situation of the Chapel, the people on the roads to the right and left hear every word as they are passing. I have sometimes witnessed great attention, and have been elated by overhearing expressions of great approbation; but, alas! here it seems to rest.

[Mr. Beddy,

through the breadth and length of the land without opposition, and settle and labour where we choose. Where shall we look for another Eighty Millions of Human Beings, to whom we can have such easy access? I could almost wish that Christians in Britain would spend all their strength on this land. If India were once converted, what a powerful influence would it shed on the surrounding Heathen Nations! How distressing is it, then, to see only one or two Missionaries arrive in the course of the year, just to fill up vacancies, but not to occupy fresh ground! And what shall we say of our own Denomination, which, in the last nine years, has sent to India THREE Missionaries, and only three? [Rev. G. Pearce.

## GOSPEL PROPAGATION SOCIETY.

## CALCUTTA.

*Bishop's College*—1820—W. H. Mill, D.D. Principal; George W. Withers, Professor—The number of Missionaries, Ordained from the College, in 1833—1835, is 11; that of Catechists appointed from the College, 6; and that of Students now resident is 15, being nearly double the number of any preceding year—P. 127.

The Bishop of Calcutta, in a Letter dated September 11, 1835, says of the College—

I am now much more master of the question than I was; and my deliberate conviction of its adaptation for eminent usefulness, is confirmed by all which I have seen and observed. It is the Institution which India wants. Its Missionaries are already beginning to appear in the field of labour and success.

*Missions and Schools.*

*Tallygunge*, with Janjara and Raggapore, Daniel Jones; H. Moore, Catechist—*Barripore*, with Sulkea: C. Edmund Driberg; W. O. B. Smith, Catechist—*Howrah*: James Bowyer—*Chinsurah*: Mr. Betts, Superintendent of Schools—*Cawnpore*: Joseph James Carshore—*Madrapore*: W. Morton—Pp. 127, 128.

The Bishop of Calcutta gives the following details:—

*Tallygunge and Barripore*—I have ventured to authorise Mr. Jones to build two more most simple Bamboo Churches; in villages, where he has about 150 converts and inquirers, waiting for the Word of Life. Raggapore, about a mile from Janjara, but separated by almost impassable waters during a large part of the year, is apparently ready for the kingdom of God: about one half of the whole population come over, when they can, to Janjara; and a church, which we can build for 50*l.*, or thereabouts, will give the old, and very young, the means of uniting with them in the worship and sacraments of the Christian Faith. Sulkea, the name of the other village, equally wants the grant of a native church: the whole population here, as well as at Raggapore, seems not far from the doctrine of Christ. When Catechist Driberg is ordained, I propose to place him at Barripore; and direct him to perform Service at that place and at Sulkea on the Sundays; while Mr. Jones does the same at Janjara and Raggapore.

There is no second example at present of

the rapid and solid spread of our healing faith, to be compared with that under Mr. Jones. The scenes of his success are small, lone, agricultural villages; where there are no Brahmins, no Heathen Temples, no Zemindars—none of those obstacles to the voice and call of truth in the conscience, which most other places present; where caste, moreover, is little regarded, and where in a very short time the numbers will be on the side of Christianity. The Magistrate also is a friend to the Religion whose name he bears; and will not allow the Christian to be oppressed because of his conversion to that doctrine. I speak with caution, and ever remembering that the work is in far higher hands than ours, and also bearing in mind how rapidly things may fall back. But I have been narrowly watching the case for three years—I have been over to the villages repeatedly—I admonish the Missionaries whenever I meet them—I examine and catechize them with all the scrutiny which I can master, and I am persuaded the work is genuine.

As an example, I took down the following particulars the other day from the united testimony of the Missionary, the Catechist, and a pious Lay Gentleman, a great helper, who resides at Barripore, as among the distinguishing differences between our Converts and the Heathen. They live much more happy—they delight in singing hymns—the love of the wife is greater—the treatment of wife and children is quite different from what it was—there are no quarrels or disputes—the covetousness of the native character is gone—a sense of truth prevails—they live as in the presence of God—they have his fear before them—they will never join in Heathen Festivals, nor abstain from their usual labour on those days—but, on Sundays, they will not work, but delight in attending the Christian Church for the service of God. They try to bring their neighbours to the knowledge of God—they know the difference between false and true converts—they love their Saviour—they delight in reading and hearing the New Testament, especially the account of our Lord's sufferings—they abhor the uncleanness so universal among the Heathen—they live with one wife, putting away the rest, and maintaining them till they marry.

*Howrah*—The Howrah Mission is now under the care of Mr. Bowyer, whose restoration to entire health and increasing promise of usefulness give me much pleasure. I preached, through his interpretation, to the Native

Converts, two Sundays since; and was gratified by his statement of the schools under his care—about 350 in five spots, and 35 Native Converts. He assists the Principal occasionally in the English Service.

*Chinsurah*—The Chinsurah Circle of Schools turns out most delightfully at present. The agency is good. Mr. Betts, a layman, of great meekness and piety, is the Superintendent. I have just taken a seventh school into our circle, on the singular encouragement of a Native Baboo of property, named Doorga Dass Dass, giving 25,000 bricks to build a school-house; and Mr. Betts having offered 80 rupees himself, out of the sum of 160 rupees which I had lately allotted him to replace a lost horse, to complete the work. The Seven Schools will contain about 700 children, who are taught the Holy Scriptures, the Catechism, Geography, Natural Philosophy, and History. They lie about four miles on each side of Chinsurah. The Baboo made no kind of objection to the Christian Scriptures. His village is called Booktaropoor, surrounded with Brahmins, and consisting of 300 families. The quickness of all these schools is incredible. The impossibility of the absurdities of Hindooism entangling them all again when grown up (they continue in the schools from five to seventeen) is proved by constant experience. The circle is examined once a quarter, or oftener; and the whole expense, including the superintendent, and every thing, is not much above 200 rupees a month. It is a fruitful spot.

*Cawnpore*—The Society has received no detailed information from the Rev. Mr. Carshore, at Cawnpore; but in a Letter from the Committee at Calcutta, it is stated that his accounts are satisfactory and encouraging. His Christian Converts had increased from 30 to 60. At his Native Schools, 167 boys attended, and were making great progress; a considerable number were learning English, and the upper classes reading portions of the Gospel of St. Matthew.

*Madrapore*—The Rev. Mr. Morton has been placed at Madrapore, the chief station of an extensive district, in the Province of Orissa, about 75 miles from Calcutta—a field for Missionary Exertion not yet explored.

#### MADRAS.

*Vepery*, near Madras: 1727: A. C. Thompson, A. F. Cæmmerer; J. O. Jeremiah, C. D. Horst, C. S. Kohlhoff, G. Y. Heyne, Catechists—*Tanjore*, 250 miles S by W of Madras: 1766: Charles Calthrop, V. D. Coombes; S. W. Godfrey, W. Holdsworth, Catechists—*Tinnevely*: J. L. Irion—*Moodooloor*: D. Rosen—*Trichinopoly*: 37 miles W of Tanjore: D. Schreyvogel, T. C. Simpson—*Cuddalore*: E. J. Jones; W. A. Godfrey, Catechist—Pp. 128—130: and see, at pp. 207, 208, Bishop Wilson's Call for a prompt and large Accession of Labourers, and his view of the State of the Caste

Question; and, at p. 303, a Notice of the Death of the Rev. Dr. Rottler.

The following Missionaries went out last year: but their Stations were not fixed at the last dates:—Charles Hubbard, John Thomson, J. K. Walpole, and Thomas Brotherton.

*Vepery*—Mr. Thompson having expressed a wish to remove from Tanjore, and to undertake the charge of the Seminary at Vepery, an arrangement has been made to that effect. Mr. Heyne, a Catechist from Bishop's College, is appointed Head-master of the School; and Mr. Kohlhoff, also a Catechist from the College, is appointed to give instruction to the Seminarists. The Rev. Mr. Cæmmerer has entered on the discharge of his duties as Missionary there: the Tamul Congregation has increased since the period at which his services commenced. Mr. Hickey has been engaged, on the recommendation of the Bishop of Madras, as a Catechist; and placed in charge of the Portuguese Congregation, which is also increasing; and measures are in progress for erecting a Chapel in St. Thomé, a quarter of Madras where there is an immense population of Natives of all descriptions, many of them Nominal Christians, and of the English Church. [Report.]

*Tanjore and Tinnevely*—In the months of January and February 1836, the Bishop of Madras visited Tanjore and Tinnevely, with a view to acquire correct information as to the state of the Churches in that quarter.

During his stay at Tanjore, the Bishop endeavoured to reconcile the seceders who had refused to conform to the terms prescribed by the Bishop of Calcutta respecting CASTE. "I took my stand," says his Lordship, "on the Bible, as the rule of Christian Duty, and held that all things condemned by the Bible must be given up; and when it did not interfere, they should be left to themselves; insisting at present only on the equal right of all Christians to come without distinction to the Lord's Table. I was led to believe that some of the best of them would yield this point; and if so, peace may be restored." The total number of conforming Christians, of all castes, in the four circles of Tanjore, the Transferred, the Rassagherry, and Coleroon, is reported by Mr. Coombes, in February last, to be 3225—the number of Nonconformists in Tanjore 849—in the out stations, 362. The Native Priests, Visuvasanaden and Pakhyanaden, who had left the service of the Society in the beginning of the year 1835, were admitted into it again, by the advice of the Bishop; and stationed, the first at his former residence Combacoum, and the second at Boodaloor: it is supposed that the example of these very respectable men will be followed by the larger part, if not the whole of their late congregations.

Mr. Calthrop has succeeded Mr. Thompson at Tanjore; and, under the joint care of Mr. Kohlhoff, Mr. Calthrop, and Mr. Coombes, the Mission may be regarded as in a more promising state than at any former period

*Gospel-Propagation Society—*

since the death of Mr. Haubroe. There is still, however, a great want of duly-qualified Catechists, both in the Tanjore and Tinnevely Districts; but the steps, which have been taken respecting the Seminary at Vepery, encourage a hope that, in the course of time, this want may be supplied. [Report.

The Board, while acknowledging the many services rendered to the Society by Archdeacon Robinson, consider that they cannot more appropriately conclude their account of the Society's proceedings during the last year at Madras, than by the following extract from a Letter of the Archdeacon, written since his arrival in this country:—

In announcing to you officially my return from Madras, I should be wanting to myself if I omitted to express my deep sense of the Society's labours, and the aid afforded by it to the advancement of true religion throughout our territories in India. An experience of twenty years, in the three Presidencies, and in the various departments of professional labour, enables me to speak of this with greater confidence, and consequently with greater thankfulness, than many of my Brethren; and I rejoice especially in being able to assure you of the cordial and increasing attachment of the community of Madras, to the views and principles of the Society. It is only indeed

since my return that I have learned their present extended supply of new Labourers; but I can with truth assure you that this only was wanting to realize the wishes and encourage the future exertions of your Committee there. It was a source of the greatest satisfaction to me, during the time that I had the honour of presiding over their counsels, that the most perfect union of sentiment prevailed among them on all the important matters confided to them; and I cannot doubt, that now, with the advantage of immediate Episcopal Superintendence, and the splendid accession to the Missionary Body in the present year, new hope and vigour will pervade all their establishments in the South. Above all, I am bound to express my grateful sense of the promptitude and kindness, with which the Board have entertained the most important propositions on the Grammar Schools at Vepery: convinced that this measure was indispensable to the solidity and extension of the Southern Missions, and equally so to the wide diffusion of sound knowledge and Christian Principle through the mixed population of the Presidency. I view this Resolution of the Board as the most important movement of the Society in the South of India. Many years must elapse before its fruits are fully visible; but it will supply, what nothing else COULD—an internal principle of strength and perpetuity to the whole of their establishments.

## CHURCH MISSIONARY SOCIETY.

## NORTH-INDIA MISSION.

The Twentieth Report of the Calcutta Committee has not reached us. Many important and interesting details have been given, in our last Volume, from the communications of the Missionaries, relative to their course of proceedings and the state of the Natives; but the usual statistical particulars are wanting, except as they may be occasionally collected out of the Journals of the Missionaries.

*Calcutta*—1807, pecuniary aid rendered: 1816, Mission begun—Timothy Sandys, John Hæberlin, J. C. Thompson; H. P. Marshall, Catechist Roop, Krishna Mohana Banerjee, Molwee Hyder Ali, and 2 other Nat. Catechists; 11 Nat. Schoolmasters; P. S. D' Rozario, Printer—Mr. Sandys takes charge, for the most part, of the Mission in Calcutta; while Mr. Thompson continues his care of the Hindoostanee Congregation, and Mr. Hæberlin of the Villages—Schools, 13: Scholars; boys 820, girls 13, adults 4—Pp. 130, 131: and see, at pp. 175, 176, an account of the Forcible Abduction of a Native Convert from the House of Mr. Hæberlin; and, at pp. 245, 246, the Effect of Christian Instruction on the Na-

tive Youth, Brijnauth Ghose.

*Burdwan*: 50 miles NNW of Calcutta: 1817. *Culina*, eastward of Burdwan: 1825. *Kishnaghur*, further eastward. *Bancoorah*, westward of Burdwan—W. James Deerr, John J. Weitbrecht, H. C. Krückeberg, John Theop. Linké; Alfred Alexander, Catechist; F. D' Rozario, Schoolmaster; Sundur, Ramdhone, Peter, James, Sunkhoor, Paul, and one other Nat. Cat.; Kalli Komer Ghose, Nat. Schoolmaster—The Missionaries have communicated much valuable information relative to the extensive district in which they labour. The Gospel is seen to be gradually making its way, in opposition to the apathy or enmity manifested by the mass of the Natives—The Orphan-Girls' School, mentioned in the last Survey as opened by Mr. Weitbrecht, has proved itself, after a year's experience, to be a work, not only of great mercy, but of good promise in respect to the introduction of the people to the knowledge of the Gospel: of 40 girls who had been received, 3 were Christians, and the rest of Heathen Parentage: one has married, and four have died. The total number of Scholars in the Mission, in 22 Schools,

has been 2389 boys and 40 girls—Pp. 131, 132: and see, at pp. 217—219, a Memoir and Obituary of Benjamin, a Native Convert at Burdwan; at pp. 246—250, reports of Intercourse with Candid and Inquiring Natives, and of the Progress and Beneficial Effects of Christian Education, with suggestions relative to Supplies sent out, and notices of the Strength of the Fetters of Idolatry; and, at pp. 280—284, see Instances of Opposition and Contempt in the Natives, with much information relative to the Orphan-Girls' Institution.

The Natives in the vicinity of Burdwan are now so fully convinced of the beneficial effects of our Schools, that they evince a great desire, everywhere, to have them established for their children. "In your schools," they say, "our boys become human beings; but without instruction, they grow up like the brutes, without knowledge and understanding." In several instances, the chief men in the villages offered to build a school-house; which is a great step in the scale of liberality among them.

[*Rev. J. J. Weitbrecht.*]

Mr. Alexander, in one of the Schools at Kishnagur, situated near the Rajah's palace, addressing the boys and other people assembled there, spoke much about Satan, and called their gods devils. The people became enraged; and, on the following morning, established an opposition school, close to ours. The most curious part of the transaction was, that our opponents endeavoured to get as many books (the Gospels, Scripture History, &c.) from our school as they could procure: and what for?—to burn them? No—to use them in this very opposition school!

[*Rev. H. C. Krückeberg.*]

**Benares**—1817—W. Smith, John C. Knorpp, C. Benj. Leopolt; Rob. Stewart, Master of the Free School; Treloke, Nat. Schoolmaster; 3 Nat. Christian Readers—The attention of both Hindoos and Mussulmans is forcibly arrested in this vast city, by the preaching of the Missionaries of different Societies—Communicants, 12—Scholars: boys, 239; sex not specified, 600—P. 132; and see, at pp. 284—293, a variety of documents which shew a course of wise and affectionate dealings with the Natives, which must ultimately prevail, under the Divine Blessing, over the delusions of both Mahomedans and Hindoos.

The Mahomedans exhibit a spirit of inquiry and numbers of them are searching the Scriptures with the greatest attention: and though their object is to establish from them the Mission of their Prophet, yet may we not hope, that, while pondering over the Sacred Volume, their eyes will be opened,

and that they will be turned *from darkness to light, and from the power of Satan unto God?* It is pleasing to see them walking in the streets with the Testament in their hands; and that they should ask us, in that public manner, the meaning of passages in it, must I think, portend good. [*Rev. J. C. Knorpp.*]

We have in our Schools, male and female, upward of 600 children. The Boys of the Hinduwee Class are reading the first Chapter of Isaiah, and of the Gospel of St. Luke, besides committing to memory a Catechism. They had previously read St. Matthew; and finding so many references to Isaiah, they asked permission "to read the Book of that Prophet, who knew so much of Jesus Christ." From questions which they often put, we see that they pay a great deal of attention to what they have read. [*Missionaries.*]

**Chunar**: a few miles from Benares—1814—W. Bowley; T. Runjeet, Nat. Cat.—Schools, 3: Boys, 53; Youths, 10—No Report—Pp. 132, 133; and see, at pp. 330—336, details of Discussions of Mr. Bowley, chiefly with Mahomedans.

No communications appear from **Buxar, Allahabad, Goruckpore, Meerut, Kurnaul, Bareilly, or Agra**. The Rev. Rob. V. Reynolds, stationed at Goruckpore, has returned home: see p. 120 of our last Number.

#### Summary of the North-India Mission.

(As given in the Thirty-sixth Report.)

Stations, 11: Out-stations, 3—Missionaries, 13—Native Missionary, 1—Catechists, 7—Native and Eurasian Teachers: male, 39; female, 1—Schools, 54—Scholars: boys, 3781; girls, 63; youths and adults, 14; sex not specified, 662: Total, 4520.

Your Committee close their Report of this Mission with a remark of the Corresponding Committee at Calcutta, on a topic of much promise. They represent, as one of the Signs of the Times, the great anxiety of the Natives to obtain copies of the Scriptures. "Give us," is their appeal, "give us The Book itself: we want to read the account of your Religion from your Shasters." This feeling is more general than it has ever been before; and the Missionaries are sure that the books given are diligently used, from the accounts which the Natives are able to give on what they profess to have read. [*Report.*]

#### WESTERN-INDIA MISSION.

**Nassuck**: a place of pilgrimage in the Deccan: the seat and centre of Brahminism, and occupied chiefly by Brahmins: inhab. 30,000—1832—C. P. Farrar, John Dixon, Charles Cæsar Menge, Christian F. Warth; 10 Nat. Schoolmasters. Mr. Menge and Mr. Warth embarked on the 15th of January:

*Church Missionary Society—*

they arrived at Bombay on the 7th of June, and at Nassuck on the 22d—The labours of the Missionaries consist of Preaching and Religious Discussion; the distribution of the Scriptures and Tracts, with Translations, and the management of Schools—P. 134: and see, at pp. 374—388, very interesting communications from Mrs. Farrar relative to the state of the Natives and of the Female Schools, and to the perilous situation of Christian Children in Heathen Lands; with many particulars, from the Missionaries, of the fierce opposition raised up against them, and the state and prospects of the Mission: at pp. 111—118 of our last Number, see a detailed account of a Missionary Journey by Mr. Farrar, and of his Readings and Discussions with the Natives at Nassuck.

Archdeacon Carr, now Bishop Elect of Bombay, having, at the desire of the Bishop of Calcutta, requested of the Missionaries an account of the state of their labours at Nassuck, a succinct Report was drawn up by Mr. Farrar and Mr. Dixon, dated July 9, 1835. The following extracts from this Report furnish a general view of the State of the Mission:—

The population of Nassuck is computed at Hindoos 25,000, Mussulmans 5000. There are, besides the Missionaries, eight professed Christians—viz. 2 Civilians, 2 Indo-Britons, 4 Portuguese—occasionally resident here.

There have been carried on, from the commencement of the Mission, three Schools—1 Mahratta School for Boys, 1 for Girls, and 1 English School: the number has very recently increased; and there exist, at the present moment, 7 Mahratta Schools, containing 260 Boys and 65 Girls; 1 Hindoostanee School of 20 Boys; and 1 English, with 15 Boys. Four of the Mahratta Schools are in the neighbouring villages of Gungapore, Chandoree, Dewulalee, and Muckmalabad: the other Schools are in the city of Nassuck. Owing to the impossibility of obtaining duly-qualified Teachers, these schools are limited to the rudiments of reading, writing, and arithmetic, together with some catechetical religious knowledge. The English and Female Schools, conducted in the residence of the Missionaries and subject to their more immediate superintendence, are better taught and disciplined than the other schools. The system on which we wish the children to be instructed is a modification of Bell's; but the difficulties of carrying such a system into practice are, at the outset, almost insuperable: these difficulties arise from the ignorance of the Puntotees, the very limited space of the places procurable for School-rooms, and the prejudices of the Natives. The chief benefit

of our Schools is, that they raise up a class of readers among a Soodra Population, now almost wholly ignorant of the art of reading; and prepare them to attend, with some degree of understanding and profit, to Christian Books and Teachers. Schools may be increased to any number; and may be opened with advantage in every town, village, and hamlet in the kingdom: we do not say that they would be received gladly in every place, but they would work their way with profit.

The Missionaries have fitted up, from private funds, the Assembly Room of the late Peishwa, as a Domestic and Missionary Chapel. Service is performed daily in it, in the Mahratta Language. It consists of exposition, singing, and prayers from the Liturgy. There is, on Sundays, an additional English Service. The daily attendance comprises the children of the schools, the servants and members of the family, and occasional native visitors; the daily average congregation, inclusively, being about 120. There have been, as yet, no baptisms; and the Missionaries have been disappointed in three or four inquirers, who seemed to exhibit some signs of conversion. They have at present no open inquirers. The Puntotees attend on the Saturday Afternoon, to receive general instruction, and await the Service on the Lord's Day.

The Book of Common Prayer, including the Psalms, and also the Gospel of St. Matthew and the Acts, have been translated by the Missionaries. The Minor Prophets are in course of translation. Several Tracts and useful Publications have been prepared; and others are in a state of preparation.

The Gospel is daily preached, directly or indirectly, in the places of public concourse. The Jail is visited weekly; and the Native Hospital with more or less frequency, according to the number and condition of the patients. Independently of visits to the neighbouring villages, tours of some length are undertaken as opportunity serves.

The people are either thoroughly indifferent, or diametrically opposed, to Christianity. Their indifference results from their sensuality, and an imperturbable resting on the maxim—“Our religion is best for us—yours, for you.” Their opposition springs from pride of caste—bigotted attachment to their own system—and, in the case of the Brahmins, the predominant apprehension of losing their wealth and distinction, as an exclusive priesthood. With the exception of a few general notions which they almost unavoidably acquire, both Mussulmans and Hindoos may be said to be wholly ignorant of the Christian Religion; and this ignorance precludes them from bringing forward any rational or even plausible arguments against it. Abuse, sarcasm, and obscene jesting, are the weapons with which they war against serious truth. The Tracts and Books circulated in the town have been, in a great degree, destroyed.

They conclude with the following remarks:—

In the brief statement which we have given of our Mission, there is nothing to elevate or



to depress the feelings of the Christian. It must be borne in mind, that Nassuck has been occupied only between two and three years; and that, from the veneration with which it is regarded, and its large Brahminical Population, it presents many peculiar difficulties in the way of Missionary Exertion. These difficulties, however, do not limit the probability of ultimate success. The Missionaries are grateful that they have been permitted to retain their post; and they are sustained in their work and warfare, by the hope that ere long, in this city, where idolatry is now rampant, a pure worship shall be offered unto God by many, through His Son Jesus Christ.

At the latest dates, in June, the Schools were, one English and eight Mahratta; and contained 343 boys and 74 girls. Communications have been recently received, detailing Mr. Dixon's discussions with the Natives, and many interesting particulars of Mrs. Farrar's intercourse with them, which we shall bring before our Readers in the present or the next Number. In reference to Mrs. Farrar, the Committee remark—

The degree of liberty sometimes allowed to European Females, in visiting the dwellings of the Natives, has frequently been improved by Mrs. Farrar, in her Missionary capacity; and to this circumstance, in this and various other Missionary Spheres, we may confidently look as a most powerful method, under the Divine Blessing, of conveying Religious Truth, and impressing a salutary and affectionate feeling on the hearts of the Natives.

On the subject of the Schools, and in reference to the opposition stated at pp. 380—382 of our last Volume, the Committee add—

The influence which is steadily and increasingly maintained, by means of Education, on the minds of the Rising Generation, is one of the most encouraging circumstances in this Mission. Notwithstanding the bitter enmity and persecuting ingenuity of the Brahminical Council, it has pleased God to vouchsafe His peculiar blessing to this branch of the Society's labours.

#### SOUTH-INDIA MISSION.

*Nilgherry Hills*—On a careful review of the amount of advantages, compared with the difficulties and expenditure, of this Station, the Committee have thought it right to relinquish their Establishment here. The Rev. C. Blackman, of Palamcottah, and the Rev. W. J. Woodcock, of Cochin, spent much time at the Hills for the recovery of their health.

*Tellicherry*—No Report.

*Cochin*—Samuel Ridsdale, W. John Woodcock; John Winckler, Master of the Seminary; 3 Readers; 4 Schoolmasters. Mr. Woodcock has joined Mr.

Ridsdale from Cottayam—The work is diligently pursued. There are 117 Communicants; and, in 9 Schools, 213 boys, 87 girls, 10 adults, and 20 whose sex is not specified—Mr. Ridsdale had, for some time, a faithful and valuable co-adjutor in Mr. Stephen Lima: but it pleased God to remove him and his wife by sudden death, from the fall of their house in the night of Sept. 13, 1835: see some particulars at pp. 219, 220 of our last Volume; and, at pp. 551—553, an account of the Conversion and Baptism of two Natives.

The Bishop of Calcutta, in his present Visitation, spent nearly a fortnight at Cochin and other Stations in Travancore: see p. 256 of our last Volume. Soon after the Bishop had left, one of those superficial but ill-inclined men who wander through the world, writing from Cochin, thus betrays his incompetency as a witness, in his inability to distinguish between the Romanist and the Protestant Natives:—

The Native Christians of Cochin are numerous; but, in their dealings, not a bit more honest than the Bengalees, and far inferior in rectitude to the Natives of Upper India. In celebrating the rites of the Christian Religion, they indulge in all kinds of Brahminical Idolatry and Superstition. The Bishop remained here three or four days, but I do not think he could have been much edified with his Cochin Flock.

*Cottayam*: 30 miles SE of Cochin, and near the Syrian College—1817—Benj. Bailey, Henry Baker, Joseph Peet. Mr. and Mrs. Baker arrived in safety from their visit home—The duties of the Mission and of the Syrian College have been regularly continued by the Missionaries; but their attention has of late been more closely drawn to the state of Christianity in the Syrian Church itself. A visit paid by the Bishop of Calcutta to the Metran gave his Lordship an opportunity of making many friendly inquiries and suggestions on this head: the results, however, which may be expected to be of an important nature, are not yet sufficiently developed, for any detailed report on the subject.—No details of the Schools have appeared: at the last dates, the total of the Scholars was 1450, and that of the Native Assistants 48—Pp. 134, 135: and see, at pp. 546—548, a view of the State of the Mission among the Syrians; and some Themes by Youths of the Syrian College, which shew their progress, and their views of Divine Truth.

*Church Missionary Society—*

*Allepie*: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1817—Thomas Norton; John Roberts, Cat.; 6 Nat. As. — Communicants, 15 — In 2 Schools, there are 41 boys and 27 girls — P. 135; and see, at pp. 548—551, Mr. Norton's statement of the course and influence of his Missionary Labours, and of the course of Studies in the Schools.

*Palamcottah*: 65 miles ENE of Cape Comorin: inhab. 9400: Head-quarters of the Mission in the District of TINNEVELLY, which occupies the south-eastern end of the Peninsula and has 700,000 inhabitants—1820 — Charles Blackman, George Pettitt, Thomas H. Applegate, Henry Harley, John Devasagayam, Edward Dent; Sergeant, Ross, As.; 110 Catechists and Schoolmasters—Scholars, in 104 Schools, 2514 boys and 134 girls—Pp. 135, 212, 303, 392, 512—514.

The painful circumstances of this Mission are known to our Readers. At pp. 512—514 of our last volume, the proceedings were detailed which took place after the departure of Mr. Rhenius and his Associates in June 1835; with notice of their return to the Mission in October following. On this subject the Committee state—

Representations appear to have been addressed to Mr. Rhenius by some of the Catechists in Tinnevely, at the instigation of David, who had been Head Catechist under Mr. Rhenius, to induce him to return thither. To this course David seems to have been incited, in consequence of his misconduct in administering the pecuniary affairs of the Mission, which had been entrusted to him by Mr. Rhenius, having been detected. To his influence, Mr. Rhenius unhappily yielded; and returned to Tinnevely in October, to examine, as he professed, the state of the Mission. After some communication with David and the disaffected Catechists, he assumed the charge of the Mission.

That this step was wholly uncalled for, from any thing in the actual state of the Mission, the full communications which have reached the Committee abundantly prove. For the period of between three and four months, during which Mr. Rhenius was absent from the Mission, the Missionaries in charge of it, the Rev. Messrs. Pettitt, Devasagayam, and Dent—Mr. Tucker also being present a considerable part of the time—found much acceptance with the people; and the whole Mission was rapidly resuming a state of organization and peace. So much, indeed, was this the case, that in the quarter ending Sept. 30, within about three months after the departure of Mr. Rhenius, 250 families, consisting of about 750 souls, had renounced Heathenism, and placed themselves under

Christian Instruction, by joining the congregations.

The consequence of the step taken by Mr. Rhenius was, as it was to be expected, disorder and strife. While, therefore, the Committee would speak of Mr. Rhenius with that tenderness and consideration which they feel for one whom they have been so long accustomed to respect and honour, they are constrained to pronounce his conduct, in his return to Tinnevely, to be a grievous breach of Christian Charity and Peace. In a Letter, dated November 21, 1835, Mr. Tucker, who had proceeded a second time to Tinnevely, in consequence of Mr. Rhenius's proceedings, emphatically remarks—“1st, That there was no confusion in the Mission, except what Mr. Rhenius had caused; and 2dly, That now all is confusion.”

So strongly did the Madras Committee feel the wrongfulness of the course pursued by Mr. Rhenius, that, on the 7th of November, they adopted a series of Resolutions on the subject, in the first of which they thus express themselves:—

That the Corresponding Committee deem it their duty, in the first place, to declare their decided conviction, that, in entering, in the manner he has done, upon this inquiry, and in thus hastily determining to intrude upon the Society's Mission, Mr. Rhenius has been unhappily misled by wicked and designing men. They declare his assertions, respecting the disturbed state of the Mission, to be unfounded; and unhesitatingly assert, from the information in their possession, that, with the exception of a very few cases, where dissatisfaction and disunion had been incited by Mr. Rhenius's own proceedings or those of his native agents, the Tinnevely Mission was, at the period of his departure from Arcot, quiet and peaceful. They strongly, therefore, protest against his unjustifiable interference with their Mission, contrary to the established usage among Missions; and declare his proceedings to be, in their judgment, inconsistent with the character of a Christian Missionary, and calculated to injure the Cause of Christ.

The Parent Committee add, in conclusion—

Such is the present afflicted state of that Mission, which the Members of the Society have long been accustomed to look at with feelings of holy hope and joy—now, alas! through the too-successful machinations of THE ENEMY, a scene of grief and humiliation. While, however, the Committee have discharged the painful duty of thus unfolding the present circumstances of the Tinnevely Mission, they are not without hope, that the trial, bitter indeed though it be, will, under the wise and gracious administration of the Great Head of the Church, issue in its purification and ultimate enlargement. In the mean time, the Committee earnestly commend this Mission to the sympathy and prayers of their Christian Friends, that its divisions may be healed and peace restored.

Mr. Tucker returned to Madras in February of last year. The Mission was subsequently joined, in succession, by Messrs. Blackman, Applegate, and Harley.

*Mayaveram*: 160 miles SSW of Madras: inhab. 10,000—1825—Cornelius, Dwapiresadam, Nat. Cat.; with Native Readers and Schoolmasters—The Rev. Bernhard Schmid laboured at this Station during the year, under much infirmity of health, arising from an uninterrupted residence of 19 years in India: he has been obliged to have recourse again to the Nilgherry Hills. This is a very eligible Station; and the Committee are desirous of placing here three Missionaries, but have so at present the means of doing so—Pp. 135, 136.

*Madras*—1815—John Tucker, Secretary of the Corresponding Committee, John Thomas; Peter Batchelor, Printer; Christian, A. Daniel, and other Native Catechists, with Nat. Readers and Schoolmasters. Mr. Thomas embarked on the 13th of August. The Rev. T. H. Applegate arrived Dec. 21, 1835; and the Rev. Henry Harley on the 20th of May following: both have proceeded forward to the Tinnevely Mission. The care of the Mission at Madras has thus devolved almost wholly on the Rev. John Tucker. In the early part of 1835, before the troubles of Tinnevely called him to that quarter, he paid a visit to nearly all the Stations connected with the Mission: his reports on Allepie, Cochin, and Cottayam were replete with valuable information, which will tend much to aid the Parent Committee in their future deliberations—Pp. 136, 212, 302, 342, 391, 528: and see, at pp. 113—115, a Brief Memoir of Frederick, a

Native Catechist; and, at pp. 545, 546, the details of a Visit to the Country Stations in connexion with Madras.

*Summary of the South-India Mission.*  
(As given in the Thirty-sixth Report.)

Stations, 7—Missionaries, 11—Native Missionaries, 2—Laymen, 2—Native and Eurasian Teachers: male, 244; female, 18—Schools, 206—Scholars: boys, 5240; girls, 1000; youths and adults, 188; sex not specified, 43: Total, 6471.

It should be noticed of this Summary and of that of the North-India Mission, that, in several instances, the Returns of the last year have not been received; in which case, the last Return previously received is brought into the account. It would be well, and it is what all Societies have a right to expect, that the Statistics of every Mission should be regularly and correctly reported.

An urgent Appeal, by the Rev. John Tucker, for Missionaries to aid the work in Madras, at Mayaveram, and in the Syrian College, appears at p. 553 of our last Volume. In reference to the very kind assistance rendered by the Bishop, the Committee state—

On the arrival of the Lord Bishop of Madras in his Diocese, his Lordship very kindly acceded to the request of the Corresponding Committee to become the Patron of the Society for that Presidency. Bishop Corrie had also engaged to assist Mr. Tucker in his Ministerial duties at Black Town, during his unavoidable absence at Tinnevely: and further, the Bishop had intimated his readiness, should the case so require, himself personally to repair to Tinnevely, in the hope of composing the present disorders, and promoting the cause of truth, and peace, and love.

This kind intention the Bishop has since fulfilled.

#### TINNEVELLY (GERMAN) MISSIONARIES.

From the Asiatic Journal for last month (March) we extract the following statement relative to the proceedings of Mr. Rhenius and his Associates:—

The German Missionaries at Tinnevely have printed their first half-yearly Report. The Mission comprehends ten districts, including, at the end of June 1836, 189 villages; inhabited, at least in part, by a Christian Population, amounting to 1835 families, or 6356 souls; and, among them, were 96 Native Catechists and Assistants, and 63 Places of Worship. Of the Christian Population, 436 men, 350 women, and 432 children had been baptized; and the remainder are ranked as candidates for baptism. There are 68 Vernacular Schools connected with the  
March, 1837.

Mission, in which instruction is given to 2004 boys and 89 girls: besides which, there is a Preparandi Class of 15 persons, under a course of instruction either as Catechists or Schoolmasters; and a Seminary of 25 Scholars, who are boarded on the Mission Premises, and receive a superior education, in English as well as Tamul.

This extensive system of operation is kept in an effective state by the personal superintendence of the Brethren Rhenius, Schaffter, Müller, and Lechler. One peculiarity of this Mission is, that it depends upon resources found in the country itself.

Another important peculiarity of the Tinnevely Mission is, the extensive use which it makes of Native Agency; and of the language of the people, both in common educa-

*Tinnevely (German) Missionaries—*  
tion and religious instruction.

The following remarks are quoted from the Report published by the Missionaries:—

In certain recent publications, doubts have been raised as to the efficiency of our former plan of proceeding, and especially as to the character of the Native Christians. Sorry as we are at the misrepresentations and insinuations which have been made, we will by no means enter into a minute refutation of them. If those who make them can pursue a better plan, we shall wish them God speed, and willingly learn of them. From the beginning, the holding forth of worldly advantages, for the purpose of drawing the people over to Christianity or attaching them to us, has been an abhorrence to our minds; and we trust that the Lord our God will ever preserve this feeling in our breasts. We can fearlessly say, that there is not a single Congregation, which cannot rise up and declare, that, in point of worldly advantages, they have always been discouraged by us to expect them, when expressing their desire to become Christians. The representations, which we have given to

the people of Christianity, have been simply these—that the Religion of Jesus will make them sober, just, chaste, heavenly-minded, fervent in spirit, serving the Lord; and, as a natural consequence, diligent in business. Thus far we have told them that Christianity will improve their worldly condition; but, herein, we have done nothing more than Prophets and Apostles have done before us.

The Rev. John Tucker has published a "Review of the Tinnevely Question, prepared under the Authority of the Madras Corresponding Committee of the Church Missionary Society." In a Letter printed in the "Madras Herald," dated Palamcottah, Aug. 26, 1836, and signed by Mr. Rhenius and his three Associates, they say, in reference to Mr. Tucker's pamphlet—

We forbear to say any thing about this Review. We are heartily tired of this unhappy controversy; and do not wish to spend any more time, strength, and money, in refuting the charges brought against us and the Mission—charges of which we feel ourselves, at the least in the main, FREE.

#### LONDON MISSIONARY SOCIETY.

*Calcutta — 1816 — A. F. Lacroix, Thomas Boaz, James Bradbury; Radanath, Nat. Cat.* Mr. Gogerly and his family arrived in London, on the 10th of April, on a visit home for health. Mr. Lacroix had removed from Kidderpore in August 1835. Mr. Bradbury embarked for this Mission on the 21st of September—The Native Chapels have been crowded with attentive hearers: the desire for instruction embraces all classes of the population: many thousands have heard the Word of Life—Pp. 136, 255, 488.

Mr. Lacroix preaches and holds religious discussions daily, in the different Chapels, which are all situated in the most populous parts of the city and suburbs. Roman-Catholic Portuguese, as well as Mahomedans and Hindoos, occasionally attend these Services. Larger numbers of inquirers than ever before come forward, and visit the Missionary at his own dwelling, for religious instruction. Probably one-third of the hearers are people from the country, whose residence in Calcutta is only temporary: these, when they return home, relate what they have heard to their friends; and thus become the means of disseminating the knowledge of the Gospel which they have received, and circulating the Tracts which are distributed after the Public Services are concluded.

In January of the present year, Messrs. Gogerly and Lacroix, in company with two Missionaries of the Church Society, performed an extensive Missionary Tour to the western districts of Bengal, and visited many populous towns and villages, where no Missionary had

ever been before. Multitudes flocked together in every place, to hear about "the New Way"; and several, after the preaching, resorted to the Missionaries' tent, to make more particular inquiries respecting the things which had been presented to their attention. During the journey, 5000 Tracts were distributed, and gratefully received by the people.

[Report.

*Kidderpore; with Out-stations at Ram-makalchoko and Gungree—*Charles Piffard, John Campbell—The chief congregation at Kidderpore varies from 200 to 300: it includes 130 who have renounced caste, but have not yet been baptized. Two days a week are spent among the Villages, at 6 of which there are congregations, each varying from 20 to 60: attention and seriousness are often evinced by the people. At the Out-stations, there are 48 communicants; and 34 baptized adults, not communicants, with 83 children of Native Christians: 5 adults were baptized in the year, and 6 couples married—In 7 Schools there are 457 children. The Native Boarding-School now contains 36 boys and 23 girls. In Mr. Campbell's English School, 46 Heathen Boys, chiefly Brahmin, mingle freely with the Christian Boys—Many thousand Books and Tracts have been distributed in the Year—P. 136.

It would be heart-cheering to the friends of Missions at home, to witness daily hundreds of Mahomedans and Hindoos of all castes, many of them very respectable and

intelligent, listening to the Word of Life; not only with great decorum, but with the deepest attention, and apparently the most intense interest.

[*Mr. Lacroix.*

There is a general thirst for information. The spirit of inquiry has been roused, and must be satisfied. The enemies of the Gospel are not idle, neither are they wanting in zeal; but are ever on the alert, to read, and put into the hands of the Natives, books of a profane and infidel character: but we bless God that the people are still more anxious to read books of a religious nature: they are very eager to obtain Tracts; and every time I go out to preach, I distribute a large number. The Gospel is listened to attentively: the Missionary is not now interrupted by the shouts of the rabble: I can go to the middle of the Bazaar, and preach to an attentive audience, without meeting the least opposition. Ten Missionaries could easily find large congregations every day in Calcutta.

[*Mr. Campbell.*

On the study of the Native Language in connection with English, Mr. Campbell observes, in speaking of his English School—

We are very anxious to make the Boys well acquainted with their own language; as the grand object is, to qualify those who, by the blessing of God, may hereafter become the teachers and spiritual guides of their countrymen. Our boys study both English and Bengalee; the first as the means of acquiring, and the latter of communicating knowledge. We have reason to believe that God has blessed our efforts; so that the effects of education are not only apparent in the intellectual improvement of the boys, but in increasing their moral sensibility. You would be delighted to hear the freedom and earnestness with which some of them pray. Two or three of the boys, I hope, are under the influence of Divine Grace: may they be spared to be ornaments to the Church of Christ in India!

*Chinsurah*: 22 miles N of Calcutta: inhab. 30,000—George Mundy—Preaching among the Natives has been continued regularly, excepting in the rainy season: the cold season was devoted to preaching in the more distant villages. Inquirers will sometimes visit Mr. Mundy from these villages, and spend several hours with him. In other quarters, however, bitter opposition is manifested, and even personal violence is had recourse to against converts—The Schools continue to prosper. The general intelligence of the upper boys, and the interest which they manifest, are highly pleasing: in a Portuguese School of 24 girls, some of the elder are very promising. A Bengalee Tract on Providence, drawn up by Mr. Mundy, has arrested the attention of the children in a remarkable manner—P. 137.

*Berhampore*: 120 miles N of Calcutta, and 5 S of Moorshedabad; with a surrounding population of about 20,000—1824—Micaiah Hill, James Paterson—There are Eleven Preaching Stations in Berhampore and the vicinity. Mr. Hill itinerated, for about four months, to the north and east of the Station; and Mr. Paterson, for 11 weeks, to the southward: each was accompanied by his wife—In the Orphan Asylum, there are 14 boys and 2 girls: in 2 Girls' Schools there are 50 scholars: no Return of Boys' Schools appears—P. 137; and see, at pp. 464, 465, an account, by Mr. Hill, of a pretended Exorcism of Mahama, the Goddess of the Small-Pox.

Of the Missionaries' Journeys, the Report thus speaks:—

Many sick persons came to Mr. Hill for medicine: leaving these to the care of Mrs. Hill, he visited the surrounding places in the morning; and afterward, taking a seat in the front of his tent, preached until dusk to the assembled Natives—at times amounting to 200. Some came to oppose, but remained silent: others returned home—wondering that so many inconsistencies existed in their System of Idolatry; and surprised that their Brahmins could not or would not defend their religion.

Mr. Paterson preached and distributed Tracts in upward of 50 villages. The people on the banks of the Illinghi listened with considerable attention; and Mrs. Paterson had many opportunities of reading and conversing with the females of various classes.

The Missionaries subsequently attended the Cheltia Mela. The numbers present were few, compared with former years; and, in common with most Idolatrous Festivals of a similar kind throughout the country, it appears to be gradually falling into neglect.

*Moorshedabad*—Thomas Cussons—Mr. Cussons preaches morning and evening in Hindoostanee, to Mussulmans; and in Hinduwee, to Hindoos. Inquirers from both classes occasionally visit him. His message is sometimes received with seriousness—at other times opposed with contention and acrimony. Twice he has been prohibited from preaching; but an appeal being made to the Magistrate for protection, the offenders solicited pardon, without waiting for his decision—P. 137.

*Benares*—W. Buyers, J. A. Schürmann, Rob. C. Mather; Narapot Singh, Nat. As., who removed hither from Calcutta. This Native, a Brahmin, has given proof of his sincerity, in the sacrifice of an estate of the value of nearly 20,000*l.*, consequent on his embracing the Faith of the Gospel—The labours of the Missionaries,

*London Missionary Society—*

Mr. Schürmann and Mr. Mather, having made good progress in the language, have been far more extensive than in any preceding year. There are 25 Services weekly, in and near Benares: of these, 23 are for the Heathen, one in Hindoostanee for Christians, and another in English. The villages have not been visited; as it is found impracticable to occupy, until their numbers shall be augmented, even a small portion of the inviting Stations which are presented in the city—In an English School, the boys have increased, under many difficulties, from 13 to 30: in 3 Native Schools, there are 83 boys: there are 2 Girls' Schools, one of which has 25 scholars. Christian Books alone are used—P. 137: and see, at pp. 293, 294, statements, by Mr. Buyers, relative to the Impressions produced on the Natives, the Characteristics of the Population of Benares, and the Duty of Christians in reference to the Approaching Fall of Hindooism: see, also, at p. 388, Mr. Schürmann's Just Estimate of the Evils of Idolatry; and, at pp. 553—555, an Urgent Appeal, by Mr. Buyers, to Theological Students, for Additional Missionaries.

The Missionaries give the following view of the state of the people:—

Our greatest difficulty with the body of the people is, not in silencing objections, but in overcoming their natural aversion to spiritual things, and producing a serious conviction of the absolute necessity of such a Saviour as the Gospel announces. The objections brought against the Gospel are most of them trifling; but the difficulty of really and permanently affecting the conscience can only be overcome by the powerful energy of the Spirit of God.

The Directors add—

A theoretical knowledge of the Truth is making progress. Many are now well acquainted with the doctrines of Christianity; and a far greater number have a confused perception of several truths, which they mix up with the errors of their own system.

The opposition of the Brahmins is fast declining: the whole Brahmical System being marked by an imbecility indicative of its near extinction; and the leaven of the spirit of inquiry is operating with momentous force throughout the great mass of the Hindoo and Mahomedan Population. Nothing appears to be now wanted, but an increase of human instrumentality, under Divine Favour, to elevate the Gospel of the Saviour over every form of error by which the people of this country have for ages been deluded and enslaved.

*Surat*: 177 miles N of Bombay: inhab. 300,000—1813—W. Fyvie, Alex. Fyvie; Ballo, Nat. Assist.; James Hut-

chinson, Printer. Mr. Alex. Fyvie and Mrs. Fyvie reached Bombay Dec. 9, 1835, on their return from their visit home. The Native Reader preaches with great effect—Mr. Fyvie's congregations in the streets are often large. A Hindoo, of respectability among his countrymen, has been baptized: he displays great zeal for the spiritual good of his countrymen—From October 1834 to September 1836, upward of 15,000 Tracts and about 3000 Gospels and Books were distributed—Pp. 137, 256.

*Belgaum*: a British Military Station: 75 miles N E of Goa, and 200 N W of Bellary: inhab. 25,000: prevalent language, Tamul—1820—Joseph Taylor, W. Beynon; Solomon, Jonas, Nat. As., whose aid is peculiarly valuable—Eight Services are held weekly, with two Catechizings, and four Prayer-Meetings: Public Prayer is offered every morning and evening in the Poor House: a Missionary Prayer-Meeting is held on the First Monday of the Month: communicants, including 4 from Dharwar, 28: candidates for baptism, 6—In 8 Schools, there is an average attendance of 261 children—A series of Canarese Tracts has been sent to Bellary for printing: 1099 Books and 5500 Tracts have been distributed; with a number of other Publications, supplied by two friends—The average inmates of the Poor House are 50: there have been 23 discharged and 11 admitted, and one has died—Mr. Taylor has taken several Journeys, and Mr. Beynon traversed the country to the extent of 500 miles: at Bagulkote, a native town of 20,000 inhabitants, the Gospel was proclaimed to many who never heard it before, and the people were unusually anxious to obtain books—The Native Teacher, Dhondapah, continues at the Out-station of *Dharwar*: he teaches the Jail School, and instructs the prisoners—P. 138.

*Bellary*: 187 miles N of Seringapatam, and 300 N W of Madras: inhab. 36,000; of whom a fifth are Mahomedans, and the rest Hindoos: prevalent language, Canarese—1810—John Reid; B. H. Paine, Printer; Sam. Flavel, Nat. Tamul Preacher; Naigum, Burder, Nat. Catechists. The Rev. John Hands, not being able to remain in India, embarked in December 1835, and arrived again in London on the 9th of April; and has proceeded for a time to St. Petersburg, in the hope of benefit from that bracing climate—The stated Weekly Services

are 23 in number. Communicants: 10 Europeans, 13 Eurasians, and 23 Natives: candidates, 1 European and 5 Natives—In 9 Canarese, 3 Telooqoo, and 2 Tamul Boys' Schools, and 1 for Canarese Girls, there are 535 children: the generosity of friends relieves the Society of a large portion of the expense of these Schools. In the Orphan School, are 10 boys and 7 girls: some of the elder give evidence of piety. The English School has 48 scholars, and the Sunday School 80—The Revision of the Canarese Scriptures, and the preparation of Publications in Telooqoo and Canarese, have occupied the Missionaries. The Issues from the Press, in the year, have been, besides miscellaneous printing, 2470 English Catechisms and Tracts, 11,500 Canarese Books and Tracts, and 16,800 Telooqoo: the Circulation has been, 886 Scriptures and Portions, and 13,896 Tracts and Elementary Books—Mr. Reid and Mr. Paine, attended by one or other of the Native Assistants, have visited the surrounding country to considerable distances; and have spent some time in large towns and at Heathen Festivals—everywhere proclaiming the Gospel, and distributing Tracts and the Scriptures. Mr. Hands, on his Journeys, assisted in the same work, to the utmost of his strength. At Humpee Festival, where 50,000 people were assembled, the ponderous Idol Car was abandoned by the people; and at a Festival of Kalee, where 40,000 people were congregated, 50 persons, chiefly women, submitted to the hideous penance of swinging from hooks driven through the integuments of the back—Pp. 138, 255, 528.

Many manifest apparent interest in what they hear, and are ready to argue with those who oppose themselves to the Mission; but the remains of early prejudice, the fear of man, or the power of sin, prevent the reception of the truth in love. The awful increase of intemperance among the lower classes has, in some cases, been an obstacle to the usefulness of the Missionaries. [Report.

*Bangalore*: 70 miles NE of Seringapatam, and 215 W of Madras: 3000 feet higher than Madras: very salubrious: inhab. 25,000 to 30,000, who speak Canarese, and an equal number who speak Tamul: has extensive Military Cantonments—1820—Colin Campbell; who arrived at Madras Sept. 3, 1835, and had been appointed to Bellary, but came hither to supply the place of the Rev. W. Campbell, now on a visit home, where he

arrived, in company of Mr. Hands, on the 9th of April. Six Native Teachers assist in the Mission—The Tamul and Canarese People, consisting of 70 or 80 adults and as many children, now worship together on Sunday Morning: their union has contributed to the subversion of Caste. In a New Building in the Pettah, raised amidst much opposition from the Brahmins, from 150 to 200 persons attend a Weekly Service. Communicants: English, 34; Natives, whose conduct is humble and devoted, 32—The Canarese Seminary has 40 children, wholly supported by local aid: the religious knowledge of these children, and the disposition of some of them, are encouraging. In 4 Boys' Schools, there are 111 Scholars—Pp. 138, 139, 255.

Of the Seminary, and of the Native Assistants and their labours, the Directors report—

It has been the object of the Seminary to train up those who might probably become Readers, Schoolmasters, or Native Teachers; and it is an encouraging feature in the Mission, that, while so many obstacles to the furtherance of its operations exist, instruments are preparing for more eligible opportunities of usefulness.

Six stations are now occupied by Native Teachers, who have thus been trained up to the work. *Shadrach* has charge of the Tamul People in the congregation, bazaar, and surrounding neighbourhood. *David* labours at Kingerre, and visits 18 villages and a large market. *Jacob* is stationed at Begpoor; and his district includes more than 20 villages and 3 markets. *John Brown* has charge of Yelavunkum, and visits 20 villages and 4 markets. *Timothy*, who is about to proceed to this station, has had the care of the Christian Village: *John Brown* will be removed to the Pettah, a very populous place; and the Christian Village will then be occupied by *John*. These Native Agents have an intelligent and experimental acquaintance with the truth, and are able champions in its defence against the objections of their countrymen, and are zealous for its diffusion.

Besides the Teachers thus stationed, five Students are preparing for the Ministry, who are daily employed in the surrounding villages. One has been sent to the aid of Mr. Bilderbeck, at Chittoor. The diligence and zeal of these Young Men are very commendable.

*Coimbatore*: 90 miles SW of Salem, and 100 S of Seringapatam—1830—W. B. Adlis; 6 Nat. Readers, who have pursued their labours with much perseverance and devotedness—Some Inquirers have withdrawn; but the congregation has somewhat increased. A New Chapel has been opened in the centre of the town. Communicants, 9; who walk

*London Missionary Society—*

worthy of their profession : baptized, 2 : a pious child; of nine years of age, has departed this life : one marriage has been celebrated, the first among the Native Converts—In 13 Schools, there are 532 children; 68 of whom belong to Bible Classes. The superiority of the Mission Schools to those of the Heathen, is now extensively appreciated—P. 139.

During the year, in conjunction with the Missionary, the Readers have made extensive itinerancies in every direction. Of the multitudes who thus heard the Gospel, many have acquired a considerable knowledge of its truths, and openly advocate them. A spirit of inquiry is spreading; and, in the minds of several, a conflict is evidently taking place.

[Report.

*Quilon* : on the Malabar Coast : 88 miles NW of Cape Comorin, and 80 W of Nagercoil : inhab. 40,000; half consisting of Hindoos, and the other half of Mahomedans, Syrians, Parsees, and Romanists : prevalent language, Malayalim; but Tamul is very generally understood—1821—J. C. Thompson; T. Cumberland, As.; Nat. Readers—Mr. Thompson and his Assistants have continued their labours, amidst much opposition and some painful trials. He preaches on Sunday Morning, catechizes in the afternoon, has occasional Service afterward in an adjoining village, and holds English Service in the evening. Many increase in knowledge, and a few give proof of progress in piety—Scholars : boys 230, girls 50; in 12 Schools. In the Girls' Boarding-School, 27 are maintained, at about 16 rupees each per annum : the numbers are restricted, only for want of funds : three instances have occurred, in which scholars have been the means of directing the attention of their parents to Christianity, and where the reading of the legends of the country has given place to the perusal of the Scriptures. In the Seminary, there are 10 Youths; the elder of whom promise to be very efficient Labourers : 3 have been sent out, during the year, to take charge of Schools—Pp. 139, 140.

*Nagercoil* : Head-quarters of the Mission in the Eastern Division of SOUTH TRAVANCORE : 14 miles from Cape Comorin : prevalent language, Tamul—1806—Charles Mault, W. Miller; Native Readers. Mr. Miller's health not being materially improved by his visit to the Cape of Good Hope, he embarked, with his wife, in March 1835, for New South-

Wales; and returned, in improved health, on the 9th of February following. Mrs. Mault arrived from a visit home, with recovered health, accompanied by her daughter and Miss M'Gregor, in the ship "Palмира," at the end of February, having sailed from London in the beginning of October—The Congregations connected with the Mission are 43 in number, and comprise about 1150 families : in most of the congregations, there are candidates for baptism. A large Church, 144 feet by 74, is nearly completed. Buildings are still required in 12 Villages, where Congregations have been recently raised : the sum of of 10*l*. will be sufficient, with the assistance of the people, to erect a commodious Place of Worship at each of them—In upward of 50 Schools, 2000 boys and more than 300 girls receive a Christian Education. In the Girls' School at Nagercoil, 74 are boarded and educated : many are very promising. The Orphan School contains 17, who make good progress—The Press has been actively employed during the year—The Rajah of Travancore gave 2000 rupees toward the completion of the Church, and shews decided favour to the Mission—P. 140.

*Ministry*—Notwithstanding the discouragement arising from the apathy of many who profess Christianity, the Cause of Christ has steadily advanced in this district; and its progress is marked, not only by numerous accessions to the congregations, but also by the increased consistency and devotedness of a large number of the converts.

The visits of the Missionary among the people occupy nearly half his time : on these occasions, the Readers are encouraged in their work—the Gospel is preached three or four times in the course of the day—many of the people are visited in their own houses—the Bible Classes, on stated occasions, are assembled and catechized on the portions of Scripture which they have read—and the schools are examined. Wednesdays, Fridays, and Saturdays, are devoted to duties at the Home Station. On Wednesday Morning, the schools on the premises are catechized, and the whole of the women afterward meet for the same purpose : the Bible Class then read a portion of Scripture, appointed the week previous, for their perusal at home : in the evening, the men are exercised in a similar manner. On Friday, the children are again catechized : those of the Readers who most need instruction then assemble, superintended by one of their own number; and, afterward, all of them meet the Missionary, to deliver in their reports, and receive such direction and instruction as may be necessary : the whole of the New Testament has been discussed, by



successive portions, at these meetings; and the books of the Old Testament are now being read in the same manner. The Schoolmasters and children assemble again on Saturday, when the conduct of each is examined, and a report of each school presented.

For the advantage of those who can read, and especially of the young people of both sexes who have left the Schools to pursue their various avocations in life, Bible Classes have been formed in most of the congregations, and are regularly superintended by the Readers. During the past year, the progress of these classes has been very pleasing, and they bid fair to become important auxiliaries to the Mission. The number at present in these classes is 162 men and 47 women. [Report.

*Education*—The progress of the Scholars is encouraging, considering that their attendance at some seasons of the year is necessarily irregular: a few manifest signs of piety: some have already been admitted to communion, and are among the most consistent and useful members. To raise up suitable schoolmasters, has been an object of much solicitude; which has, to some extent, been accomplished, and the advantages of which are evidently realized. In a few places, evening schools have been established, and a number of Young Men are availing themselves of the advantages thus afforded. The Nagercoil Girls' School has been highly blessed of God for good: several Young Women, who are members of the Church, received their first religious impressions here, and are now usefully employed in diffusing the blessings of the Gospel in the villages where they are stationed. [Report.

I had to-day the pleasure of a meeting with twenty-five of the Native Teachers. Their accounts of the state of the congregations, and of their own labours, were highly encouraging. As to the attendance on Divine Worship, there is, on the whole, much cause for thankfulness. In 23 separate villages, where these Teachers led the worship last Lord's Day, there were assembled, early in the morning, 1149 persons, old and young: the attendance in the same places at noon amounted to 1768. The number of grown-up persons who met to read the Scriptures in Bible Classes was 137. Some of the Congregations have received considerable accession from the Heathen and from the Roman Catholics; and, in a few places, New Congregations have sprung up. [Rev. W. Müller, Feb. 26.

*Neyoor*: Head-quarters of the Western Division of the Mission in SOUTH TRAVANCORE: prevalent language, Tamul—1828—Charles Mead, Charles Miller; Ashton, As.; 18 Nat. Readers and, 25 Assistants, having under their care 63 Congregations—The Divine Blessing rests on many parts of this Mission: two idol temples, and several altars for sacrifices to evil spirits, have been destroyed by the people themselves: 1035 Families (116 of them during the year), con-

sisting of 4073 individuals, who formerly worshipped idols, had, up to the latest dates, renounced all dependence upon them. The average attendance, in the various Congregations, on the Sabbath, is 2259 persons. Where most labour had been bestowed, the encouragements were generally the greatest. In most of the villages there is an apparent increase of seriousness and desire of religious knowledge. The Missionaries and Native Assistants make repeated visits to the Congregations and Schools—Schools, 56: scholars, 1328: much Scriptural Knowledge is imparted, and a good number of boys read fluently: nearly all the old Native Schools have disappeared. In the Seminary, 43 Scholars are boarded and clothed by the produce of the Mission Lands, and 12 by private aid: their progress is gratifying: a desire to learn English having recently become general among the higher classes of the people, 20 children of Nairs, the principal sect next to the Brahmins, have recently become Day Scholars in the Seminary. In a Girls' School, supported by private contributions, 49 children are instructed: several are promising, in temper, abilities, and piety—The Tract Society has been in active operation: 700 Natives attended the Anniversary: 8700 Tracts, chiefly Tamul, were printed in the year—P. 141.

In the mountainous parts of the district, near the jungles, opposition has been experienced from some of the higher castes, who view the entrance of the Missionaries as the signal for innovation and change of their long-established custom.

The release of a high-caste Native, who had been imprisoned on account of the assistance which he afforded to the Mission, has had a favourable effect on the minds of the higher classes. Through the benevolent influence of A. Casamajor, Esq., the Resident, the opposition of the Native Government has been subdued. [Report.

*Combacorum*: 20 miles NE of Tanjore: inhab. 42,000; with many large and populous villages—1825—John Emanuel Nimmo; 5 Nat. Readers. The Rev. Edmund Crisp arrived at home, with his family, on the 9th of June: he had been called to labour at Madras, in consequence of the illness of Mr. Smith; but his own health soon required his return to England—The Native Christians, including children, amount to 167. They have made much progress in knowledge; especially the females, who take pleasure in catechetical instruction. A number

*London Missionary Society—*

of Roman-Catholics, at Ayyem-Pettah, a village about 35 miles to the north-east, have placed themselves under the Mission: they are a small band in the midst of hundreds of Romanists, but they adorn the doctrine of God their Saviour. A large share of attention has been given to the Heathen Festivals: many thousands have heard the Word of Life—The Schools are 12, with 949 Scholars: the average attendance is more than four-fifths. The Girls' School was relinquished on the removal of Mr. Crisp—300 Portions of Scriptures, and upward of 4000 Tracts, were distributed in the year—Pp. 141, 342.

*Chittore*: 80 miles W of Madras: inhab. 10,000, chiefly Hindoos; within a circuit of 30 miles, 60,000—1826—John Bilderbeck; 5 Native Readers—From deaths and removals, the Native-Christian Population suffered a temporary reduction; but increased attention has been manifested among those who remain, so that the congregation is considerably augmented. Several Inquirers have come forward, in consequence of the itinerancies of the Native Readers: Communicants, 7—In 11 schools, there are 385 children—There have been distributed 102 Portions of Scripture, 108 Elementary Works, and 3000 Tracts—P. 141, 142.

The Cause of Education is now generally appreciated in the Madras Presidency. It is astonishing how many Schools have, during the last few years, been established and supported by public liberality. The public in India appear, as if by unanimous consent, to have resolved, that every Hindoo Boy should possess the key to the great storehouse of science and literature—a knowledge of the English Language. Their system of instruction is rather too general; but Christianity does not shrink from the test, and will only gain additional strength hereby. Her God *shall bring forth her righteousness as the light, and her judgment as the noon-day.*

Some of the educated Hindoos already look with contempt at their own literature. One of my lads remarked to me the other day, when I exposed my books to the sun to dry them from the damp, that their Shastres were but toys, fit only for children to play with: and when I answered, that they were even then very dangerous amusements for children, he shrewdly said, "Yes, Sir, but what can children know of danger?—we must read your books, and we shall then become men." Some of them have tasted of the rich enjoyment to be found in the pages of many of our authors; and such is the anxiety to taste more, that they are now seeking our books, to the entire neglect of their own.

[*Rev. J. Bilderbeck.*

*Madras—1805—EASTERN DIVISION:*

John A. Regel, As.; Stephen, Sathamam, Nat. As., who have pursued their labours, and have met with general acceptance. The Rev. John Smith has been compelled to seek restoration of health, by removing for a season to Bangalore. Mr. Crisp's aid enabled Mr. Drew to transfer his Services to the Western Division; Mr. Taylor's connexion with the Society having terminated: but, as already stated, Mr. Crisp was soon obliged to leave for England. Three Native Services have been held on Sundays, during a considerable part of the year. Communicants, 51: but these seem to be all English—Scholars: in 4 Boys' Schools, 140; in 1 Girls' School, 28: the Schools are more prosperous than in preceding years.

WESTERN DIVISION: W. Hoyles Drew; David Paul, Nat. Cat.; Enos, Nat. Reader—The English Services have been discontinued. Adult attendance on Tamul Services averages 60 in the morning, and 30 in the evening: Services are held also on Tuesday and Friday Evenings. Communicants, 31; and, at Tripasore, 24. The Heathen are addressed every day, in the School-Rooms and other places: considerable attention has been excited among the Brahmins, with whom some public discussions have been held. In 3 Schools there are 70 boys; and in 1 Girls', 20. At the Out-stations, 9 Schools contain 264 children.

The Rev. Benj. Rice and the Rev. Gilbert Turnbull, with their wives and the Rev. W. Thompson, embarked for this Presidency on the 1st of September—Pp. 142, 488, 571.

*Cuddapah*: 153 miles NE of Madras: inhab. 60,000; of whom about two-thirds are Hindoos, and the rest Mahomedans, Eurasians, and others: prevalent language, Telooogo—1822—William Howell; with Nat. As.—Preaching has been continued without interruption, and with some evidence of spiritual benefit: Congregation in general attendance, 160: Communicants, 21—Scholars 170, in 6 Schools: the influence of Heathen Relatives deters many of those who have been instructed, and are now engaged in active life, from making a profession of Christianity—1000 Tracts and 100 Portions of Scripture have been distributed—The Christian Village has 156 inhabitants: 16 families have turned their attention to cultivation—P. 142.

*Vizagapatam*: a sea-port, 438 miles

NE of Madras, and 557 SW of Calcutta: inhabitants, chiefly Hindoos, between 30,000 and 40,000: prevalent language, Teloo-goo — 1805 — James Williams Gordon, Edward Porter; Enoch Knill, Nat. Reader. Mr. Gordon arrived at Vixagapatam in April 1835; and Mr. Porter, on his way thither, reached Madras early in September following.—A Chapel has been erected by local contributions. Two English and three Native Services are held weekly. Mr. Gordon preaches almost daily to large

Much information and earnest appeals with reference to India will be found in the Address of the Society's Missionary, the Rev. William Campbell, (printed, by mistake, Rev. John Campbell, at p. 11 of the January Number,) given at pp. 444—449 of our last Volume. On their own exertions to obtain more Missionaries, the Directors thus speak:—

In this long-cherished field of the Society's operations, every thing, with the exception of the number of Missionaries, wears an aspect increasingly favourable; but the Directors deeply regret that their endeavours to engage additional Labourers have been unsuccessful. They hope shortly to be able to send help to the devoted Brethren who are sinking beneath the pressure of accumulating labours. In every respect, *the fields are becoming increasingly white unto the harvest*; and, with the Divine Blessing, all things seem ready for the Labourers required.

The nature of the hostility manifested in some quarters to the decisive influence of the Gospel shews that the kingdom of darkness is invaded; while the sacrifices made, and the persecutions endured by many, who have assumed the Christian Name, is a proof that the Lord has wrought in them *the work of faith with power*.

Additional evidence is furnished every year, of the efficiency, under the Holy Spirit's influence, of the preaching of the Gospel, and the diffusion of religious knowledge—not only to produce a decisive moral change in individuals, but, if provided to an adequate extent, to substitute for the whole fabric of Indian Idolatry the light and the blessings of the Gospel of Christ.

#### AMERICAN BOARD OF MISSIONS.

##### MAHRATTA MISSION.

LABOURERS — *Bombay*: 1812: Cyrus Stone, Sendol B. Mungler, Henry Ballantine; Elijah A. Webster, Printer; G. W. Hubbard, Superint. of Boys' Schools; Cynthia Farrar, Superint. of Female Schools; Mrs. Sampson, As.; Fonceca, Sewajee, Nat. As.—*Ahmednuggur*: 175 miles NE of Bombay, 2000 feet above the level of the sea: inhabit. 50,000, chiefly Hindoos, using the Mahratta Language; with many villages easy of access, and English Cantonments of about 1000 Soldiers: 1831: D. O. Allen, G. W. Boggs; Amos Abbott, Superint. of Schools; Dajeeba, Nat. As.—*Malcolm Paitih*, a temporary Station on the Mahaburlishwur Hills: Allen Graves; Orphar Graves, Fem. As.

Mr. and Mrs. Read, of Ahmednuggur, in consequence of Mrs. Read's ill health, sailed from Bombay, in March 1835; and reached home in November following. Mr. Stone, after having resided 7 years in Bombay, found it necessary, in December of the same year, to recruit his health by a voyage to Ceylon. Mr. Sampson, *March*, 1837.

congregations in the School Rooms; and the people are addressed in the streets and bazaars. Enoch Knill preaches at the more distant Schools—Communicants, chiefly English, 17. An aged Mahratta Woman has been baptized; which is the first baptism in this neighbourhood, by a Protestant Missionary, for the last 25 years — Schools, 13 for boys and 2 for girls: Scholars, 459—There have been distributed 150 Portions of Scripture and 1500 Tracts—P. 142.

Printer to the Mission, died at Allepie, on the 22d of that month; having embarked on a short voyage, in the hope of relief from a pulmonary consumption under which he laboured. Mr. W. Ballantine and Mr. Webster, who sailed in May 1835 from Boston, arrived at Bombay on the 11th of October, a few days before Mr. Sampson sailed: Mr. Webster was thus able immediately to supply his place in the Printing Office — Pp. 142—144, 256.

MINISTRY—Native Communicants: at Bombay, 13; at Ahmednuggur, 8. The Preaching of the Word, *in season and out of season*, is continued. In consequence of the departure of Mr. Read, Mr. Allen has spent much time at Ahmednuggur. He has been accustomed to preach every Sabbath in particular districts of the city: the place was often crowded, and the people heard with more and more attention. With increasing knowledge of the Gospel, however, there was increasing opposition. "But," the Board say, "we have no ground for fear or hesitation. All that Missionaries of

*American Board of Missions—*

every Nation really need, to give success to their labours throughout the wide range of British Dominion in Asia, is an outpouring of the Holy Spirit on the people among whom they have gone preaching the Gospel."

Mr. Allen has performed a number of Preaching Tours, in which he distributed many Religious Tracts and Portions of the Scriptures. In one of these, he went as far as Jalna, a town containing about 75,000 inhabitants, 120 miles north-east of Ahmednuggur, and in the dominions of the Nizam of Hyderabad. A singular and encouraging fact is stated by the Board, in reference to this place:—

At Jalna, Mr. Allen found a Native Christian Society of 45 or 50 members, without any Pastor. A part of these had come from Madras; and they, becoming known to one another, and associating together, and being actuated by the Spirit of Christ, had drawn others into their little fraternity. The fact is one of extraordinary interest, as no Missionary had resided at Jalna. It shows that the good seed which we are sowing in India is not and will not be lost. Mr. Allen preached to them, performed several baptisms, and administered the Lord's Supper.

**EDUCATION**—At the close of 1835, there were 1620 Scholars in 40 Schools; of which, 30 were in Bombay and its vicinity, 9 at Ahmednuggur, and 1 at Malcoln Paith. One of the Schools at Bombay is for teaching English, and had 50 scholars. On the subject of Education, the Board report—

The attention of the Mission is turned more than formerly to the importance of training Native Helpers. For a year or two past, circumstances have combined to concentrate our operations in Bombay, rather than in the Deccan. To counteract these and enable the Committee to carry out their plans, a considerable reinforcement is needed. Our Printing Establishment must be in Bombay; but our Seminary, as soon as the Head of the Church shall give us one, must be in the interior: the great hindrance to the success of an enterprise of this kind is Caste, which makes it almost impossible, until the bands have become loosened, to obtain boarding scholars of sufficient promise. The Mission, however, seems likely to be successful in collecting scholars for a Female Boarding School at Bombay, under the superintendence of Miss Farrar: the pupils of this school will be separated, as far as possible, from the influence of surrounding Heathenism: it is supposed that a girl may be boarded for a year for about 20 dollars.

**PRESS**—The printing in Mahratta, in the year 1834, consisted of 11,800 copies containing 990,800 pages; and, in 1835,

of 32,150 copies containing 1,680,650 pages: making a total of 18,508,450 pages from the beginning, chiefly in 8vo. In 1825, there were 2,098,750 pages printed in English; and, for the Bombay Tract Society, 180,000 pages in Portuguese. Thirteen Publications in Mahratta, prepared by the Missionaries of the Board, have been sanctioned by the American Tract Society. The Board state—

It is found, that with the present limited number and numerous vocations of the Mission, the judicious distribution of the Scriptures and Religious Tracts must unavoidably go on much slower than the patrons of Bible and Tract Societies and every friend of man will desire.

*Summary of the Mahratta Mission.*

Stations, 3—Missionaries, 6—Teachers, 2—Printer, 1—Female Assistant Missionaries, including the Wives of the Missionaries, 11—Native Assistants, 3.

**TAMUL MISSION.**

*Madura*: in the Carnatic, 75 miles from the coast, and 120 W of Jaffna: inhab. about 50,000; with 20,000 in neighbouring villages: many are Romanists: prevalent language, Tamul—1834—Daniel Poor, W. Todd, J. R. Eckard, Alanson C. Hall, J. J. Lawrence; Francis Ashbury, Edward Warren, sen., Edward Warren, jun., Nat. As. Mrs. Todd died Sept. 11, 1835. The Missionaries having earnestly requested more help, Mr. Hall and Mr. Lawrence, who had arrived in Ceylon to assist in that Mission, left Jaffna, with Mrs. Hall and Mrs. Lawrence, early in October, accompanied by Mr. Poor, and by Mr. Todd, who had visited Ceylon after the decease of his Wife. Mr. Poor proposed to spend about three months in Missionary Labour, but was afterwards induced to fix his residence at Madura. On the 2d of January of last year, Mrs. Hall was removed by death: both she and Mrs. Todd departed in great peace of mind, rejoicing that they had been led to India on such an errand of mercy. The Rev. Robt. O. Dwight and Mrs. Dwight embarked for this Mission, with the Rev. Miron Winslow and Mrs. Winslow, Nov. 16, 1835, and arrived at Madras on the 22d of March: Mr. Winslow proceeded to resume his post in Ceylon. On the 23d of November last, a large reinforcement for the South-India Tamul Mission embarked at Boston, in the "Saracen," Capt. Thomson: this reinforcement consisted of the following Missionaries and

their Wives—Henry Cherry, Edward Cope, Nathaniel M. Crane, Clarendon F. Muzzy, William Tracy, and F. D. W. Ward, with Dr John Steele.

The arrival of Mr. Poor and his companions from Ceylon excited great attention among the inhabitants; which was increased by the books brought from Ceylon, and by the preaching of Mr. Poor. Their houses were visited by crowds. This excitement of curiosity on the part of the people gave rise to another of fear and of hate among the Brahmins and others; and, at length, to decided opposition, which led to some modifications, which were perhaps salutary, in the plans of the Mission.—In February of last year, there were four schools within the city, containing 133

scholars; and ten schools in the adjacent villages, containing 270. Besides these, there was an English School, under the superintendence of Mr. Todd, in which were sixty scholars. The whole number in the schools is 463—Pp. 144, 154, 303.

#### RAJPOOT MISSION.

The following notice appears in the last Report of the Board:—

A Mission to the Rajpoots has been contemplated for some time. It is now in a way to be soon attempted; and in obedience, as the Committee humbly trust, to the indications of Providence. A Missionary has been designated to this field, and only waits till another of suitable qualifications can be obtained to accompany him. The seat of the Mission will be at Ajmere, about 350 miles from the head of the Gulf of Cambay, going by way of Ahmedabad and Oodipoor.

#### GENERAL BAPTIST MISSIONS.

*Cuttack*, the chief town of Orissa: 251 miles S W of Calcutta: 60,000 inhabitants: 1822 — *Pooree*: near the Great Temple, on the coast, S of Cuttack: 1823—*Balassore*: a town of 14,000 inhabitants, 8 miles from the sea and 100 NE of Cuttack.—The following brief view of the history and present state of the Mission is given in the Society's accredited organ:—

At *Cuttack*, the first Station of the Mission, the Brn. Bampton and Peggs, with their wives, arrived in February 1822. In September 1823, Mr. Bampton removed to *Pooree*; and there continued his assiduous labours, until death took him to his reward in 1830: Mr. and Mrs. Lacey joined the Mission in 1824. In 1825, Mr. and Mrs. Sutton arrived in Orissa; and, shortly after, Mrs. Sutton was called away by death: Mr. Sutton for a time laboured at *Balassore*.

The health of Mr. Peggs declining, he was compelled to return to England, where he landed in May 1826. Mr. Cropper was ordained in April 1827—arrived at Orissa in the early part of 1828—and died in the following December. Mr. and Mrs. Brown arrived at *Cuttack* in 1831. Mr. and Mrs. Goadby left England in July 1833—arrived at their destination in December—and Mrs. Goadby died in July 1834: Mr. Goadby has since married again. Ill health obliged Mr. Sutton to return to a more favourable clime: he sailed to America, where he arrived in May 1833: during his stay in that country, he was eminently useful in kindling a spirit for Missions among the Free-will Baptists: he formed a Society, obtained subscriptions, and one or two offered themselves as Missionaries: he arrived in England in December: the following July he embarked for America, with Mr. and Mrs. Brooks, who were to join the Mission at *Cuttack*: Mr. Sutton remained for a time in the United States; and Mr. and Mrs.

Brooks embarked at Boston, November 1834, and arrived at their destination on the 1st of April 1835. Mr. and Mrs. Lacey's health failing, they returned to England; where they arrived in June 1835: they are now expecting their return to Orissa, in July 1837. Mr. and Mrs. Stubbins embarked for India July 1836, and are now on their voyage. Mr. Sutton, with one or two Missionaries from the American Free-will Baptists, has arrived at *Cuttack*, and resumed his labours in the Missionary Field.

The living and effective force in Orissa will soon, in all probability, be greater than it ever has been: Mr. and Mrs. Sutton—Mr. and Mrs. Lacey, soon to return—Mr. and Mrs. Brown—Mr. and Mrs. Goadby—Mr. and Mrs. Brooks—Mr. and Mrs. Stubbins, soon to arrive—besides the American Brethren and Sisters; and the Native Preachers, Gungadhor, Ramchundra, Doitaree, Bamadeb, and Krupasindoo. With this force, *Cuttack*, *Pooree*, *Balassore*, *Berhampore*, and other places, may be occupied; and the whole region, for many miles round, may receive the benefit of their labours.

The success which has attended the labours of our Brethren demands our gratitude. The Native and European Converts amount to 70 or 80: their experience of the power of Divine Truth is satisfactory, and their deportment becoming. Many Tracts are distributed by our Brethren in their Missionary Tours: these are often received with eagerness; and instances have come to the knowledge of the Brethren, of their having been read with the deepest interest, and been made the means of the greatest good.

Mr. and Mrs. Goadby, early last year, proceeded to *Balassore*; accompanied by Gungadhor, who preaches there daily in the Bazaar. Of the American Missionaries who accompanied Mr. Sutton, Mr. Phillips and his Wife stopped at *Balassore*; where they all arrived, on their journey

*General Baptist Missions—*

from Calcutta, on the 4th of March. Mr. E. Noyes, the other American Missionary, and his Wife, went forward with Mr. Sutton to Cuttack, which place they reached on the 11th of March—13 Natives and 6 Eurasians were baptized in the year: the circumstances, under which

some of the Converts came forward to profess Christ, were highly interesting—The Schools prosper, but there is no Return of Scholars—Pp. 139, 140; and see, at pp. 295, 296, an Instance of the Difficulties attending a Heathen's Renunciation of Caste.

*WESLEYAN MISSIONARY SOCIETY.*

*Bangalore* (including Seringapatam and Mysore)—Thomas Cryer, Thomas Hodson; J. Guest, As. Missionary; salaried Teachers, 6—Some degree of prosperity is granted in every department of the work. The Tamul Congregation on Sunday Morning at the Mission Chapel becomes increasingly important: at Native Chapels in the Bazaars there were never before such good congregations: Members, 76—Scholars, 184: of these, 70 boys are in an English School, which gives great satisfaction: the current expenses of this school, about 7*l.* per month, are defrayed by the Natives; from which "it will appear," Mr. Hodson writes, "that an education in which Christianity has a prominent part is not a gift which the Natives at Bangalore coldly accept, but a prize which they ardently exert themselves to obtain—P. 144; and see, at pp. 466—468, Mr. Hodson's Earnest Pleas for the Enlargement of the Canarese Mission, and the Committee's Appeal in its behalf.

To Bangalore, an extensive Military Station, the Society appoints Missionaries, with the view of caring for the spiritual welfare of our own countrymen residing there, and of a large Tamul Population, among whom the success has already been encouraging: a favourable commencement has been made among the Canarese Inhabitants of Bangalore also. Mr. Hodson has acquired their language, and preaches to promising congregations: several Canarese Schools have been established; and, in Bangalore itself, as well as in the Coung Country, in Seringapatam, and throughout the Mysore Territory, there is an open field, and the prospect, if it were cultivated, of extensive usefulness. [Report.

*Melnattam* (embracing the populous town and neighbourhood of Manaargoody): a large Village of Romanists and Heathens, about 40 miles S of Negapatam—Abraham Ambrose, As. Missionary; one salaried Teacher—Scholars, 35—Pp. 144, 145.

*Negapatam*: a sea-port, 48 miles E of Tanjore: inhab. 15,000 to 20,000—1821—Samuel Hardey, G. Hole; salaried Teachers, 7. Mr. Hardey, accompanied by Mr. Hole, arrived, on his return to his

labours in India, on the 20th of July, having sailed on the 11th of April. Mr. Bourne, who returned home in 1835, died in May of last year—Members, 85—Scholars, 250. A Seminary, for the instruction of Native Youths for various offices in the Mission, is forming—Pp. 145, 256, 571; and see, at pp. 48, 49 of the present Volume, a brief Obituary of the Rev. Alfred Bourne.

*Madras*—1817—Robert Carver, Thomas Haswell; Christian Aroolappen, As. Missionary; salaried Teachers, 10. Mr. Haswell arrived with Mr. Hardey and Mr. Hole—The public ministrations have been much blessed. Intercourse with the Natives has been more extensive and beneficial than at any former period. Members, 126. Adult baptisms, 15: among these, was a Brahmin, of great promise in respect of usefulness among his countrymen, who received the name of Jabez Bunting. Another learned Native has since been baptized, under the name of Wesley Abraham—Scholars, 343—P. 145: and see, at pp. 294, 295, an account of a Visit to Idolatrous Conjevaram; and, at pp. 465, 466, particulars of the Baptism of the Brahmin.

In reference to these last three Stations, the Committee report—

They have recently addressed themselves to the revision of these Stations, with a view to affording them a more adequate supply of Missionaries. They have, in consequence, resolved to form the town of Manaargoody into a separate Station; and to each of the Stations of Madras, Negapatam, Melnattam, and Manaargoody, it is their purpose to appoint at least two European Missionaries as a permanent supply, besides such Assistants as may be raised among the Native Converts and other residents in the country. The Stations now mentioned are situated among a Tamul Population, in a country where the Missions have been established more than sixteen years; but the inadequate number of Missionaries sent forth, and the frequent interruptions of their work which have been occasioned by disease and death, have been circumstances unfavourable to their growth and prosperity.

*Summary of the Mission.*

Principal Stations, each embracing an extensive district, 4 — Missionaries, 6 — Assistant Missionaries, 3 — Salaried Teachers, 24 — Members, 287 — Scho-

lars, chiefly Hindoos, 812—The Gospel is preached in English, Tamul, Canarese, and Portuguese; and Religious Instruction has occasionally been given in Te-logoo.

To the Continent of India the attention of the Society has been directed, ever since that country, by wise legislative enactments, was opened to Missionary Enterprise; but it is confessed that the operations of this Society have not been by any means commensurate with its obligations or its opportunities... Let every Member of the Society ask himself, "What have we done, commensurate with the wants of India, or with the means and opportunities afforded to us?" The Committee do not conceive that their exertions in behalf of India will have reached their due measure, extravagant as the thought may appear, until, in EACH Presidency, in every great division of the land, and in every language of the Indian Empire, there shall be found faithful and laborious Missionaries offering the blessings of Redemption to the numerous and degraded population of that most interesting country.

Nor is encouragement wanting in our past experience. Several Native Assistants of great zeal and usefulness are already employed. Many are our Converts, some of whom have died in the triumph of Christian Faith; and all are decisive proofs of the power of the Gospel among the Hindoos. [Report.

*CHURCH-OF-SCOTLAND MISSIONS.*

*Calcutta*—1830—The Assembly's Institution, under the care of the Rev. W. S. Mackay and the Rev. David Ewart, assisted by Mr. Clift, is growing in public estimation and in usefulness. A Branch at Takee has 150 pupils in daily attendance: new Branches have been formed, at Fort Gloucester, 15 miles from Calcutta; and at Rungpore, 275 miles distant. The demand for Teachers, trained in the thoroughly Christian method of the Institution, from various districts of Central India, is increasing. At the Fifth Annual Examination, a large concourse of Natives entered with eager interest into the proceedings: the Hindoo College, and every Native Seminary of any consequence in Calcutta, were allowed a holiday, to witness the Examination; and Mr. Mackay believes it to have made a great moral impression on the Natives—A class has been lately opened for the instruction of Native Teachers in the theory and practice of their profession, according to the Assembly's System. Young Men, who are learning English, are received in any stage of their progress; and provision will be made for carrying them forward in their studies, either in the elementary or in the higher department of the School. The Bengalee and Hindoostanee Languages form part of the course. Mr. Mackay says of this plan—

In this manner the establishment of an efficient Christian School is placed within the reach of a moderate income. A benevolent individual may select an intelligent boy in his vicinity—send him to Calcutta—and re-

ceive him back a well-trained and well-educated Teacher, inured to the climate, and willing to work on a small salary.

Preaching in English, in a Chapel at Simla, is maintained every Sunday Evening, for the benefit of the Young Natives, now amounting to thousands, who pursue the study of that language: the Chapel is crowded with the Students of the Hindoo College, and the most promising of the Native Youth, who listen with every appearance of interest. "I am preparing," says Mr. Mackay, "a series of Lectures for Week-day Evenings, on the Deistical Systems, as compared with one another and with Christianity: this subject has been selected in consequence of the fact, that nearly every educated Hindoo in Calcutta professes Deism." Mr. Lacroix holds Bengalee Service on Wednesday Evenings—About 650*l.* had been raised, in the year, by local contributions. The erection of suitable buildings for the Institution will require 5000*l.*: the Assembly have undertaken to supply four-fifths, and the Calcutta Board the remainder: only 300*l.* had, however, been raised toward the 1000*l.* at the last dates—Pp. 145, 391; and see, at pp. 398—403, Dr. Duff's Address, at the Anniversary of the Church Missionary Society in London, on the Abominable Idolatries of the Hindoos, and the Duty and Right Method of labouring for their Conversion.

It is impossible to praise too highly the management of the Seminary established by the General Assembly of the Church of Scotland at Calcutta; and in saying this, I speak

*Church-of-Scotland Missions—*

the general opinion of the European Community at that place. Its great success, and its great claim to encouragement, consist in the complete victory which those who have had the direction of it, have, by their tact and judgment, been able to gain over the distrust and prejudice which the Natives have hitherto felt to all education of which the knowledge of the Scriptures formed a part, and of which Christian Ministers were the agents. It is but justice, on the other hand, to say, what will be amply confirmed by Mr. Duff, that the patronage of some most enlightened Native Gentlemen, uninfluenced by any authority, have very much contributed to these happy results.

[*Letter of Lord W. Bentinck.*

*Bombay — 1828 — John Wilson, D.D.*  
—In November 1835, Dr. Wilson gave the following view of his COURSE OF LABOURS:—

Owing to my various trials, the preaching of the Gospel and the oral communication of religious truth have, at different periods, met with considerable interruption. At present, however, I conduct all the stated Services to which I have adverted in former reports. On Sabbaths, I officiate in English, Mahratta, Hindoostanee, and occasionally in Goozeratee, to four congregations both of the old and the young; and I am uniformly favoured with a pleasing attention, and sometimes encouraged by subsequent interesting inquiries. On Wednesday Evening, at seven o'clock, I give a familiar Lecture, generally on systematic theology, to a mixed audience of Native Youth, and European Ladies and Gentlemen. On Thursdays, at the same hour, I hold a meeting with the converts and inquirers, for prayer, reading the Scriptures, and religious conversation; which I find tends greatly to their edification and improvement. On Saturdays, at 5 o'clock, I meet with the Teachers of the School; and direct them, and some of the more advanced of their pupils, on the lessons intended for the succeeding week, and especially on such of them as the sanctity of the Lord's Day forbids me to make subjects of examination when they are assembled for direct religious exercises. I spent a considerable time in instructing, on different days, the scholars connected with the schools, and in conversing with native visitors.

Resuming, soon after, his Mahratta Preaching in places of public concourse, which had been for a time unavoidably suspended from indisposition, his audiences were highly encouraging. The attendance at the stated Services, also, became greater than ever witnessed. A Course of Weekly Lectures on Evidences and Doctrines, commenced three years ago, has been lately finished; and another Course, on the Propagation of the Gospel, has been entered on. Sixteen

adults, in all, have been baptized: a Brahmin, who appeared a true convert, died before baptism, while distant from Bombay.

In August, the Scholars were 820 boys and 180 girls. Dr. Wilson says of the SCHOOLS—

The Knowledge of the Scriptures, Catechisms, and other Religious Books, and even of Works of General Information, acquired in them, is not inferior to that received in the common Parish Schools in Scotland. This knowledge forms an excellent preparation for the Scholars being acted upon by the Christian Minister; and, not unfrequently, it diffuses itself, to a considerable extent, among their parents and connections. Its gratuitous communication impresses many with favourable ideas of Christian Benevolence, and diminishes the prejudices which might otherwise strongly oppose Missionary Exertions.

The General Assembly expressed its wish that the energy of the Mission should be turned chiefly, like that at Calcutta, to the training of Native Missionaries. Before this intimation reached Dr. Wilson, he had formed a Seminary on the same principles as the Calcutta Institution, with a School for Destitute Native Girls. Female Education had suffered a severe loss in the death of Mrs. Wilson, who departed this life in April 1835; and the Ladies of Bombay, anxious to pay a tribute to the memory of the founder of this School, and well aware of the importance of its object, have warmly espoused its interests. Mr. W. H. Payne acts, under Dr. Wilson, as Teacher of the Seminary, which had, at the last dates, 215 pupils. Seven active and promising boys, lately carried away from Zangibar by a Native Slaver, have been placed under the Mission. Dr. Wilson writes—

The Boys in the Seminary are making gratifying progress both in literary and religious knowledge; which the parents were expressly informed by me, through the Native Papers, they would receive, and to the communication of which they have no objection. The pupils form a groupe as interesting as can be imagined, so far as the variety of tribes is concerned: they have been drawn not only from the different classes of the Hindoos, but from among the Parsees, Jainas, Mussulmans, Jews, and Native Christians; and their association together, independently of the instruction which they receive, cannot but have a powerful influence in removing those prejudices of Caste, which so much impede Missionary Operations in this country.

The PRESS has been in great activity: 34,500 Mahratta Gospels, Books, and Tracts, of 15 different kinds, varying from



4 to 156 pages each, were printed in the year; nearly all of them edited by Dr. Wilson. He has continued strenuously to uphold the Gospel, by the Press, against learned Hindoos, Parsees, and Mahomedans: but "it is a subject," he says, "of sincere gratitude, that the Mission enjoys so much of the confidence of the Natives as it actually does; and that even the very individuals, who have so zealously, but unsuccessfully, come forward to the defence of the different systems of superstition, are on the most friendly terms with myself, and frequent in public and private intercourse." He adds—

As usual, I have kept a watchful eye on the Native Periodicals; the influence of which, for good or for evil, is greater than is at first sight apparent. I have furnished them with many articles explanatory of Christianity—expository of Native Superstitions—and commendatory of Works of general philanthropy and benevolence. In no instance has the insertion of any of my communications been refused.

Dr. Wilson made an extensive MISSEONARY TOUR—the most extensive indeed yet undertaken in the West of India—from Dec. 16, 1834 to March 20, 1835. He travelled through the Northern Concan and Goozerat, and some neighbouring States—P. 146.

*Hurnee*—Mr. Drake here acts as an Assistant, under Mr. Mitchell of Poonah. He daily reads the Scriptures and prays in the Poor Asylum; and visits and distributes Tracts among the Natives. In the Schools, which are 7 in number with 350 children, he has a Mahratta Assistant. P. 146.

Mr. Mitchell thus writes of what he describes as "a mode of doing good at a little expense, when proper superintendance cannot be extended," to Schools:—

When I was down in the Concan, I gave a number of Catechisms to two Schools, as we could not take them fully into connexion with the Mission. I told the Teachers, that, for every boy whom they would produce, after a certain time, who had committed one or more of the books fully to memory and would bear to be cross-questioned upon them, they should receive a certain sum of money, according to the amount of the work done. I intended myself to return, to see the effect of the experiment; but, as this was out of my power, I desired Mr. Drake to proceed to the Village, and see what had been done. I am happy to say, that he found about 50 children, some of whom had committed one and others two of the books to memory.

*Poonah*—James Mitchell. Mr. Nesbit's health will not allow of his return to India: he continues at the Cape,

where he has begun a New Mission—Mr. Mitchell preaches four times weekly in English; and has various Mahratta Services in the Chapel and Poor Asylum, besides daily preaching in the streets and bazaars: there is no difficulty any where in procuring an audience. The English Communicants are 62: that Congregation requires the whole labour of a Minister: 8 have been excluded, through intemperance. "Strong drink," says Mr. Mitchell, "is, in this country, the root of almost all evil"—In 4 Boys' Schools are 200, and in 2 Girls' 69: in one of the Girls' Schools, there is great improvement in reading, and in the knowledge of divine things. A School has been opened on the Plan of the Assembly's Schools at Calcutta and Bombay, which has 150 boys—A very considerable number of Portions of Scripture and Tracts has been distributed—Pp. 146, 147.

Mr. Mitchell gives a melancholy account of the Natives. We shall continue to quote such faithful representations, though they may furnish further occasions to Romanists of Dr. Wiseman's class (see pp. 2, 3 of our Introductory Remarks) to misrepresent and vilify Protestant Missions:—

I must say, with sorrow, that little real fruit is yet apparent. To my eye, there is little or no improvement among the people at large. There is very little inquiry on the subject of Religion at all: many, indeed, hear and object: many assent to all that is said, as true and good: many have obtained some knowledge of the True God and of Jesus our Lord: but if all this is only working, as I fear is the case, to the hardening of their hearts and the increasing of their guilt, Oh when shall the Arm of the Lord be revealed! People here seem to forget that God will not pour us out a blessing, till Israel shall ask Him to do so. Had we more prayer, I am not one of those who doubt that *the foolishness of preaching* would yet be powerful to turn the Hindoos from darkness to light. God will honour His own institution. He may try our patience, but let us not faint. He is faithful who promised.

The Missions in Bombay and at Hurnee and Poonah have been recently transferred, by the Scottish Missionary Society by which they were founded, to the care of the General Assembly of the Church of Scotland. The Assembly has lately formed a Mission at

*Madras*—1836—John Anderson; who sailed from Portsmouth, on the 13th of July, in the "Scotia," Capt. Campbell, for Calcutta. The Committee judged it desirable that Mr. Anderson should make

*Church-of-Scotland Missions—*

himself acquainted with the system pursued in the Assembly's Seminary at Calcutta; as it appears to them to be a matter of great importance, that as nearly as possible the same plan should be adopted at all the Presidencies. A School of 82 Youths, almost all Hindoos averaging about 15 years of age, had been formed at Madras on the model of the Assembly's School at Calcutta, and will be placed under Mr. Anderson: the Rev. Matthew Bowie, one of the Scottish Chaplains at Madras, thus depicts a new and interesting feature of this School:—

All the pupils pay their fee, and purchase the necessary books; one of which is a Bible, for all who can read it with tolerable ease. This is regarded by every one as a degree of success quite unprecedented. We all knew that many would accept a Christian Education for their children, if offered gratuitously, rather than leave them uneducated; but it

*GERMAN MISSIONARY SOCIETY.*

*Mangalore:* on the coast of Canara—J. Chr. Leihner, Sam. Hebick, C. L. Grüner—The Missionaries have overcome the difficulties of the Canarese and Conkona Languages; and now preach the Gospel, with much encouragement, to numbers of the Heathen—Three Schools have been opened; and, as soon as it should be found practicable, a Seminary would be established for the preparation

was not understood nor believed, till now, that they would PAY for a Christian Education.

The Committee urge the necessity of renewed and vigorous exertions in support of the Assembly's Missions, as they consider themselves pledged to an expenditure of 3744*l.* per annum; viz. Calcutta, for Salaries, 1174*l.*; and for the Institution about 1000*l.*—Bombay, exclusive of local contributions, 1220*l.*—Madras, for salary, 350*l.*

*Proposed Mission to the Seiks*—The Committee state on this subject—

The munificence of an individual, whose name your Committee are not at liberty to mention, has placed at their disposal the sum of 1000*l.*, as the commencement of a fund for establishing a Mission in the country of the Seiks; in which, from particular reasons, the donor feels an interest. Your Committee have warmly recommended the object to those persons, whether in Britain or in India, who are likely to share in the feelings of the donor, and to promote the growth of the fund.

of Native Catechists and Schoolmasters—Mr. Hebick had travelled nearly 1000 miles, with the view of becoming acquainted with the people of Canara through all the extent of the district, and of ascertaining the most eligible sites for Missionary Stations. Four additional Missionaries having since arrived, a second Station has been formed at *Hoobly*, near Dharwar, in Upper Canara—P. 147.

*AMERICAN WESTERN FOREIGN MISSIONARY SOCIETY.*

In the last Survey, the Rev. James Lowrie was left at Loodianah, and the arrival of the Rev. James Wilson and the Rev. John Newton was stated: the death of Mr. Lowrie there mentioned was a misprint for that of Mrs. Lowrie.

We have seen no notice of the arrival of the further reinforcement there, stated to have sailed in November 1835; nor of the proceedings of the other Missionaries—Pp. 147, 148.

*AMERICAN BAPTIST MISSION.*

No information has reached us relative to the Mission in the Northern Circars, mentioned in the last Survey. The

Board have recently formed a Mission among the Telingas, or Teloogeois, in Southern India—P. 148.

The Bishop of Calcutta, having, in the first part of his Primary Visitation, visited the Malay Peninsula, Ceylon, and Madras, resumed his labours in October 1835. The following arrangement was made, in submission to the Will of God; and was published in Calcutta before the Bishop's departure, in order that the Chaplains and Missionaries of the respective Stations and Districts might prepare such persons as were to be offered for Confirmation:—

The Bishop proposes to arrive at Mhow, from Bombay, in January 1836—at Delhi, in April—Mussoorie, the middle of the same month—Simlah, early in June—Kurnaul, in the ensuing month of October—Cawnpore, in January 1837—Allahabad, in February—returning to Calcutta by the end of March.

In fulfilment of this design, his Lordship sailed from Calcutta on the 14th of October 1835; and arrived at Quilon on the 15th of November. After visiting (see p. 256 of our last Volume, and p. 135 of the present Number) Allepie, Cottayam, and Cochin, the Bishop embarked for Goa; and from thence proceeded over

land to Bombay, by way of Dharwar and Poonah. Having passed sixteen days at Bombay, and spent a considerable time in other parts of the Presidency, he ascended the hills at Mussoorie on the 16th of April of last year; and reached Simlah, in the Himalaya Mountains, by eighteen stages, on the 3d of June. It was his plan, to be at Kurnaul in October, at Cawnpore in January, at Allahabad in February, and to reach Calcutta by the end of March or beginning of April of the present year.

The following extract from the Wesleyan Missionary Report contains very just views relative to this vast region:—

It is a conclusion too obvious to escape the notice of any Christian of ordinary intelligence, that, in the course of Divine Providence, the Empire of India must have been allotted to Britain chiefly and principally for the great purpose of its recovery from Idolatry, and its subjection to the Gospel of our Lord Jesus Christ: but it is equally obvious, that no exertions have yet been made, by any portions of the Christian Church, either separately or collectively, which adequately indicate that such a conclusion has been practically adopted, or that the trust which has been awarded to Britain carries with it the general conviction of an urgent and inevitable duty.

To many of the nations of India the Gospel has not yet been offered by the preaching of a single Missionary! Into some of the languages of that vast empire the Scriptures have not yet been translated! There are whole nations in the interior, who are found greatly to differ from those with whom we have become comparatively familiar by long and established intercourse: they are supposed to be almost as ignorant of letters, and of any religious system, as were the inhabitants of the Islands of the Great Pacific: among these, no attempt has been made to introduce Christian Knowledge and Christian Ordinances, and they perish for lack of them; while, even in the well-known parts of India, Missionary Operations have not in any measure equalled, in enterprise or extent, the efforts which have been made for commercial or territorial purposes.

It is surely time, that we were impressed with the imperative character of our obligations, and with the value of our opportunities. A population of little less than TWO HUNDRED MILLIONS is under our care. The honour of attempting their conversion, and, by the aid of Divine Grace, of effecting it, may be appropriated by the Church of Christ in this country; but, if sloth or unfaithfulness now prevent our exertions, what reason is there to conclude that the honour shall not be taken from us, and transferred to some other? Or, should Britain ultimately give the Gospel to all India, how much more honourable to its Christian Character and Zeal that it should be given early! and how much more advantageous to the myriads of its population, who are hastening into eternity!

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## Ceylon.

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### BIBLE AND TRACT SOCIETIES.

THE printing of the Pali Version, under the care of the Colombo Auxiliary of the *British and Foreign Bible Society*, has been completed. On the urgent representations of the Wesleyan Missionaries of the want of the Singhalese Scriptures for the Native Schools, the Society authorised the printing, at its cost, of 2500 Bibles and 5000 New Testaments: "When completed," Mr. Clough says, "we shall be able to purge out every remaining scrap of any Heathen Book, which dire necessity, in some instances, almost compelled us to permit in our Schools. The Issues of the Jaffna Branch were 3070 copies: increased facilities are afforded  
March, 1837.

for judicious distribution: local circumstances have led this Branch to separate itself from the Auxiliary at Colombo, and to connect itself with that at Madras; it being accustomed to receive its chief supply of the Scriptures from Madras—Two Grants by the Bishop of Calcutta gave ease and stability to the exertions of the Colombo Committee of the *Christian-Knowledge Society*: 1770 Tracts and Books have been distributed: part of these were among Seamen; who are found on board "British Ships which touch here, and are sometimes two years or more, and always a twelvemonth, absent from England, occasionally with

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scarcely a Bible or any book of a religious kind on board"—The *Religious-Tract Society* granted to the Colombo Association 48 reams of paper and 4300 English Publications; to the Cotta Auxiliary, 48 reams of paper and 4000 Tracts, with a consignment of 50*l.* in Books on sale, the former consignment having been readily purchased; to an Officer at Trincomalee, a further grant of 5200 Tracts and Children's Books; and to the Jaffna Society, 132 reams of paper, 6600 English

Tracts and Children's Books, and a consignment of 25*l.* in Books on sale. The Jaffna Society issued 19 New Tracts: and published in the year, 123,000 Tracts, containing 1,484,000 pages; and making a total, since the formation of the Society, of 693,442 Publications: its Income was 2666 rupees—The *American Tract Society* contributed 154*l.* to the Jaffna Society; and has appropriated 2000 dollars to Ceylon, for the Year ending in April 1837—P. 149.

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

### BAPTIST MISSIONARY SOCIETY.

*Colombo*; and the Out-station of *Hangwell*, distant 20 miles—1812—Ebenezer Daniel, Hendrick Siers; Carlos and other Nat. As.—In 13 Schools, there are about 600 children—P. 149.

Mr. Daniel has persevered in the diligent prosecution of his Missionary Labours. Aided by Mr. Siers, and two or three Native Members of the Church at Colombo, Divine Worship has been maintained, at stated intervals, in 15 different places in and round that city: the Station at Hangwell, with three neighbouring villages, is occupied by Carlos, a Cingalese Preacher. Many other places are included in occasional itinerancies, most of which are performed on foot, the villages being otherwise inaccessible.

Considerable attention has thus been excited to the Gospel: 17 individuals have been admitted to baptism; and a new church has been formed at Byamville, about ten miles from Colombo, consisting of more than 30 Members.

Amidst these exertions, other modes of usefulness have not been neglected. The Work of Education has gone forward in the various Schools attached to the Mission; and the Press has been employed for the issue of Tracts designed to meet the various forms of error and idolatry prevalent in the island. Considerable interest has been excited, particularly on the Popish Controversy: the publications of Mr. Daniel on that subject have roused much animosity against himself; and, there is reason to hope, been of service to some who have perused them. [Report.

I read with joy of the great work of God which is going on in the West Indies. I am

perfectly sensible how tame and feeble all the accounts which we can send you from this country must be, compared to these tidings. When I read the accounts of their numerous congregations—their large body of communicants—and the hundreds which almost monthly they are receiving by baptism, and compare them with what we witness, while I bless God for their success, I cannot but feel dejected by the difficulties with which we are surrounded. Instead of seeing trooping multitudes coming from every direction to hear with joy and animation the Divine Word, we must, by roads inaccessible unless by walking, go, under the arduous of a tropical sun, into their villages, to search them out—and, after having been almost worn down in the effort to get near them, have to wait from time to time for their arrival—and, when a few are collected together, in a most difficult language you must have recourse to every expedient which parable, illustration, or reasoning can employ, to secure their attention, and convey to them some idea of the Way of Salvation by Jesus Christ—and have often to see one and another leave the congregation before you can finish your message—and, when you enter again the village, find, very probably, few of those who heard you once will again listen to the Word of God. Oh, let those, who in their own land are indifferent in aiding the labours of a Missionary Society, spend a single year in the labours of an EAST-INDIAN Missionary—and then, if they have any love to Christ and souls, on their return to their own country, they will not refuse their prayers, their contributions, nor their efforts, on behalf of the work. [Mr. Daniel.

### CHURCH MISSIONARY SOCIETY.

*Cotta*: 6 miles SE of Colombo: Inhab. 4500—1822—Joseph Bailey, James Selkirk, Joseph Marsh; W. Riddale, Printer; Cornelius Jasinhe, Abraham Goonekere, Cornelius Silva, Cornelius Pinto, Nat. Cat.; David Jasinhe, Nat. School-Visitor; Ann Devon, Eurasian Schoolmistress; with 17 male and 1 female Nat. As. Mrs. Selkirk is on visit home, for

the recovery of her health.—In the exercise of the MINISTRY, Thirteen Places of Worship, in and near Cotta, are supplied with Divine Service and Preaching, at varying intervals of a week or a fortnight: about 570 persons are thus brought under Ministerial Instruction. The Communicants are 22—In the CHRISTIAN INSTITUTION, there are 24 Youths: the conduct of

all is good : some of them are Communicants. Mr. Selkirk, who has charge of the Institution, daily spends there between 5 and 6 hours. There is a good deal of inquiry among the Students : the greatest part of the Books in a Religious Library presented by the Religious-Tract Society have been read by one or other of them ; and they often obtain others from the Library of the Institution.—In 17 SCHOOLS, there were 378 boys and 99 girls. The Boys give their lessons well, at monthly examinations ; and many of them quite understand what they either read or learn by heart : 147 read the Bible. The services of a competent Schoolmistress have been secured for the Girls. The Schoolmasters attend at Cotta, every Saturday Evening, and have been accustomed to do so for years, a meeting held expressly for their benefit.—The Scriptures in Vernacular Singhalese have been completed at the press : 300 copies were presented to the Colombo Bible Society ; and copies to the Colombo and the Galle District Committees of the Christian-Knowledge Society ; all of which were received with the best thanks of the respective Committees : 1500 copies have been printed. Three New Tracts have been prepared, and 2750 copies printed—Pp. 149, 150, 302.

Of the departure of Mr. Lambrick from a Mission in which he had successfully laboured 17 years, it is feelingly remarked by Mr. Selkirk—

I need hardly say how much we all feel the departure of our dear Mr. Lambrick, with whom I have lived on terms of the greatest cordiality and affection between eight and nine years. We have laboured together, as Brother Missionaries, in harmony ; and have often united our prayers to the God of Missions to bless our labours to the conversion of souls.

Mr. Selkirk makes the following remark, on interruptions to which the Missionaries are sometimes exposed in the performance of Divine Service :—

There is a kind of respectful behaviour shewn by those who are in the habit of attending our Services : but it is with great difficulty that we can get on comfortably, when strangers are present. Their hearing, for the first time, the children say the loud Amen—a word which probably they never heard before—their seeing and hearing their own language read by a white man—their hearing strange things out of the Bible read—and the kneeling down, and standing up, and sitting down, in different parts of the Service—all, indeed, which they see and hear excites their

wonder, and they take no pains to conceal it.

Two of the Probationary Catechists being sent into the heart of the country, report to Mr. Selkirk—

We have abundant means of doing much good round Kandy, which is covered with thick darkness, without a glance of the Light of Truth : therefore the Word of God is more precious and surprising to its inhabitants than to those of Cotta, who hear it weekly and daily. We take the Word of God in our hands, which is like a light to our path ; and go among the poor Kandians, who are under the slavery of sin and Satan. When we thus go to them, they kindly receive us ; and hear attentively what we say to them, and receive with gladness the Message of Salvation which we offer to them. They often ask questions on the portion of Scripture which we read to them. We have reason to believe that they do not hear the Word of God to none effect. Thanks be to God, we have Christian Bana Maduas [Reading Homes], instead of Buddha's Bana Maduas ! Some of the Kandians have lately, of their own accord, erected a small Madua, and invited us to preach to them the Word of God. May God, of His infinite mercy, send more and more zealous and active Ministers to this part of His vineyard, with an abundance of heavenly wisdom, that may pull down Idolatry, and substitute the Blessed and Holy Religion of our Saviour !

Mr. Selkirk thus speaks of the advantages arising from the Vernacular Singhalese Scriptures :

It was indeed a time of great rejoicing with us, when we had finished the Scriptures. We have been able to put into the hands of each of our Schoolmasters a bound copy of the whole Word of God, in good and plain Singhalese.

During the last three or four times that I have met the Schoolmasters on Saturdays, I have spoken to them on some of the evidences of the genuineness and divine authority and inspiration of the Old Testament—taking for one address the Pentateuch ; for another, the Historical Books following to the Psalms ; for another, the Psalms and Proverbs : and I intend to speak to them still on the Prophetic Books ; and to give them a short account of the events which befel the Jews from the closing of the Old-Testament History to the coming of the Messiah. Of all these things they were very ignorant, having only had, lately, the books of Genesis, Proverbs, and the Psalms.

On the School Children the Missionaries remark—

That their moral conduct is, in general, better than that of those who have never been at a Christian School, and that they are in intellect greatly superior to others, are facts which we have, on different occasions, had the gratification of witnessing ; and we believe, that, between them and their countrymen, there would be a still greater difference, were the influence of their Christian

*Church Missionary Society—*

Education not much lessened and injured by the evil examples set them at their homes.

The Scriptural Knowledge which a great proportion of these children have acquired is both pleasing and beneficial: they are able to shew clearly, from the Scriptures, the folly of the Idolatry in which many of their friends and neighbours are involved; and to give a satisfactory account of the Gospel Scheme of Salvation through the Lord Jesus Christ: and we cannot but hope that some of them may, in time, experimentally know Him to be their Lord and their God.

*Kandy*: 80 miles ENE of Colombo—1818—Thomas Browning, W. Oakley; J. S. Mills, Joseph Fernando, Hendriell Perera, Cornelius Pinto, Nat. Cat.; with 9 male and 2 female Nat. As.—There are 6 Congregations in and near Kandy, with an average attendance of 331 persons: their state is promising, and affords reason to hope that the Word is not preached in vain: many listen with attention. The Communicants are 20; and their conduct is generally satisfactory to the Missionaries. The Journals of the Catechists afford instances of the favourable impressions made on the Kandians, by their visits to them at their own houses—In 8 Schools, there are 176 boys, 17 girls, and 4 youths. Some improvement has been made in most of the Schools during the year: in some, the progress has been very satisfactory: great readiness and correctness appear in the answers of many of the children, when subjected to examination—P. 150: and see, at pp. 209, 210, an account of the Conversion and Baptism of a Singhalese Prisoner; and, at pp. 250, 251, statements illustrative of the Benefit of Confirmation, and notices of the Firmness of Two Native Youths, and of the First Congregational Collection for the Society.

Subsequently to the arrival of Mr. Oakley, an Address was presented to the Missionaries by 17 Native Protestants who understand English, requesting them to establish an Evening Service for them on the Lord's Day. This, on a proper understanding with the Chaplain, was consented to. This appears also to have led to what is stated in the following passages by Mr. Browning, concerning an investigation into the number of Singhalese Protestants in Kandy:—

The Catechists have been directed to make out a list of all the Singhalese Protestant-Christians in the town of Kandy, and to inquire into the state of Religion in their families: this has led to a better acquaintance with the circumstances of those who are im-

mediately under our spiritual charge. In 50 families, containing about 300 souls, 10 families were found in which Family Worship was said to be kept up: some were totally destitute of the Word of God: some never attended Divine Worship: some were living in open sin; and others were found neglecting the baptism and education of their children.

Concerning these duties they have been admonished. They have been more frequently visited by the Catechists and Reader; and many Tracts and portions of Scripture have been given to them. Some of them have promised to commence the exercise of Family Worship. They have also been invited to come to the Mission Premises on Tuesday Morning, to converse with us on the subject of Religion, or to state any difficulties which they may meet with in reading the Scriptures. None, however, have as yet availed themselves of this privilege, except some who wished to get their children baptized.

This account of the Singhalese Protestant-Christians has made us better acquainted with the people among whom we labour, and it has given them a more correct idea of what are our wishes concerning them. Herein we are greatly assisted by the Probationary Catechists, who find a more ready access to the people than we can possibly attain. In about half the families, the Scriptures were found; and, in ten out of the fifty, Family Worship is maintained.

The Natives have erected a small Place of Worship for themselves. On this subject, Mr. Browning remarks—

One of the Probationary Catechists related a very pleasing circumstance. Since the coming of Cornelius Pinto, I wished them to look out for some village in which to perform Divine Service on the Sunday Morning; as at the jail, and Gatambe—that the three Singhalese Probationary-Catechists might be employed at the same time. In the village of Ampityia there are a few Christian Families: these agreed to meet for Divine Worship at a shed erected for a resting-place. When the Catechist went this morning to read the Prayers and a Sermon, he found that the people, of their own accord, had built a place to assemble in. The village is about three miles from Kandy. I rejoice to witness this first building by the people themselves, exclusively for preaching the Word of God. We have had several places erected for Schools, from time to time, but none for Divine Worship alone. May He, who inclined the people to erect this place at their own expense, give them hearts to worship Him in faith and holiness!

*Baddagame*: a village 12 or 13 miles from Galle—1819—G. Conybeare Trimnell, G. Steers Faught; Cornelius Runasinghe, Nat. Cat.; with 19 male and 1 Female Nat. As. Mr. and Mrs. Faught were about to visit home, for the recovery of their health—Communicants, 8—

Schools, 10; with 378 boys, and 98 girls—Pp. 150, 571; and see, at pp. 210, 211, reports, by Mr. Trimmell, of Religious Conversations with the Natives, and of the Hopeful State of a Palanquin Bearer.

From the Report of the Missionaries, we extract the following general view of the Mission:—

We can have no reasonable doubt, that the Lord, in some degree, acknowledges and blesses our labours; for our Congregation, both at Church and at the several School-houses, are more attentive to the preaching of the Word: and considerable is the knowledge of the Gospel which numbers of both sexes possess; particularly those whose minds have been imbued, by means of our Schools, with early impressions of their need of an Almighty Saviour.

The Youths now in the Seminary are very obedient and docile, and we have reason to hope that they respect and esteem us; but with regard to a real change of heart—the work of the Spirit of God—we cannot speak confidently of any of them as being the subjects of it; though some of them manifest such a degree of seriousness as leads us to hope it may be with them that day of small things which is not to be despised.

The Boys' Schools afford us renewed satisfaction. The average attendance, both at Church and at their respective Schools, has been, in the course of the year, very regular, and on the increase. The attendance of the Girls has been regular; and their behaviour in School is orderly, and, when attending Divine Service at Church, is very becoming; but we regret to say, that we have no evidence that the Word of God has awakened any of them from the sleep of death, and roused them to a sense of their danger and of their need of a Saviour.

The Schoolmasters, with two exceptions, are intelligent, industrious men, and apt to teach, have a good knowledge of the Scripture, and, we hope, in some degree experience its power. The general propriety of their conduct, and their faithfulness and diligence in instructing the children committed to their care, afford us great satisfaction.

*Nellore*: near Jaffna: inhab. 5000 or 6000—1818—Joseph Knight, W. Adley; Matthew Philip, John Raban, Thomas Mortimer, Nat. Cat.; Joseph Mark, Nat. School-Inspector; with 18 Nat. As.—To the Public Services, which have all been continued, another in English, on Sunday Evenings, has been added. Communicants, 55: many might have been added, were not the Missionaries strict, in admitting none but those of whom

they have the fullest hope that they have given themselves to the Lord—In the Seminary, 30 Youths, the whole number allowed, continue to be instructed: the places of those who have left during the year having been supplied by new comers. All are making good progress—In 19 Schools, there are 347 boys and 37 girls—P. 150.

The Missionaries have great satisfaction in the state and influence of the Seminary. Of such of the Seminarists as were not already Communicants, they say—

At the close of the year, there was not one of them who did not profess to give his whole heart to the Saviour, and express his repeated desire to be admitted into His Church. These are considerations calling for our gratitude; as also that, so far as we are aware, there has been no departure from the ranks. All continue to run well: may it be so unto the end, and faithfulness receive its reward in the crown of life!

To such as left the Seminary during the year, the Missionaries bear an honourable testimony:—

Some of the Communicants have been removed from our immediate influence; but, so far as our knowledge extends, the whole maintain a consistent and Christian character. On this point we may add, that no preceding year has afforded us such happy practical results of the ultimate advantages arising from the Seminary; and we are thus privileged to see our desires and hopes in part fulfilled. Eleven of its members have left, in the course of the year: one of these fills the respectable and responsible situation of Interpreter in a Provincial Judge's Court: three were engaged as School Teachers under another Mission: four proceeded to the Cotta Institution; and three were permitted to leave, at their own desire, to assist their parents or friends. Of eleven other Youths remaining in the Seminary, or formerly of it, two have been appointed Probationary Catechists at the Nellore Station, and one a Teacher in the Seminary; and the names of the other eight are received as Government Schoolmasters, waiting only the erection of School Bungalows to enter on their offices and duties.

#### *Summary of the Mission.*

Stations, 4—Missionaries, 9—Lay Agent, 1—Native Catechists and Teachers, 82—Communicants, 105—Attendants on Public Worship, 2131—Seminarists, 58—Schools, 54—Scholars: boys, 1279; girls, 251.

#### WESLEYAN MISSIONARY SOCIETY.

##### SINGHALESE DIVISION.

*Colombo*, with Colpetty—Rob. Spence Hardy; John Anthoniez, L. A. Bartho-

lomeuz, Nat. As.—A New Chapel has been built in the Fort, for the more immediate benefit of the troops; and another

*Wesleyan Missionary Society -*

at Slave Island, near Colombo, in the midst of a dense population. "The Society is regularly on the increase," Mr. Clough writes; "and I am glad to see the Societies coming forward, according to the regular usages of our Connexion, to support the cause of God among themselves—a thing which we have long waited to witness." Several remarkable conversions from Poperly have taken place among the Soldiers: the labours among the Natives prosper. Members, 134—Scholars, adults and children, 553—Pp. 151, 342.

We are compelled to be somewhat cautious in admitting what are called converts from Heathenism, the allurements to do this being numerous; yet, from the examinations of some previously to their being baptized, I should say, we have received among us, of late, some very sincere converts to Christianity.

Some time since, the Heathen in this country did literally rage against Christianity; and the people, almost everywhere, seemed afraid to have any thing to do publicly with the Missionaries: this effervescence has, in a great degree, subsided. In our part of the island, we hear but little of Heathen Festivals and processions. The attempts of the Priests to surround us with temples, &c., have apparently failed; and, what is remarkable, I seldom or never see a Priest in our neighbourhood. I pretend not to give a correct reason for this seeming quietude, if not slumber, of Heathenism. The result, however, is, that every thing in our Native Operations is in a state of prosperity. Oh that we could say "dust to dust" over every bone and sinew of Heathenism, and consign it to an everlasting slumber with the moles and the bats!

[*Rev. B. Clough.*]

*Negombo*: 20 miles N of Colombo: inhab. 15,000: with 7 Villages, from 2 to 7 miles distant. With the Out-station of *Seedua*, a town 8 miles SE of *Negombo*, 7 Villages are connected; and with another Out-station at *Rillegalle*, in the Kandian Country, 30 miles from *Negombo*, 6 other Villages—Ben. Clough, Thomas Kilner; Cornelius Wijesingha, Nat. As.—The entire population in *Negombo* professing the Roman Faith, though Singhalese and Portuguese Services are held, but few attend. At the Out-stations and in the Villages, by means of which the Word of Life is opened to a great population, the success is various, but, on the whole, the work greatly prospers. Members, 182—Scholars, adults and children, 739—P. 151.

Of *Negombo*, Mr. Kilner thus speaks—

It is not without the most distressing feelings, that I have to pass through crowds of people every Sunday Morning going to and

returning from the large Romish Chapel, while but a few people are seen in attendance at our own. I often pray and hope that some noble spirit may soon appear, bold enough to throw off the yoke of Superstition by which so many thousands in Ceylon are bound; and I have no doubt, that the multitude would at once follow the course adopted by such an individual: for in this, as well as in every other country where Superstition reigns, the people have been cheated into it; and actually groan under the weight of its oppression, though they dare not complain: should an opportunity occur, I am convinced that multitudes would manifest an eagerness to exchange their complicated and superstitious faith for one more simple and reasonable. I feel thankful that a considerable improvement has lately appeared among the European Descendants. This change is very probably owing to the reading of the Holy Scriptures and the Book of Common Prayer, copies of which, in Portuguese, have been lately placed in the hands of a good number of this class.

*Seedua*, with its surrounding Villages, presents a far different scene:—

*Seedua*, where the Assistant Missionary resides, is an extensive village. It seems to have been wisely selected for the purpose of forming a Central Station; from which the Water of Life might flow, pure and free, in every direction: for there are Seven other Villages in the immediate neighbourhood, which its live-giving streams have already reached. Here is presented before us an immense population, which Divine Providence has placed solely under our care. Many have tasted that the Lord is gracious: still there are hundreds who have not yet been directly benefited by the various means of Christian Instruction which have been so long in operation: at the same time, *Seedua* and its immediate neighbourhood yield to no place connected with Eastern Missions in point of real spiritual productiveness. The light enjoyed here by most of those who have embraced the Christian Religion, is not the feeble glimmerings of education, but the clear and powerful illumination of the Good Spirit of God.

[*Mr. Kilner.*]

*Caltura*, with *Pantura*: 27 miles S of Colombo—W. Bridgnell; John Parys, Nat. As.—Members, 147—Scholars, adults and children, 818—No details appear—P. 161.

*Galle*, with *Amlamgoddy*: 75 miles S of Colombo—Eljah Toyne; John A. Poulter, Nat. As.—The Services continue to be well attended, and the work of God advances: inquiry is awakening; and superstition and prejudice are yielding to the power of the Gospel. The deathbeds of many encourage the Labourers. This Circuit extends 20 miles on the Colombo Road, along which there is a line of Schools where one or more of the



Labourers is engaged every Sunday. Members 75—Scholars, adults and children, 837—An Association has been formed, on an extensive scale, for the relief of the Poor—P. 151.

*Matura*, with Bellijam : 100 miles SSE of Colombo—Dan. J. Gogerly ; Dan. D. Perera, Nat. As.—Members, 61—Buddhism is powerful in this district : in the selection and regulation of the Schoolmasters, no compromise with it is tolerated. In consequence of a prevailing idea among the Buddhists, that, in exposing the absurdities of their Atheistical System, the Missionaries were violating certain pledges and regulations of the Local Government, the Chapel and School at Dondra were burnt down ; and some people, lying in wait in the jungle, assaulted the Assistant Missionary : "Nevertheless," says Mr. Gogerly, "we have opposed their errors as publicly as we could, and, by God's help, will do so"—P. 152.

*Berlapanater*, in Moruwa Corle : two or three days' journey in the Interior—W. A. Lalmon, Nat. As.—Members, 47—P. 152.

*Summary of the Singalese Mission.*

Stations, 6—Missionaries, 6—Assistant

The Missions have been carried on during the year without interruption. The press is in active operation ; and the Schools and other auxiliaries to the Missions, both in the South and North of the Island, are conducted with vigour and useful effect.

The success of these Missions, fixed as they are among a people besotted by idolatry, devil-worship, and atheism, has been very considerable ; but much remains to be accomplished. It is not enough, that, by the preaching of Missionaries and the circulation of the Scriptures, the foundations of False Systems are destroyed and the superstructures of Error are seen falling to the ground : the people among whom these Systems prevailed are, for the most part, still UNCONVERTED. Their state is analogous to that of a person who has been suffering from some acute and painful disease : by skilful treatment, the disease has abated ; but the patient is still far from health—his system is unfit for the labours and enjoyments of life. Many of the inhabitants of Ceylon, on whom Idolatry and Atheism have lost their hold, are yet in a state of ignorance, and doubt, and sinful practice ; which nothing can remove but faithful instruction in the Word of God, accompanied by the sacred influence of the *Spirit that quickeneth*. [Report.

AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS—*Tillipally* : 1816 : Benj. C. Meigs ; 5 Nat. As., and 4 at 3 Out-stations—*Batticotta* : 1817 : Henry R. Hoisington ; Nathan Ward, M. D. ; Nathaniel Niles, Nat. Preacher ; 6 Nat. As., at 4 Out-stations ; 10 Nat. As. in the Seminary—*Oodoville* : 1820 : Levi Spaulding, Sam. Hutchings : 8 Nat. As.—*Panditeripo* : 1820 : 3 Nat. As.—*Manepy* : 1821 : E. S. Minor, Printer ; 5 Nat. As.—*Chavagacherry* : with 3 Out-

Missionaries, 7—Members, 646—Schoolmasters, 92 ; and Schoolmistresses, 11 : chiefly Natives—Scholars, adults and children, 2947.

TAMUL DIVISION.

*BATTICALOA* : on the east coast : 60 miles direct north of Matura, but 200 by the line of coast—John George ; John P. Sanmuggam, Nat. As.—Members, 32—Scholars, adults & children, 284—P. 152.

*Trincomalee* : on the north-east coast : 75 miles N of Batticaloa—Ralph Stott ; John Hunter, Nat. As.—Members, 34—Scholars, adults and children, 218—P. 152.

*Point Pedro* : at the northern extremity of the Island—John Katta, Nat. As.—Members, 11—Scholars, adults and children, 249—P. 152.

*Jaffna*—Peter Percival ; Sol. Valloppulle, John Matthiez, Nat. As.—Members, 60—Scholars, adults and children, 511—Pp. 152, 153.

No details of the Tamul Stations have appeared.

*Summary of the Tamul Mission.*

Stations, 4—Missionaries, 3—Assistant Missionaries, 5—Members, 137—Salaried School Teachers, 20—Scholars, adults and children, 1262.

stations : 1833 : John Scudder, M. D. ; C. A. Goodrich, Nat. Preacher ; 7 Nat. As.—*Varany* : G. H. Apthorp ; 3 Nat. As.—The Rev. Daniel Poor, of Batticotta, has removed to Madura. Of the Rev. Alanson C. Hall and his wife, stated in the last Survey to have sailed in November 1834, no mention is made. The Rev. John M. S. Perry and the Rev. J. J. Lawrence, with their wives, arrived at Colombo Sept. 9, 1835 : their Stations

*American Board of Missions—*

are not reported, nor that of Mrs. Woodward. The Rev. Miron Winslow embarked, on his return, Nov. 10, 1835, accompanied by the Rev. Rob. O. Dwight and their wives: they had reached Madras on the 21st of March. Including all these persons, the following will be the

*Summary of Stations and Labourers.*

Stations, 7—Out-stations, 10—Missionaries, 11—Native Preachers, 2—Physician, 1—Printer, 1—Native Assistants, 51—Female Assistant Missionaries, 14; being the Wives of the Missionaries, Physician, and Printer, and the Widow of Mr. Woodward.

## STATE OF RELIGION—The Board report—

During the year 1835, there were 77 Natives received into the several Mission Churches, chiefly as the result of the gracious visitation from on High described in the last Report: in March, 48 were received at one time: this interesting scene was at Batticotta. The excommunications during the year were 7, and 4 were suspended from communion. The whole number of Native Members is 261.

Protracted Meetings were held at all the Stations successively in the early part of the year, and with cheering evidence of the Divine Presence. The gracious work was confined chiefly to the rising generation. Several hundreds of the children in the Native Free-Schools were so far under the impression of Divine Truth, as to be constrained to call upon God, in the Name of the Only Deliverer from the wrath to come.

EDUCATION—The number of Children and Youth under instruction, at the close of 1835, was 5946; being 4917 males and 1029 females, classed as follows: in

the Seminary, 148—in the Preparatory School, 37—in the Common Free-Schools (except, perhaps, about 50 in the Female Boarding-Schools, of which there is no separate Return), 5761.

The Seminary is now completely organized; and is under the care of Mr. Hoisington and Dr. Ward, with Ten Native Assistants. The prospects of the Institution were never more encouraging. It is intended to have six classes, making the Collegiate Course six years.

PRESS—From March 1, 1834, to the end of 1835, there were printed 290,150 copies of Tracts and Books; of 38 different kinds, varying from 12 to 84 pages each, and containing in the whole series 858 pages. The whole number of pages printed was 4,729,200: of these, 3,383,500 were printed in 1835: the whole amount of pages printed from the beginning is 5,837,600. The Board state—

The demand for School-Books is very urgent. The Mission design to commence immediately the printing of Portions of the Holy Scriptures. About Thirty of the Tracts in the Tamul Language have the sanction of the American Tract-Society, and are printed at the expense of that Institution.

Twenty Native Labourers are employed in the Printing Establishment, about half of whom are Members of the Church. A Native Workman does about half as much work in a day, as is customary for men in Printing-Offices in this country.

Pp. 153, 154, 256; and see, at pp. 571, 572, notice of the publication, in America, of Memoir of (the first) Mrs. Winslow.

## Indian Archipelago.

*Baptist Miss. Soc.*—The Committee report, respecting the Rev. N. M. Ward at Padang in *Sumatra*, and the Rev. Gottlob Bruckner at Samarang in *Java* (p. 155)—

Mr. Ward's exertions are confined for the present to researches into the Malay Language, with a view to the preparation of a New Version of the Holy Scriptures in that widely-spoken tongue. He has discovered three times the number of primitive words contained in any Dictionary. His previous attempts at Scriptural Translations he now regards as almost wholly useless—Mr. Bruckner has still to complain of the obstacles interposed in the way of his efforts by the jealous policy of the European Governors of Java. Even the New Testament, translated by his persevering assiduity into that difficult

language, he has been forbidden to distribute, lest it should excite the Natives to insurrection; and similar restrictions have been laid on the circulation of Tracts. He is permitted to pursue his other labours without molestation.

*London Miss. Soc.*—The Rev. W. H. Medhurst is on a visit home from *Batavia*: he arrived on the 5th of August. The Mission, which was begun in 1814 and revived in 1819, is conducted, during his absence, by his Assistants, W. Young, Michael Sabo, and Lucas Monton. There have been 3 Malay and 3 English Services weekly; and conversations with the Heathen and Mahomedans have been continued: several persons have

been baptized. The preparation of Books for China has occupied much time: 25,297 Publications were printed, and 33,039 distributed; most of them being of a larger size than ordinary pamphlets, and therefore peculiarly suited to the taste of the Chinese, who are a reading people—Pp. 155, 527.

*American Board*—The Rev. Sam. P. Robbins and his Wife sailed from Boston, in the "Brunette," Capt. W. J. Fales, on the 1st of July, to join the Rev. W. Arms, who was waiting at Batavia, in order to begin a Mission in *Sumatra*: they were accompanied by the Rev. Matt. B. Hope, the Rev. Joseph Travelli, and Dr. Stephen Tracy, with Mrs. Travelli and Mrs. Tracy, on their way to Singapore. Mrs. Arms has departed this life—On the 8th of June, another company of Labourers had sailed from New York, in the "Ceylon," Capt. Gore, for Batavia; with the view of forming a New Mission in some eligible part of the Archipelago, probably in the Island of *Java*. This company consisted of the Missionaries, Elisha Doty, Jacob Ennis, Elbert Nevius, and W. Youngblood, with their Wives, and Azuba C. Condit, sister of Mrs. Nevius: they are all of the Reformed Dutch Church, and are to act under the Board. Two things were stated to them as indispensable in the site which they should select for their Mission: 1. Not to interfere with any existing Pro-

testant Mission: 2. To have a reasonable prospect of operating on a sufficient number of Natives to create an enduring interest in their own minds and in their patrons at home—P. 155: and see, at pp. 171—173, Notices of Rev. S. Munson and Rev. H. Lyman, murdered by the Battahs at *Sumatra*.

*Ithenish Miss. Soc.*—The Missionaries Barnstein and Heyer, stated in the Survey for 1835 to have been sent out by the Society to form a Mission among the Dayacks in the Island of *Borneo*, arrived at Batavia. Mr. Barenstein sailed from thence, May 12, 1835, in an Arab vessel, in company of Lewis Monton, of the London Missionary Society; and, after a tedious voyage, landed, on the 26th of June, at Banjermasin, on the southern side of *Borneo*: they continued there a few weeks, distributing Books and proclaiming the Gospel. On the 14th of July they set forward on a visit to the Dayacks in the Interior, by whom they were so well received, that they entered into a covenant with them to return and establish a Mission in the midst of them.

*Netherlands Miss. Soc.*—No intelligence.

*Religious-Tract Soc.*—A grant of 32 reams of paper and 5560 Publications has been sent to *Batavia*; and the sum of 80l., including the produce of Books sent on sale, has been paid for printing Chinese Tracts.

## Australasia.

### NEW SOUTH-WALES.

GOVERNMENT has withdrawn its support from all Schools which do not adopt the "Union System," as it is named, introduced into Ireland. This measure was strongly opposed, in a firm but respectful Petition, addressed, by a great number of the Colonists, to the Governor, Major-General Sir Richard Bourke, in which they characterize the "Irish National System" as "unsound in principle; and not only unsuitable to the wants, but opposed to the wishes, of a large majority of the Colonists."

The Auxiliary of the *British and Foreign Bible Society* has remitted home the sum of 350l., with an order for 850 Bibles and Testaments—No provision being made, in the "Union System" of Education recently adopted by Government, March, 1837.

for the instruction of children in the principles of the Church of England, the *Christian-Knowledge Society* granted the sum of 1000l. for the year 1836, and 500l. for each of the two succeeding years, in aid of such instruction. The *Gospel-Propagation Society* has made similar grants, for the maintenance of additional Clergymen in the Diocese. The Bishop arrived on the 2d of June; and, soon afterward, at a Public Meeting, attended by the leading persons in Sydney, a Society was formed in connexion with these two Societies—The *Religious-Tract Society* has consigned Books for sale to the amount of 120l.; and has granted 23,600 Publications, with 1970 for the prisoners at Norfolk Island, and 4390 for the Swan-River Settlement—P. 156: and see, at p. 302, notices

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relative to the Gospel-Propagation and the Western-Australian Church Missionary Societies; and, at pp. 532, 533, a Brief Obituary of the Rev. Richard Hill, late one of the Chaplains at Sydney.

The Rev. W. Watson and the Rev. John C. S. Handt, of the *Church Missionary Society*, have continued their labours, begun in 1832, among the Natives in and round Wellington Valley, 240 miles NW of Sydney. The Rev. James Günther and Mrs. Günther sailed for this Mission on the 15th of November. Many details are given, relative to this Infant Mission among a wild and scattered people, at pp. 296—301, 427—430 of our last Volume: see, at pp. 572, 573, some account, with an Engraving, of the Corroboro, a Native Dance of the Aborigines. The Bishop of Australia has become Patron of the Auxiliary—Pp. 156, 488, 527, 571.

VAN DIEMEN'S LAND.

The Auxiliaries of the *Brit. & For. Bible Society* have remitted 150*l.*, and received supplies to the amount of 847 copies. The demand for the Scriptures continues to increase—The *Religious-Tract Society* has received 100*l.* from the Settlement; and has forwarded 16,325 Tracts, and Books for sale to the value of 80*l.*—P. 156.

NEW ZEALAND.

*Church Missionary Society.*

*Stations and Labourers.*

*Tepona*: 1815: John King, Cat.—*Kerikeri*: 1819: James Kemp, James Shepherd, John Edmonds, Cat.; 2 Nat. As.—*Paihia*: 1823: Henry Williams; Charles Baker, Cat.; W. Colenso, Printer—*Waimate*: 1831: Henry H. Bobart; G. Clarke, Rich. Davis, Cat.; Serena Davis, James Davis, As.; 13 male and 1 female Nat. As.—*Kaitia*: 1834: W. Puckey, John Matthews, Cat.—*Puriri*: 1834: W. Fairburn, James Preece, Cat.—*Mangapouri*: 1835: W. Williams; James Hamlin, James Stack, Cat.—*Matamata*: Alfred N. Brown; John A. Wilson, John Flatt, Cat.—*Rotorua*: 1835: Thomas Chapman, Henry M. Pilley, Cat.—*Tauranga*: 1835: John Morgan, W. Rich. Wade, Philip King, Cat.

The Rev. Robert Maunsell and Mrs. Maunsell left Sydney Nov. 8th, 1835 (not on the 8th of February, as stated erroneously at p. 212), and arrived in New Zealand on the 25th—The Rev. H. H. Bobart and Mr. B. Y. Ashwell,

with their Wives, arrived at Sydney Nov. 2, 1835. Mrs. Bobart died there, on the 12th of January. Mr. Bobart left in February, and reached New Zealand on the 3d of March: Mr. and Mrs. Ashwell had proceeded thither earlier—The Rev. Richard Taylor and Mr. John Bedggood, with their companions and families, arrived at Sydney on the 13th of June. Mr. Sam. Hayward Ford, a Medical Practitioner, sailed, with Mrs. Ford, on the 17th of November last: the ship was exposed to imminent danger, while at anchor in Plymouth Sound on the 29th, and did not sail till the 14th of February—Pp. 156, 157, 212, 304, 342, 392, 527, 570, 571; and pp. 119, 120 of the present Volume.

*Summary of the Mission.*

Stations, 10—Labourers, in the field and on their way: 6 Missionaries, 23 Catechists, 1 Printer, 16 Native Assistants, and 24 Married and 1 Unmarried Females—Attendants on Public Worship, 1530—Communicants, 64—Schools, 31—Scholars: boys, 133; girls, 79; youths and adults, 158; sex not specified, 649: Total, 1019—At pp. 336—341, 514—520, and 555—563 of our last Volume, see very ample details of the Mission: and, at pp. 213—215, an Account of the Station at Waimate, with an Engraving; at pp. 342, 343, a notice of the Stations, with a Map of the Northern Part of New Zealand; and, at pp. 438, 439, a notice of Missionaries passing through a Swamp, with an Engraving.

The *Religious-Tract Society* has granted 4000 of its Publications.

The Committee cannot part from the notice of this Mission, without quoting the noble and truly national remark made by a Native Chief of one of the Tribes, on the cheering subject of the increase of the Missionary Band. He observed to his people: "Now that the Missionaries are coming, we shall, for the first time, become a people. Other Europeans stay for a time only; but if these people come, they will continue with us."

The Committee add their hearty prayer—May the Missionaries advance further and further in New Zealand! May they continue there, growing in grace, established in peace, and receiving from on High the promise of the God of Abraham—I will make of thee a great nation; and I will bless thee, and thou shalt be a blessing! [Report.

*Wesleyan Missionary Society.*

*Mangungu*: on the Hokianga—1826—Nathaniel Turner, John Whiteley James Wallis; W. Woon, Printer; 17

Nat. As., beside Teachers in the Schools. Mr. and Mrs. White are returning home, her health having seriously declined. Mr. Turner has returned to his labours in the Mission—Members, 20—Scholars, 500—Pp. 157, 158.

The effect produced by the preaching of the Gospel among the New Zealanders furnishes striking proof of its efficacy, in subduing the fiercest passions of the human mind, and in raising men from the lowest state of barbarism into which they may have sunk. A survey of the good which has been effected at

the Station is truly cheering. Some of the first converts have already so run the Christian Race, that they have obtained the prize, having died in the faith and hope of the Gospel: others continue to adorn the doctrine of God their Saviour, by a consistent life: not a few have become preachers of righteousness to their countrymen: and the worship of God is attended regularly by a considerable number of Natives, besides those who are members of our society. The Sabbath is sanctified, and many adults and children are taught to read the Word of Life. [Report.

## Polynesia.

### ISLANDS—STATIONS—LABOURERS—NOTITIA.

#### *Wesleyan Missionary Society.*

##### *Islands and Labourers.*

*Tonga*: 1822—*Haabai*: 1830—*Vavou*: 1831—*Feejee*: 1834—The Missionaries Brooks, Cargill, Cross, Hobbs, Hooley, Rabone, Thomas, Tucker, Turner, Watkins, Wellard, and Wilson, are assisted by Native Catechists, Exhorters, and School-Teachers. The Rev. R. Burdsall Lythe and Mrs. Lythe sailed for this Mission on the 7th of October.

##### *Summary.*

*Tonga*: Missionaries, 3: Native Assistants, 97: Members, 923: Native School-Teachers, 118: Scholars, 1137. A Printing-Press is in vigorous operation: the Religious-Tract Society has made a grant of 24 reams of paper. The Scriptures are in the course of translation—*Haabai*: Missionaries, 3; and 1 Assistant Missionary: Native Assistants, 231: Members, 3500: Native School Teachers, 150: Scholars, 2543—*Vavou*: Missionaries, 3: Nat. Assistants, 112: Members, 3028: Native School-Teachers, 461: Scholars, 3203—*Feejee*: Missionaries, 3—In *Tonga*, and the *Haabai* and *Vavou* Islands, the Gospel is preached to the Natives in their own tongue.

TOTAL: Missionaries, 12—Native Assistants, 440—Members, 7451—Native School-Teachers, 729—Scholars, 6883.

Pp. 158, 159: and see, at pp. 388—391, evidences of the enlargement and deepening of the extraordinary Work of Grace in these Islands, with other details; and, at pp. 520—524, various notices relative to several of the Islands, and of the Cruel Customs of the Feejees.

#### *London Missionary Society.*

##### *Islands and Labourers.*

*Navigators*: 1831: C Hardie, Alex.

Macdonald, T. Heatli, W. Mills, A. W. Murray, G. Barnden; 9 Nat. As. The Missionaries arrived at Tahiti, in their way to their destination, on the 22d of April—*Harvey*: 1821: C. Pitman, Aaron Buzacott; 13 Nat. As.—*Society*: 1820: C. Barff, G. Platt; 4 Nat. As.—*Austral*: 9 Nat. Teachers—*Georgian*: 1797: C. Wilson, G. Pritchard, David Darling, John Davies, J. M. Orsmond W. Henry, Alex. Simpson; T. Blossom, As.; 20 Nat. As. Mr. Armitage, with his family, arrived at home on the 2d of March; and Rev. Henry Nott and Mrs. Nott, on the 19th of June—*Paumotu*: 4 Nat. Teachers—*Marquesas*: begun, 1797; relinquished, 1798; resumed, 1834: John Rodgeron, G. Stallworthy; 4 Nat. As.

##### *Summary.*

We have collected this Summary from the Returns stated in the Report: several of the Stations have, however, made no Returns; and those of others are incomplete.

Under religious instruction, 15,545—Inquirers, 902—Communicants, 1726: candidates, 40: admitted in the year, 76: separated, 21: excluded, 11: re-admitted, 43: died, 31—adults baptized in the year, 70: candidates, 9—Married in the year, 139—Scholars: children, 4268; adults, 1373—Printed, 10,000 Spelling-Books—Distributed, 2122 Publications.

Pp. 159—162, 212, 342; with p. 64 of the present Volume: and see, at pp. 251—253 of the last Volume, notices of the Good Conduct of the Marquesans toward the Missionaries, of Visits to the Natives inland, and of the Superstitions and Indifference of the People; and, at pp. 524—527, the Return of the Rev. Henry Nott, and an account of a Revival in the Tahiti Mission.

*London Missionary Society—*

The Directors, in their last Report, give the following

*General View of the State of the Mission.*

Favoured by Divine Providence with uninterrupted peace, and the continued operation of the wise and salutary regulations of the Native Government for encouraging the principles and habits of Temperance, several of the Stations in the Windward (Georgian) Islands appear to be recovering from the calamities with which, during the outbreaks of civil war, the excessive use of ardent spirits, and the accompanying prevalence of licentiousness and other social evils, they were afflicted.

In some of the Stations, the state of the Schools is encouraging; while the attendance of the people on the means of religious improvement and public worship has, since the adoption of the regulations of the Native Government on the subject, been more regular than formerly.

The population of many of the districts are advancing in industry and the cultivation of the soil: traffic with foreigners is extending; and, with the increasing fruits of their labour and profits of their trade, greater eagerness in traffic is evinced, and stronger desire after property generally cherished.

The temporal state of the people in general may be considered prosperous; and the appearance of the Stations, externally considered, has been encouraging; but the Brethren lament the worldly-mindedness which has prevailed; and the comparatively few indications among the people of the growth of piety and the increase of the fruits of the Spirit, for which they have so arduously toiled and so fervently prayed. Disappointed, but not desponding, the Brethren have, in general, faithfully and diligently pursued the great objects of their Mission, supported by unwavering confidence in the Divine Faithfulness and Power; and cheered by the hopes of beholding, in answer to the prayers of the Church, more copious effusions of the Holy Spirit's influence on the field of their anxious and protracted labour.

Important works have been accomplished, the benefits of which, the Brethren have reason to believe, will be shared for many generations yet to come. Among these, they report the complete revival for the press, of the Entire Volume of Divine Revelation, in the native language. The copy of this important work the Directors hope shortly to receive, with a view to its being printed in this country.

In the early part of the year 1835, the Brethren in the Windward Islands had the pleasure of welcoming among them Mr. Daniel Wheeler, a Minister among the Society of Friends, and his Son, who arrived in the "Henry Freeling"; a vessel which they had engaged for the purpose of making a visit of fraternal affection and good-will to the Missionaries, and the people among whom they were labouring in these distant islands of the sea. These friends remained at Tahiti from

the month of April till the following September, when they proceeded to Eimeo; and were expecting, when the last accounts were forwarded, to sail for the Leeward (Society) Islands. They visited each of the Stations, and were cordially welcomed by the Brethren; through whom, as interpreters, Mr. Wheeler addressed large and attentive assemblies of the people. The Brethren appear to have found much satisfaction in their society; and, on several occasions, derived important benefit from their presence and assistance.

Visitors of another kind have also directed their course to the South-Sea Islands. Early in the year, a number of Popish Missionaries entered the Pacific; and directed their way to a small cluster, designated Gambier's Islands, in one of which Native Teachers were labouring. On this island, the name of which is Akena, the Popish Party, consisting of a Bishop, who is designated Vicar Apostolic, and two Priests, landed; and the Native Teachers shortly afterward left the island. Another party have subsequently arrived at Gambier's Islands. An Irishman named Murphy, who came with the first party, has visited Tahiti, where he remained two months, and avowedly proceeded thence to the Sandwich Islands.

In the Leeward Islands, though the accounts of the Stations in Huahiné and Sir Charles Sanders' Island are favourable, the Directors have to regret, at several of the Stations, the continuance of irregularities, and disregard of the precepts and observances of religion and morality which followed the civil war, in which the inhabitants of all the Islands were of late so fatally engaged.

The accounts from the Navigators' are encouraging; and the Divine Benediction appears to have descended in a peculiar manner on the labours of our Brethren in Rarotonga.

The Printing of the Rarotonga New Testament has been completed, under the *British and Foreign Bible Society*; and 2000 copies have been sent from London—The *Religious-Tract Society* has printed upward of 14,000 copies of Works in the languages of the Islands: the greatest anxiety prevails to obtain copies of the Publications already issued by the Missionaries.

#### *American Board of Missions.*

##### SANDWICH ISLANDS.

*Islands, Stations, and Labourers*

HAWAII: 1820; renewed, 1824—*Kailua*: Asa Thurston, Artemas Bishop—*Kaawaloa*: Cochran Forbes—*Waimea*: Lorenzo Lyons—*Hilo*: David B. Lyman, Titus Coan. OAHU: 1820—*Honolulu*: Hiram Bingham, Reuben Tinker; Garrett P. Judd, M.D., Physician; Levi Chamberlain, Superint. of Secular Con-

cerns; Edwin O. Hall, Printer; Henry Dimon, Bookbinder—*Ewa*: Lowell Smith—*Waihua*: John S. Emerson—*Kanehoe*: Benj. W. Parker.

KAUAI: 1820:

*Waiimea*: Sam. Witney—*Koloa*: Peter J. Gulick—*Kafaa*: W. P. Alexander.

MAUI: 1823: *Lahaina*: W. Richards, Eph. Spaulding; Maria C. Ogden, As.—*Lahainaluna*: Lorrin Andrews, Eph. W. Clark, Sheldon Dibble; Edmund H. Rogers, Printer—*Wailuku*: Jonathan S. Green, Rich. Armstrong; Lydia Brown, As.

MOLOKAI: 1832: *Kaluaaha*: Harvey R. Hitchcock; Eliz. M. Hitchcock, As. The Station of Dwight Baldwin, M.D. is not known.

The names of the Rev. Joseph Goodrich, Mr. Andrew Johnstone, and Dr. Chapin are withdrawn from last year's list of Labourers. The Board having decided that a School for Foreigners' Children, taught by Mr. Johnstone at Honolulu, did not come within the range of its proper objects, and Mr. Johnstone thinking it his duty to continue the School, his connexion with the Board was, of course, dissolved. The other two Labourers returned home on account of health; Dr. and Mrs. Chapin arriving on the 7th of May, and Mr. and Mrs. Goodrich and their five children on the 22d.

*Seventh Reinforcement of Labourers.*

The Seventh Reinforcement of the Mission, constituting the largest company of Missionaries and Assistants ever sent forth at one time by the Board, sailed from Boston, in the "Mary Frazier," Capt. Sumner, on the 14th of December. This Reinforcement consisted of the following persons: Isaac Bliss, Dan. T. Conde, Mark Ives, Thomas Lafon, M.D.; Missionaries—Seth L. Andrews, M.D., Physician—Amos S. Cooke, W. S. Van Duzee, Edward Bailey, Abner Wilcox, Horton O. Knapp, Charles Macdonald, Edwin Locke, Bethuel Munn, Sam. N. Castle, Edward Johnson; Assistants—Marcia M. Smith, Louisa G. Smith; Female Assistants. The Missionaries, the Physicians, and the Assistants, are all married: the whole company formed, therefore, a body of THIRTY-TWO persons. The Assistants, both male and female, will be chiefly occupied, it is expected, in teaching and superintending Schools; the Missionaries having earnestly pressed for enlarged assistance in the work of Education.

*Exercises and Effect of the Ministry.*

At the end of June 1835, there were

749 Communicants: from the beginning there had been 927; but 80 had died, and the rest had removed or were suspended or excommunicated: the whole number of baptized children is 322. The Notitia of the year is as follows—Admitted to the Lord's Supper, 72: candidates, 18: suspended, 1: excommunicated, 6: died, 23: Children baptized, 41: Marriages, 1546. The Missionaries say—

There has been no abatement, during the year, in the interest with which the people attend on the preaching of the Gospel. Our congregations are generally large and attentive. Yet have we reason to humble ourselves before God, in view of our unfaithfulness. The multitudes who surround us are sinking rapidly into the grave, and but few are saved. In view of this subject, and of your inquiry, "Why are so few converted in the Sandwich Islands?" we have observed a Day of Fasting and Prayer; and have endeavoured humbly to make a personal application of this inquiry. Doubtless, if we were holier men, men of stronger faith and more importunate prayer, we should oftener have to praise God for his wonderful works among this people. We need the prayers of the Church, that we may receive the unction of the Holy Ghost; and that the Gospel which we preach may be carried home to the Hearts of the people.

But while we find, from experience, that it is more difficult than we once supposed to convert the world, our faith in its final accomplishment is stronger than ever. For, notwithstanding the unexpected number and magnitude of the difficulties attending it, we see the work advancing; and we find, in its progress through all obstructions, additional evidence that the work is the Lord's, and that nothing which remains to be done is too hard for Him.

Therefore, while our Letters may contain statements less cheering than we love to write, or Christians at home love to read, we are far from indulging in despondency. It is the unanimous sentiment of the Mission, that our work is prospering amidst the changes which have taken place within a few years past. We think that changes unfavourable in their aspect, and unfavourable in fact, were to be expected; and their occurrence does not justify us in supposing that our cause is on the whole retrograde: but our very reverses are, if not the result of our progress, at least so connected with favourable circumstances, as to satisfy us that God is with us of a truth.

The Board add—

A series of meetings was held, six days in succession, about the first of February, when the large church at Honolulu was regularly filled with attentive and solemn hearers of the Word of God; the number present, from day to day, being from 4000 to 5000. A number of backsliders gave evidence of genuine repentance—the Members of the Church were

*American Board of Missions—*

revived—others, who had remained in doubt respecting their Christian Character, became decided—and about forty from this class were, on the first Sabbath in March, proposed as Candidates for Church-fellowship.

*State and Prospects of Education.*

The Missionaries give the following view of the three classes of Schools which are in operation :—

*Common Schools*—Most of the Schools, formerly under the instruction of Native Teachers, have been partially or wholly suspended. We have not been careful to revive these Schools, believing that they have accomplished about all the good which can be expected from them, until furnished with Teachers of higher qualifications.

*Station Schools*—At all our Stations, Schools taught by Missionaries have been sustained the past year. And such has been their success, that we are encouraged to devote all the time to them which can be spared from other labours. We have directed our efforts more to the instruction of children than formerly; and we find that they may be collected into schools, and so interested as to delight to be there. Our Schools have heretofore consisted mainly of adults, because parents would not lend the small amount of influence and authority which they possess, to persuade their children to receive our instructions, till they had first learned its value themselves: this obstacle is now only partially removed: few parents have learned enough to prize knowledge. The rulers also, at first, forbade our teaching the common people, until they had themselves made the experiment, and pronounced learning good. Nor is it, perhaps, to be regretted, that we were thus led, in the beginning, to the instruction of adults rather than children; for we now have, on all the Islands, a number of substantial men, whose education and piety, joined to their age, enable them to exert an amount of salutary influence, which could not be expected from the same number of educated youth.

*High School*—This institution is rising in importance, and claims an interest in our prayers and special efforts. If the light of Science ever shines on these Islands, we believe that it must emanate from this School. Here we hope to raise up Teachers and Preachers of the Gospel, both for this Nation and other Polynesian Tribes. But to make this Institution what it should be, is a great work: it is nothing short of giving Literature and Science to a people, almost destitute of enlightened thought and reflection; and this must be done by oral instruction; or we must prepare the books necessary for every step of the progress. Convinced that this could not be done by one man, we last year assigned an additional man to that work: but, as the necessities of that Institution have been developed, we find two men inadequate to supply its wants: the rapid changes, which the Nation is undergoing, demand immediate

efforts: now is the time, if ever, to place the Institution on a solid foundation: we have already lost much by tardy movements: urged, therefore, by our own convictions of duty, and encouraged by the liberal sentiments expressed by the Committee, we have this year assigned a third man to assist in the labours of that School.

No Return of Scholars appears: the Missionaries state on this subject—

In our Statistical Table we have omitted any account of Schools, because, since the majority of these Schools have been suspended, a comparatively-small number of readers attend our Public Examinations; and, to report these, would be to give a very incorrect account of the real number of readers among the people. We believe that the true number, could it be ascertained distinctly, would not vary materially from that reported several years ago, when our Common Schools were in successful operation.

Sabbath Schools and Bible Classes are attended to with interest at our Stations.

*Printing and Publications.*

The Works printed during the year amounted to 925 pages, numbered in a continued series; being 118,728 copies, and 5,891,936 pages—making the whole amount of printing from the beginning 978,528 copies, and 42,532,056 pages. The New Testament has been reprinted, in an edition of 10,000 copies. Portions of the Old Testament have been revised for a reprint, and other portions have been translated. The Hymn Book is in great demand among the Natives.

*[Missionaries.]**The Board add—*

The "Kumu Hawaii" is a small Newspaper, in Hawaiian, edited by Mr. Tinker, and printed at the Mission Press in Honolulu. It furnishes a vehicle for conveying to the Natives much important information on religious and other subjects—awakens thought and feeling—and presents a strong inducement to the more intelligent and enterprising among them, to improve their own minds and exert an influence over their countrymen, by writing. Respecting the success of the undertaking, Mr. Tinker, on the 3d of May 1836, writes—

"The 'Kumu Hawaii' is attended with as much success, I believe, as was expected. About 3000 copies of the First Volume were circulated. The Second is half the size of the first, as that was thought to be too large: about the same number are distributed. It is used to some extent in schools; and read more or less at their houses, as other books are read by such a people. Natives write more and more for it; and we hope that it may prove more and more useful, as their intelligence increases, and our skill also in adapting it to their wants."

The American Tract Society has appropriated 1000 dollars in aid of the Press, for the year ending in April 1837.

*State of the People.*

The political affairs of the Nation are more



settled than they were last year, and the laws better enforced. The King, though still greatly devoted to pleasure, is more disposed to listen to the counsel of the Elder Chiefs. He is very respectful to Missionaries, and occasionally attends Church.

Embarrassments exist among this people—hindering their improvement, especially in agriculture—originating in habits of indolence and insensibility to their wants, on the one hand; and the influence of Government on the other, which affords little encouragement to industry. Improvements in these, as in other things, will, so far as our instrumentality is concerned, be the result of a *patient continuance in well doing*; and we must not be displeased nor disappointed, if it should prove impossible for the same, men or the same

generation, both to commence and complete the renovation of a barbarous people.

[Missionaries.

*Summary of the Mission.*

Islands, 5—Stations, 15—Missionaries, 23—Physician, 1—Superintendent of the Secular Concerns of the Mission, 1—Printers, 2—Bookbinder, 1—Female Assistants, 30; being 3 Unmarried, and 27 Wives of all the Missionaries and Assistants, except Mr. Rogers, whose wife is dead.

Pp. 163—165, 342; and, at p. 438, see a Notice of Romish Missions in these Seas.

## Spanish American States.

The Committee of the *British and Foreign Bible Society* continues its melancholy note concerning this vast region:—

Of Mexico and South America, the Committee have again nothing to report. A few copies of the Sacred Scriptures have, indeed, been entrusted to private hands for distribution in those countries, and here and there a

Correspondent is found cherishing some interest in the labours of the Bible Society; but your Committee deeply lament, that they have met with no opportunity, of late, of introducing the Sacred Volume into those vast and neglected provinces of the earth, on a scale at all commensurate with their spiritual necessities.

## Guiana and the West Indies.

*Brit. and For. Bible Soc.*—Remittances to the amount of 687*l.* 16*s.* were sent home in the course of the year; and 8877 copies of the Scriptures, besides several thousand copies from the Negro Fund, were forwarded to the Colonies. The Committee continue to receive assurances of the gratitude of the Negroes, and of the desire which has been thus awakened to know more of the Scriptures—The Rev. James Thomson's labours in Jamaica have been abundant and successful. Auxiliaries have been formed in many of the principal Parishes, and numerous Associations in connexion with them. Mr. Thomson has resigned his appointment as Agent, but will still aid the Society. Mr. Wheeler, the Society's Agent, has proceeded to Hayti—P. 166.

The contributors to the Associations, (among whom are found a large proportion of Apprentices,) in some instances amount to 200 or 300, and in one instance to 400. The value which these people set upon the Book, and the wish entertained by them to possess a good one, may be judged of from the fact, that already 620 of the Society's quarto guinea Bibles have been ordered; two of these Associations requiring 100 each, principally for Apprentices who are subscribing for them.

The sun of Freedom has already dispelled

many of the evils attendant on a state of Slavery; and if its beams be intermingled, as it is hoped henceforth they ever will be, with the brighter, better light of Revelation, what may not, ere long, be the happy condition of those, over whom the Philanthropist and the Christian have so often sighed! The advantages flowing from the great Act of Emancipation have appeared in nothing more strongly, than in the increased facilities which have been afforded for Religious Instruction, and the impulse which has been given to the important work of Education [Report.

*Baptist Miss. Soc.*—In Jamaica, where the first Station was formed in 1816, there were, at the last Returns, 52 Stations and Sub-stations, 18 Missionaries, 13,818 Members, 29,550 attendants on Public Worship, 752 Day Scholars, 473 adult Evening Scholars, and 3498 Sunday Scholars: the Increase of the year had been, 2650 baptized, 263 received, 200 restored; and the Decrease, 211 dismissed, 156 excommunicated, and 356 had died. Evidence of increasing regard to the sanctions of marriage has appeared, in 1457 instances having occurred in which the Missionaries celebrated that rite. In the Bahamas, there are 20 Stations and Sub-stations, with 3 Missionaries, and 490 Members; but the

*Gulana and the West Indies—*

Returns do not enter into further particulars—Pp. 166, 212, 255, 391; and p. 119 of the present Volume.

In reviewing generally the state of our West-India Mission during the year now closed, we feel ourselves compelled emphatically to renew our complaints of the severity with which the System of Apprenticeship presses on the Negro Population, and of the wanton and insolent oppressions too often practised on those who are legally entitled to the privileges of British Freemen. Still, there is much reason for gratitude, in relation to those higher interests which are more immediately under our present consideration. Whatever may have been asserted or insinuated to the contrary, by persons defective in information or in candour, the Committee rejoice to avow their conviction, that an abundant blessing continues to rest on the labours of their Brethren in the West: nor can they, on the whole, regret that adverse representations should, in any quarter, have been circulated; since the effect has been, to elicit such renewed and detailed statements, as to the care taken in the admission of members and in guarding the purity of our Churches, as must be very satisfactory to every unprejudiced mind.

[*Report.*

*Brit. and For. School Soc.*—To the aid which the Society renders to the Cause of Negro Education, by training Teachers and the gift of School Materials, it has added Pecuniary Grants so far as its limited means have allowed. Among the Teachers provided are, Mr. Edwin Wallbridge, for the Normal Schools of the Mico Charity; and Mr. M'Swiney, who has been under the patronage of the Society from childhood, for a Normal School, under Government, in the Bahamas—P. 166.

*Church Miss. Soc.*—In Jamaica, at 14 Stations, there are 5 Missionaries, 10 Catechists, and 3 Nat. As.; in Trinidad, 3 Missionaries and 2 Catechists; in Demerara, at 2 Stations, 6 Catechists; and in Berbice, 1 Missionary: forming a total of 18 Stations, 9 Missionaries, 18 European Catechists, and 3 Native Assistants; inclusive of all who have sailed up to the present time: Thirteen of these Labourers are married. The Rev. W. Morse and Mr. W. Stearne are on a visit home—Pp. 166, 167, 176, 212, 301, 391, 488, 527, 528, 570; and p. 63 of the present Volume: see also, at pp. 63, 64 of the last Volume, an account of the appropriation of the Parliamentary Grant; at p. 304, a brief notice of the Mission to Trinidad; and at pp. 430—437, various particulars relative to the Missions in

Jamaica, Berbice, and Demerara.

*Christian-Knowledge Soc.*—A Diocesan Committee for Jamaica has been formed at Kingston. The Barbadoes Diocesan Committee distributed, in the year, 214 Bibles, 197 Testaments, 820 Prayer Books, and 4566 Tracts and Bound Books: the Common-Prayer Book is in great demand among the apprenticed labourers. In Grenada, Trinidad, and Berbice, the respective District Committees have circulated 487 Bibles, 471 Testaments, 983 Prayer Books, and 15,174 Tracts and Bound Books—P. 167.

The Coloured People, generally speaking, are cheerful and contented, and willing to work. The effects of the change, which they experienced by their liberation from Slavery, are far from unfavourable. [*Report.*

*Gospel-Propagation Soc.*—The Funds at the disposal of the Society for the benefit of the West Indies, amount (see p. 535 of our last Volume) to 63,500*l.*; besides the help which may be derived from the Parliamentary Grants for Schools. Grants have been made, out of this Fund, toward the cost of building or enlarging 46 Churches or Chapels, and 57 Schools: 35 Clergymen and Catechists, and upward of 100 Schoolmasters, with 11 Clergymen in the Diocese of Jamaica and 17 in that of Barbadoes, receive a portion of their stipends out of the Society's funds—A National School, on a large scale, was formed at Kingston in March: in July, there were 1420 scholars, and 20 persons were under training as Masters and Mistresses for Country Schools; 16 having been already prepared, and placed in such Schools. "We have had nothing," the Bishop writes, "before this, worthy the name of School: its effects on the language, habits, and minds of the rising Coloured and Negro Populations are incalculable: the disposition to advance its interests is every day growing stronger in this country. Since its introduction into Jamaica, it has succeeded in placing 3000 children under instruction, and that, too, by Masters trained by the Superintendent of the Central School—Of Codrington College and Plantation, the most favourable accounts appear. The Principal, the Rev. Henry Jones, expresses his gratification at the manifest improvement of the Students, 13 in number; and commends their docility, and correct and regular habits. The Schools on the Estate prosper greatly: from 70 to 80 adults attend on Sundays:

upward of 120 children are in the Day School; those of neighbouring Plantations being admitted. Since the opening of the Chapel in July 1833, the Chaplain has baptized therein 726 adults and infants, and has married 135 couples: there are now on the Estate above 70 married couples: no instance of a couple going to live together without being lawfully married has come to the knowledge of the Chaplain for the last three years. A wing has been added to the Chapel, capable of containing nearly 200 persons, and is well filled every Sunday—P. 167.

The plan of allotting land to deserving Negroes, stated in the last Survey, is productive of the highest benefits. The Rev. T. Watts, the Chaplain on the Estate, writes—

Since the commencement of the Apprenticeship System, the Negroes have not ceased to conduct themselves in an orderly manner. The plan of giving allotments of land, in lieu of clothes and provisions, to some of the more industrious and best-behaved families on the Estate, has been persevered in, and crowned with much greater success than was at first anticipated. The system commenced in August 1833, with nine married men; and, up to the present time, the number has increased to twenty families, (including now, with their children who were under six years of age at the time of the emancipation, and those subsequently born, above 80 persons,) who provide themselves with all the necessities of life, and work four days on the Estates as a labour-rent for the two acres of land which they are allowed to cultivate for their own use: and so fully conscious are the Negroes themselves of the benefit attending this system of allotments, that not only are they who have pursued the plan (some now for nearly three years) quite satisfied and happy with the arrangement, but many others are desirous of being placed on the same footing. Nor is the system which was first commenced on so large a scale on the Society's Estate now confined to this one property: many of the proprietors of the Island have adopted the same plan, and with equal prospects of success.

*Ladies' Negro Educ. Soc.*—The Contributions to the Society, from July 1835 to August 1836, amounted to 1488*l.* 7*s.* Four well-qualified Teachers of Infant Schools have been sent out to Jamaica. This effort rendered it necessary to appeal to the public for more funds; as it was found, when in July last the Committee met to vote Grants to some of their various Schools, for the payment of the requisite Salaries for the ensuing twelve months, that the funds fell short of the sum needed, by not less than 306*l.*

March, 1837.

The appeal was successful; and, in a few weeks, the Committee were enabled to make the Grants required, and had a balance in hand of 235*l.*—P. 167.

The various Schools in connection with the Society have been more and more numerously attended; and in the neighbouring districts, new ones have sprung up, which are, in their turn, giving rise to the formation of others. Thus the good seed having been sown in once dark and cheerless regions, is, by the Divine Blessing, now yielding fruit. The altered lives and improved habits of the instructed Negroes have excited a strong and very general desire in all classes in the West Indies to extend these benefits as widely as possible; while the ardent, and in several instances, notwithstanding the greatest obstacles, the irresistible longing of the Negro to be able to read the Word of God, makes it an imperative duty to answer these calls. [*Report.*]

*London Miss. Soc.*—Labourers: in Guiana, at 13 Stations, 10 Missionaries and 7 Catechists; and, in Jamaica, at 8 Stations, 7 Missionaries and 3 Catechists—The Returns are incomplete: those which are given shew, in Guiana, 887 Communicants, of whom 229 were admitted in the year, 420 adults baptized in the year and 264 couples married, and 1912 Scholars: in Jamaica, the Returns, here also incomplete, give 220 Hearers and 302 Scholars—Pp. 167, 168, 212, 255, 342; and p. 119 of the present Volume.

*Mico Charity*—Some account of this Charity was given in the last Survey. The Normal School, which it was there stated that the Trustees intended to form in Jamaica, has been opened. Mr. Edwin Wallbridge has been appointed, on the recommendation of the British and Foreign School Society, as already mentioned, to the charge of this Seminary—P. 168.

*Religious-Tract Soc.*—The increased facilities for the diffusion of Divine Truth have greatly multiplied the demands on the Society. Upward of 50 Grants have been made within the year, consisting of nearly 109,000 Publications; and consignments of Books on sale have amounted to more than 260*l.* The Jamaica Tract and Book Society has remitted 150*l.* on account of sales. Several additional Libraries have been placed at different Missionary Stations: they are everywhere gratefully received—P. 168.

*Scottish Miss. Soc.*—In 1800, the Society sent three Missionaries to Jamaica: these were, the Rev. Mr. Bethune, and Messrs. Clark and Reid. Mr. Reid laboured

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for some time as a Catechist in Kingaton, but his Associates died soon after landing. In 1824, the present Mission began, with one Missionary, in the midst of difficulties: but, in an Address delivered at the last Anniversary of the Society, by the Rev. James Watson, one of the Missionaries, then on a visit home, we find the following brief statement of the present condition of the Mission:—

In 1824, our Society had only one Missionary in Jamaica, with no Church and no stated Congregation—merely holding occasional Services in some of the houses connected with the Estates of Hampden and Dundee. In 1836, it has *εἰρη* promising Stations, and six Churches with large Congregations. Each of these Churches is in a highly-prosperous state, under the pastoral superintendence of the Society's Missionaries, and Native Elders chosen and set apart to their office. Upward of 1000 Negro Men and Women have, in the judgment of charity, been admitted to the Lord's Table; who, with few exceptions, are adorning the doctrine of God their Saviour, and giving decided proof of conversion to God. Not less than 6000 or 7000 more of all colours attend the Public Ministry of the Word, and hear the Gospel from the lips of your Missionaries. In the Schools at our various Stations, hundreds are taught to read the Word of God; and many children, who were once in a state of Slavery, are, in various ways, receiving the benefit of religious instruction.

This is now the only Mission of the Society; that in the vicinity of the Black Sea having been relinquished, and the East-India Mission transferred to the General Assembly. The Society is endeavouring to enlarge its sphere of action in this Mission. A separate subscription has been opened, to enable the Society to avail itself of an assignment of 1500*l.* made by Government out of the Parliamentary Grant for the erection of School Houses, assigned on condition of the Society adding thereto the sum of 750*l.*—P. 168.

*United Brethren*—At 7 Stations in the Danish Islands, there are 17 Married Missionaries, and 10,348 Negroes under instruction, of whom 4017 are Communicants: in the British Islands, there are, at 21 Stations, 28 Married Missionaries with 2 Widowers and 1 Widow; and 30,587 Negroes under instruction, of whom 8376 are Communicants. In Guiana, at 3 Stations, there are 9 Married Missionaries: at Paramaribo, one of these Stations, there are 3395 Negroes under instruction, of whom 1255 are Communicants; and, on the Plantations connected

with it, there are 400 more under instruction. [These all form a Total of 31 Stations, 54 Married Missionaries with 2 Widowers and 1 Widow, and 41,730 Negroes under instruction, of whom 13,648 are Communicants; being an increase, in the year, of 2776 under instruction, and of 233 Communicants. Some deaths have occurred since these Returns were made: but other Labourers are on their way—Among those who are under instruction, there are 4300 children, who are collected in about 60 Schools—Pp. 168, 239: and see at pp. 257—259, 393—397, 488, particulars of the death of Missionaries and others in connection with the Brethren; and, at p. 107 of the present Volume, a Summary View of the Missions in 1835. In reference to the state of the Mission, the Brethren say—

New Chapels and School-buildings are in request, in almost every island occupied by our Missionaries. Surely the simple statement of this fact will be a sufficient appeal to the Christian Liberality of all to whom God has given the means of thus contributing to the extension of His kingdom!

Of the work in Jamaica, they add—

Very encouraging are the accounts which continue to reach us from Jamaica, respecting the work of the Lord in that large Island. According to the declaration of Br. Ricksecker, there can be no doubt that Jamaica is at this time favoured with a peculiar visitation of grace from the Lord; and that this Island is, by His mighty power, gradually transforming into a Christian Country: not a prayer-day had occurred, throughout the course of the past year, on which some of the stray sheep had not sought for re-admission to the fold; and others, who were yet strangers to the truth, applied for Christian Instruction.

Exertions are making by the Brethren to increase their means of Education: on this subject it is said:—

Much remains to be effected. Ever since the happy event of Negro Emancipation, the desire of the Negroes, both old and young, for instruction, has far outstripped the opportunities possessed of imparting it. The crowded state of the Brethren's existing Schools, the number of applicants who cannot obtain admission, the urgent invitations from persons of all classes, white, coloured, and black, to establish new ones, call loudly for an extended cultivation of this field of labour.

The number of new School-rooms urgently required, is 20, designed for the reception of 4520 children; the expense of which will be 5550*l.* His Majesty's Government, in distributing the Grant of 20,000*l.* for the purposes of Negro Education, made by Parliament in the course of the last Session, have been pleased to appropriate 1500*l.* to the Brethren; the

Society pledging itself to defray, from its own resources, not less than one-third of the expense to be incurred. Thus, in order to render the liberality of his Majesty's Government available, a sum of 750*l.* will be immediately required. The cost of erecting eight of the School-rooms, capable of receiving at least 1650 children, being 2250*l.*, will then have been provided, but a further sum of 3300*l.* will still be needed.

*Wesleyan Miss. Soc.*—At 41 Stations, and the Out-Stations connected with them, there are 84 Missionaries, most of them married; they are assisted by 1030 Teachers, chiefly gratuitous. The Members are 36,921; which is an increase of not less than 5245 on the number of the preceding year: Scholars, adults and children, 14,582; fewer by 328 than in the last Returns — Pp. 168, 176, 255, 342, 438, 527, 570; and p. 63 of the present Volume: see, also, in our last Volume, at pp. 177—179, Obituary Notices of Four Missionaries; at pp. 253, 254, a Missionary Scene in Jamaica; at pp. 451, 452, the Enlarging Exertions and Necessities of the Society; and at p. 528, notice of the Death of the Rev. James Sharrocks. The following extracts from the Report will shew the state and prospects of the Mission:—

The manifestation of religious feeling, which was witnessed in the West Indies, when the Act of the Imperial Legislature for abolishing Slavery was brought into operation, must ever be regarded as one of the most gratifying circumstances connected with that event. That the Negroes, at the very moment when they were expecting to receive the blessing of civil freedom, should look beyond that inestimable boon to privileges yet higher, and which no human legislature can bestow, was one of the many proofs which might be adduced that Negro Emancipation was not effected by the mere wisdom or power of man, but was especially brought about by the guiding Providence of God, and was designed by Him to lead to still more important results than the advancement of the temporal interests of those for whose benefit it was designed. The satisfaction, with which the conduct of the Negro Population was at the time contemplated, is only exceeded by that, which is afforded by the fact, that no abatement of the interest then displayed in favour of Religion has since taken place. A new era in the Religious History of the West Indies appears to have commenced.

The extent, to which the spirit of religious inquiry prevails, may be inferred from the

necessity which has been created for new or enlarged Places of Worship. The Negroes, having now more favourable opportunities for attending the Public Ordinances of Religion than they ever before enjoyed, flock to the preaching of the Gospel in such numbers, that, in many instances, the Chapels require to be enlarged to twice their present dimensions in order to accommodate the people; and, in other places, New Congregations of many hundreds are raised, for whom no provision as yet has been made, and who are obliged, in consequence, to worship in the open air. In the course of the last year, pressing applications have been addressed to the Committee, from the various Stations, for pecuniary assistance to build or enlarge Chapels, to the amount of upward of THIRTEEN THOUSAND POUNDS STERLING.

The demand for an increased number of Missionaries is further evidence of the desire for religious instruction prevalent among the Negro Population. Many as have been sent, in addition to those previously employed, since the Act of Emancipation took effect, a still greater number is required to meet the wants of the various Stations, and to improve the opportunities which present themselves for more extensive usefulness.

And the increase of the numbers in society is another most satisfactory proof of the improvement, in a religious point of view, which has taken place in the West Indies generally. The Committee cannot advert to the success which has crowned the endeavours of the Missionaries, in Jamaica more particularly, without lively gratitude and satisfaction: that field, which in past years has been cultivated at so great an expense of toil and suffering, is now yielding a gracious harvest: notwithstanding the very large addition which was made to the Society in the preceding year, the Committee have to report that the net increase in Jamaica during the past year amounts to Three Thousand, Seven Hundred, and Fifty-nine Members; while 607 persons remain on trial as Candidates for Membership.

The Committee have engaged, in common with other Missionary Societies, to aid in promoting the Government-Plan of Negro Education. As His Majesty's Government have laid down the principle, that Religious Instruction must be made an essential part of the education to be given to the Negro Children in the Schools for which the Parliamentary Grant has been made—leaving it, at the same time, to the respective Societies to communicate that instruction in their own way—the Committee conceived that this Society was loudly called on to promote, according to its ability, an undertaking so eminently calculated to subserve the cause of Religion itself.

## North-American Indians.

THE *American Baptist Board* have 12 Stations, 10 Missionaries, 7 Assistants, 17 Females, and 7 Native Assistants;

and, at 7 of the Stations, 375 Communicants—The *Board of Missions* have 34 Stations, 23 Missionaries, 3 Native

Preachers, 4 Physicians, 15 Native Teachers, 12 Farmers and Mechanics, and 63 Females. Among the Cherokees, there are 430 Communicants and 342 Scholars; among the Choctaws, 221 Communicants and 336 Scholars; and among the New-York Indians, 196 Communicants and 250 Scholars: labours are continued among eight or ten other Tribes, but no regular Returns of Communicants or Scholars appear. The Osages have been so reduced, that the Mission is nearly abandoned. In Cherokee, 367,000 pages have been printed; in Choctaw, 488,000; and in Ojibwa, 164,000: the demand for books is steadily increasing: the Gospel of St. Luke has been translated into Ojibwa. See, at pp. 348—350, Obituary Notices of Four Female Labourers of the Board; and, at pp. 441—444, the Obituaries of Four Choctaw Women. — The *United Brethren* have 3 Married Missionaries (Luckenbach, Miksch, and Vogler) among the Delaware Indians, at New Fairfield, in Upper Canada; and one (Br. Clauder) among the Cherokees. The Delaware Congregation consisted, at the last Returns, of 247 persons, of whom 39 were Communicants. The Cherokees have been subjected to continual annoyance: of 97, who formed the Congregation at Oochgelogy at the close of 1834, very few remain; and "Spring Place, once a Bethel," as the Brethren remark, "is now a County Town, and the Mission Church turned into a Court House!" See, at p. 239 of our last Volume and at p. 107 of the present, brief notices of the state of the Mission in 1834 and 1835—Rev. David T. Jones and Rev. W. Cockran, with 5 Schoolmasters, continue their labours, under the *Church Missionary Society*, at the Red-River Settlement. During 14 years, since this Mission was founded, great advances have been made in the

building of Churches, the assembling of Congregations, and the establishment of Schools. Churches, 3: attendants, 870: Communicants, 195: Schools, 10: Scholars, 652, being 244 boys, 133 girls, 42 youths and adults, and 233 whose sex is not specified. See, at pp. 42—44 of our last Volume, the Obituaries of two Native Youths, and a Native Chief, fruits of the Mission. Mr. Cockran gives, in the following statement, an accurate idea of the character of Missionary Labours in this region: "We never see a concourse of people, except at Church. In England, I have often expressed with astonishment, "What! so many in the Market, and so few in Church?" Here it is the reverse. On Week-days, you may travel for miles, and not see a human face: but, on Sundays, when you draw near the Church at the hour of prayer, the track is covered with old, and young, and middle-aged, pressing forward to the House of God. When you enter, and glance at a Congregation waiting to join in singing the praises of God, you say, with astonishment, *This is the Lord's doing: it is marvellous in our eyes!*"—Among the Chippawa and other Indians in Upper Canada, the *Wesleyan Missionary Society* has 14 principal Stations, 13 Missionaries, 1369 Members, and 2000 Scholars: 319 Members, nearly all Indians, were added in the year. Several new Tribes have been visited, nearly all of whom are asking for Teachers—The *Gospel Propagation Society* has established a Mission at Sault St. Mary, among the Indians on the northern shore of Lake Huron. Another was about to be formed on the Manitoulin Island, containing about 1400 square miles: the Chippawas, Ottawas, and other Indians, are willing to settle there, and place themselves under instruction—Pp. 169, 170, 239, 528.

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## Labrador.

### UNITED BRETHREN.

*Nain*: 1770: Brn. Lundberg, Beck, Fritsche, Albrecht—*Okkak*: 1776: Brn. Stürman, Knaus, Henn, Körner, Erdman—*Hopedale*: 1782: Brn. Meisner, Glitsch, Herzberg, Barsoe—*Hebron*: 1830: Brn. Morhardt, Menzel, Kruth, Freytag—Twelve being married and five single, the Labourers amount to 29. Br. and

Sr. Stock are on a visit to Europe—Communicants, 340: baptized adults, 162: baptized children, 355. Total in Church Fellowship, 857—Candidates for Baptism, New People, and Excluded, 46; making a Total under instruction of 903—Pp. 171, 239; and p. 107 of our present Volume.

## Greenland.

UNITED BRETHREN.

A *Horshut*: 1733: Brn. Lehman, Uloricht, Herbrich, Richter—*Lichtenfels*: 1758: Brn. Eberle, Tietzen, C. Kögel—*Lichtenau*: 1774: Brn. Ihrer, J. Kögel, Baus—*Fredericksthal*: 1824: Brn. Müller, Lund, Asboe—Eight being married and five single, the number of Labourers is 21. Br. and Sr. Mehlhose

are on a visit in Europe—Communicants 744: baptized adults, 329; baptized children, 606. Total in Church Fellowship, 1679—Candidates for Baptism, New People, and excluded, 127; making a Total under instruction of 1806—Pp. 171, 239; and p. 107 of our present Volume.

FINALLY, BRETHREN, PRAY FOR US, THAT THE WORD OF THE LORD MAY HAVE FREE COURSE AND BE GLORIFIED. 2 THESS. III. 1.

## Recent Miscellaneous Intelligence.

UNITED KINGDOM.

*King's College*.—The following Notice has appeared, by Order of the Council of the College, dated Jan. 20, 1837:—

His Majesty having been pleased to incorporate a University in London, by a Charter, which includes the Students of King's College in the number of those who may be Candidates for Degrees, the Council of the College think it right to make a declaration of their adherence to the principles upon which the Institution confided to their management was founded and has been conducted. The Council retain, unqualified and unmodified, their deep and thorough persuasion, that there is no other sure foundation for National Education than the Doctrines of the Christian Religion. In the immediate conduct of the Institution committed to their charge, they have never ceased to feel, and the experience of every day confirms them in the conviction, that, by educating in the principles of the Church of England that portion of the Youth of the Country entrusted to them, they are maintaining and advancing the best interests of the Nation at large. So long as means are placed in their hands, they will endeavour, with God's blessing, to carry this principle into the fullest operation.

*Jews' Society*.—After the lapse of centuries, Christian Worship has again commenced in the Holy Language of the Hebrew Nation. On Sunday the 5th February, at three o'clock in the afternoon, the Hebrew Translation of the Liturgy of the Church-of-England was used for the first time in public. A little band of Hebrew Christians joined with Gentiles, in worshipping the Redeemer of Israel, in the language and words of their forefathers. It is intended that this Hebrew Service should be continued, if it please God, every Sunday Afternoon, at three o'clock—On Sunday Evening, Feb. 19th, a young Israelite, a native of Cracow, named Harrison Alfred Markheim, 22 years of age, was baptized at the Chapel.

*Wesleyan Miss. Soc.*—Mr. and Mrs. Rogers sailed from Bristol for Antigua, on the 31st of December; accompanied by Miss Brown, for Barbadoes.

*Home and Col. Infant-Sch. Society*.—At a Public Meeting, held on the 23d of February, at the Hanover-Square Rooms, J. P. Plumptre, Esq. M.P. in the Chair, it was reported, that the Society had, in its First Year, sent out upward of Fifty Teachers: two of these had gone to the Colonies, one to the Workhouse

of a Poor-Law Union, twenty-one to take charge of New Schools, and the remainder to existing Schools in England. A Model School is in contemplation: so also is a Class for the instruction of Nursery Governesses, and of Infant-School Teachers of a superior description. Subscriptions and Contributions at the Meeting amounted to upward of 150*l*.

WEST AFRICA.

*Church Miss. Soc.*—The Rev. J. U. Graf and his companions (p. 13) arrived at Freetown on the 30th of November.

*Wesleyan Miss. Soc.*—The Rev. James Patterson and his wife (p. 14) reached Freetown on the 13th of October.

SOUTH AFRICA.

*Church-of-Scotland Missions*.—The Rev. Robert Nesbit, late of Poonah, visited the Cape for the recovery of his health. The nature of his illness—an acute and scarcely endurable pain in the ear after the least exertion—precluded the hope of his returning to India. His health was, however, so much improved by the climate of the Cape, that he was able to devote much of his time to Missionary Labour there. The Rev. Dr. Adamson, Minister of the Presbyterian Church at the Cape, offering pecuniary aid, the Committee of the General Assembly have consented to Mr. Nesbit's settling there, as a Missionary under the Assembly.

*Chinese Female Schools*.—Mrs. Dyer has removed from Pinang to Malacca: at both places she has Schools for Chinese Females under her direction. The Committee thus appear in behalf of these Schools:—

The Committee of the Association in aid of the Chinese Female Schools at Pinang and Malacca beg to inform the friends, who have in former years so kindly contributed Useful Articles for sale in support of this important object, that such donations will in future be thankfully received by the Treasurer, Mrs. Tarn, 3 Cambridge Terrace, Edgeware Road: the Secretaries, Miss Dyer, 88 Crawford Street, Marylebone, and Miss Fox, 11 Tyndale Place, Islington; and by Mr. Tarn, 56 Paternoster Row; to whom the produce of Collecting Cards and other pecuniary contributions may also be sent.

From recent accounts, it appears that the sale of the Articles sent out continues to be very satisfactory. The Committee trust that their friends will persevere in their efforts to promote this interesting cause; as

notwithstanding Mrs. Dyer's removal to Malacca, she still supports the Schools at Pinang out of the funds arising from the sale of Articles sent out from England.

WEST INDIES.

*United Brethren* — Br. John Ellis, who formerly laboured for 16 years in Barbadoes, has been consecrated a Bishop of the Brethren's Church, and sailed from London for that island on the 13th of January. His consecration took place at Fulnee, in Yorkshire, on the 29th of December; by Bp. J. Holmes,

assisted by Bp. H. P. Hallbeck; and was in conformity with a Resolution of the late Synod, which recommended that Bishops should in future be appointed for the special service of the Missions in the West Indies and South Africa.

*Wesleyan Miss. Soc.*—Mr. and Mrs. Chapman and Mr. and Mrs. Lofthouse (p. 527 of our last Volume) arrived in Jamaica on the 21st of November.

## Miscellanies.

### TOPOGRAPHICAL NOTICES OF MADRAS. (With a Plan.)

MADRAS is the Capital of the British Possessions in the South of India. The approach to the city from the sea is very striking: the beach seems alive with the crowds which cover it. The Public Offices and Storehouses erected near the shore are fine buildings; with colonnades to the upper stories, supported on arched bases, and covered with the beautiful shell-mortar of Coromandel—hard, smooth, and polished. Within a few yards of the sea, the walls and bastions of Fort St. George have a commanding appearance: at a distance, minarets, churches, and pagodas, are seen mixed with trees.

A tremendous surf beats on the coast, even in the mildest weather. The boats used for crossing the surf are large and light, being made of planks sewed together; with straw in the seams instead of caulking, which, it is supposed, would render them too stiff—the great object being, to have them as flexible as possible, to yield to the waves, like leather. When within the influence of the surf, the coxswain stands up and beats time, with great agitation, with his foot and voice; while the rowers work their paddles backward, until overtaken by a strong surf curling up, which sweeps the boat along with frightful violence: every oar is then plied forward with the utmost vigour, to prevent the wave taking the boat back as it recedes; until at length, by a few successive surfs, it is dashed high and dry on the beach.

Madras differs considerably in appearance from Calcutta; having properly no European Town, except a few houses in the Fort. The European Part of the Community reside in garden-houses, as they are called; and repair in the morning to their offices for the transaction of business, returning in the afternoon. Fort St. George is situated within a few yards of the surf; and although not so extensive or so regular in design as Fort William, Calcutta, yet, from the greater facility of relieving it by sea, and the natural advantages of the ground, which leaves the enemy little choice in the manner of conducting his attack, it may, on the whole, be deemed equal to it. A noble range of public edifices, including a Custom-house, Office for the Board of Trade, Court-House, &c., now adorn the northern beach. The Government-House, which is large and handsome, with a separate building annexed, called the Banqueting-House, is a little beyond the rest. The garden-houses about Madras are of a pleasing style of architecture, having their porticoes and verandahs supported by pillars. The Black Town of Madras stands to the north and westward of the Fort, from which it is separated by a spacious esplanade. In this town reside the Native, Armenian, and Portuguese Merchants; and also many Europeans, unconnected with the Government. In 1823, Madras and its suburbs contained, it was supposed, upward of 460,000 inhabitants; by far the largest proportion of whom are Hindoos and Mahomedans, *without Christ in the world!* It has lately become the See of the second English Bishopric in India.





- 1. The Fort.
- 2. Governor's Garden.
- 3. Nairn's Palace.
- 4. St. Thome Church.
- 5. St. George's Church.
- 6. Penitentiary Institution.
- 7. Scotch Church.
- 8. Church-Mission Chapel.
- 9. Armenian Church.
- 10. Armenian Church.
- 11. Romish Church.

**PLAN OF MADRAS.**



# Missionary Register.

APRIL, 1837.

## Biography.

OBITUARY OF MRS. JONES, OF THE RED-RIVER SETTLEMENT,

WIFE OF THE REV. D. T. JONES, CHURCH MISSIONARY.

MR. JONES, in a Letter to the Secretary of the Society, dated the 20th of October, thus affectionately bewails the loss of his Wife:—

With a heart bleeding under the pressure of complicated affliction and suffering, I avail myself of the present opportunity of addressing you. The poignancy of my grief is however soothed, if not assuaged, by the assurance which I feel of sympathy on your part, as well as on that of others connected with our invaluable Institution. God's mysterious providence has deprived me of my dearly beloved wife, in the flower of her age, in the midst of her usefulness, and under circumstances the most distressing to the minds of those whom she has left behind. On the 13th instant, according to expectation, she was brought to bed; and, after a time of trial not unusually severe, became the mother of a daughter, whom, in twelve hours—on the morning of October 14—she left motherless in a strange land—a land, too, of but few resources. The syncope, under which she laboured during the last ten hours of her life, afforded her but very little opportunity for conversation; but she left enough, respecting her state, to satisfy us all that death had no terror to her, and that she was willing to depart; and that, to her, the hour was one of eternal gain.

When I tell you, my dear friend, that I am now alone, with five children on my hands, in a country where no adequate assistance is to be had, I am sure that, as a Christian, you will feel for me; as a Brother, you will pray for me; and as a Missionary, you will deeply sympathize with me. Your expression in St. Andrew's Hall, in Norwich, fifteen years ago, rings this moment in my ears—"One faithful friend!" My dearest wife was such, indeed, to me: but I submit—the  
*April, 1837.*

Christian is resigned, but the man is weak.

My lamented partner, with a management peculiar to herself, went on easily and silently with the concerns of an establishment of eighty individuals, without in the least interfering with my Chaplain and Missionary Duties; and thus I now find myself precipitated into a vortex of cares and anxieties, of which I know neither the nature nor extent.

Dark indeed are the dealings of God! Clouds and darkness are round about Him. But I bless His holy name: I can trust Him; and say still, *Good is the Lord.*

The Rev. W. Cockran, Mr. Jones's colleague, in speaking of the death of Mrs. Jones, portrays, with more minuteness than her husband could have ventured to do, the valuable qualities of that excellent woman, which endeared her character to all around her. It is also a very instructive lesson to the wide-spread Mission Family, on the comfort of fraternal sympathy in affliction:—

It is seven years and a few days since the late Mrs. Jones first joined us; and I can say with certainty, that she has supported such an unblemished character as to die without a single enemy. Yea, I can say more: so pure, peaceable, gentle, pious, and benevolent, has her whole course been, that her death is universally lamented: every person feels as if he or she had lost a dear friend. Our Christian Brethren have shewn a degree of sympathy and sensibility that I did not know they possessed. I have seen the tenderest cords of their nature touched and snapped asunder; but I never saw their grief so heavy, nor their tears so abundant, as for the loss of our

departed friend. It may be thought consistent with the nature of things, that members of the same Church should sorrow for each other, being born of the same Spirit, redeemed and washed by the same precious blood, justified through the same righteousness, and having in prospect the same glories and blessings of immortality: it is natural, from the closeness of their union, that if one member suffer or rejoice, the sorrow or joy becomes universal. But the sorrow has not been confined simply to the members of the Church—the whole Protestant Population have felt the chastisement: their hearts have throbbed with ours: they have shed with us the sympathetic tear, and have viewed her death as the heaviest of all the losses of the season. They say, "Our crops have been smitten with the frost;

our supplies were cut off by the non-arrival of the ships; seed-time and harvest will 'come' again; a new summer may bring another ship; but Mrs. Jones will never return!" These few simple but emphatic words shew how much she recommended herself to their hearts, by a pure, pious, and useful life.

The untutored savage, also, who has often drifted into her kitchen in a storm, and shared of her munificence on a winter's day, has shewn, by his silent grief, that he has lost a friend; and that his heart, though hard, can esteem and lament the loss of unpretending worth. Among the Catholic Population, also, there was a feeling of sympathy; and some of them would say: "This must have been a good woman: her voice has never been heard."

## Proceedings and Intelligence.

### Western Africa.

#### CHURCH MISSIONARY SOCIETY.

##### *General View of the Mission.*

THE Reports from West Africa have, for a considerable period, presented the scene of a quietly-prospering Mission: and this cannot fail to have been remarked by those who have attentively read the communications of the Missionaries, for some time past. In the Report of the Quarter ending September 25, 1836, they have entered into details, yet more clearly indicating the hopeful progress of the Gospel in this Mission. We extract a few encouraging notices on the present occasion.

The Rev. U. Graf, who arrived in November, thus speaks, in January, of the

##### *Increased Healthiness of the Colony.*

It will perhaps not be disagreeable to you, if I say a few words about the country fever. On the 23d of December I felt a violent headache, but without anticipation that it was the fever: the doctor was called in, without my knowledge; and he gave me some doses of calomel, but without telling me the nature of my illness. The next time, however, he congratulated me that I had had the fever so soon after my arrival, and at such a fa-

vourable time of the year. After the fever had been checked, I had to take quinine for several days. I felt very weak, and afterwards had a very sore mouth, but was out of danger: thus the fever itself lasted a very short time, but the consequences were felt for several weeks; and great caution was necessary, lest I should have a relapse. However, I have been hitherto graciously preserved. I believe I can say that all is over; though I must be careful, for some time, to go out as little as possible, avoiding especially the heat of the sun. Every body tells me that I have reason to be thankful that I got rid of this so-much-dreaded fever so easily and so soon: and indeed I feel thankful, and greatly encouraged with respect to the future. There is a fact, which proves clearly that the climate has greatly improved for some years past, viz. that during the past year NOT A SINGLE European died of the country fever. What an encouragement for our Christian Brethren at home! and it is supposed that Sierra Leone will become as healthy, within another ten years, as any place in the West Indies.

##### *Improvement in the Christian Institution.*

This Institution has been under the charge of the Rev. G. A. Kissling, who has given it as much attention as practicable, consistently with his duties in Freetown. His

report of its state is favourable. He thus speaks of the disposition of the Students for private reading:—

In studies for themselves, the youths have been much encouraged. For this purpose, permission is granted, when asked for, to make use of "Brown's Bible," "Annotations on the Bible," "Burkitt," &c., books which are deposited at the Christian Institution. A few more copies of a plain and sound Exposition of the Holy Scriptures, with practical remarks, would be highly acceptable. It gives me pleasure to observe, that the more-advanced Students make also diligent use of their small Library; which they procured from the Mission Store, principally by means accruing from the produce of their little farms on the Society's premises.

The following remarks of the Rev. John Weeks, soon after his return to the Colony, are very satisfactory. He writes October 27, 1836—

It is with feelings of delight that I have observed, while spending a few days at the Christian Institution, the good order and evident marks of improvement in the youths now under instruction. When I reflect on the probability of these youths being sent out from the Institution to unite in carrying on the great work of this Mission, and judge, from their spirit and qualifications, of the efficient help which, through God's blessing, they will ere long afford, I desire to thank God, and take courage.

Mr. Warburton, at Kiskey, remarks on an endeavour to collect

*School-Contributions from Children—*

June 27, 1836—In dependence on the Divine Blessing, I began to collect, for the first time, the halfpenny per week from the school children, as a trifling acknowledgment for their instruction. After some exertion, I succeeded better than I had anticipated, nearly all the children paying readily. Should this plan succeed, as I doubt not it will, it is my opinion that it will be followed by the beneficial consequences of a greater sense of the value of instruction, and of increasing industry on the part of the parents; besides the prospect it affords of enabling us, in the course of a few years, to raise more substantial and commodious school-houses than some which we at present occupy; an object greatly to be desired.

We quote, as an illustration of the assiduous toil of the diligent men in Sierra Leone, the

*Weighty Labours of the Catechist at Wellington.*

From among the 3400 inhabitants who compose this village, 754 have been brought more immediately under instruction. This number consists of 116 Communicants, 115 Candidates for Baptism, 300 Sunday Scholars, and 223 Day Scholars—98 Boys, and 125 Girls.

The Communicants and Candidates are divided into nine classes, and they come constantly under special instruction. The Sunday School, composed principally of Liberated African Apprentices, is improving. Of the 300 on the list, 54 are reading the Testament, 50 the Primer, 90 Sheet Lessons, and 106 are learning the Alphabet. The average attendance, during the quarter, has been 185. Of the 223 Colony-born Children in our Day School, 47 read the Scriptures, 22 the Parables and Miracles of the Lord, 16 the Child's First Book, and 73 are learning the Alphabet; 12 of the elder boys write in copy-books, and cipher; and 50 of the younger boys and girls write on slates. Thirty girls are taught needle-work; and 12 of the most forward are marking samplers. The average attendance at the Day School, during the quarter, has been 158.

*Rudiments of African Caste.*

From a passage in a Letter of the Rev. J. Raban, dated Feb. 22, 1836, we observe something like the rudiments of the system of Caste; which, but for the Gospel, might easily spring up among a people emerging from barbarism to a state of comparative civilization. Having related some instance of discord, in which affronting language had been used, he adds—

Strange as it may seem, this is by no means the only proof we have of the existence of feelings very much akin to those which have prevailed so long in India, respecting what is termed Caste. When the Africans are disputing one with another, it is not uncommon for individuals born in the Colony—such as the wives of several of the Schoolmasters—to shew their contempt for such as have been liberated from a slave vessel, by

applying to them the term "Captured;" while, with exulting self-complacency, they style themselves "Free-born." I may be allowed to observe, that this affords one answer, among many, to those who assert that the Africans do not value freedom.

*Disease worshipped as a God!*

Fear being the prevalent principle of false religion, the following account, given by Mr. Warburton, of the people's worshipping even Disease will not surprise, though it will pain our Readers:—

Sept. 17, 1836—Had a conversation with one of my Helpers; whom I had requested, sometime ago, to go to a dark part of the village, inhabited by his country people; many of whom are idolaters, and know little of the English Language. He obtained permission to hold a weekly meeting in one of their houses; but shortly after, an apprentice falling sick of the small-pox, the owner said, that "meeting should no longer be kept there;" adding, "You know that this thing no like noise in our country." I inquired what the man meant; and was told, that in their country—the Aku—the people worship the small-pox, under the name of Shapouna; a being who, they imagine, presides over this disease, and to whom they offer sheep and goats, that he may not afflict them. When any one has this disorder, they also offer sacrifices; and if the person die, they will not suffer any one to cry and lament, as is customary when a death occurs; but they give praise to him, and say, "He do what he please," to shew that they do not grieve. This they do through fear. After this, he went to several other persons, but was unsuccessful.

*Deadening Influence of Heathen Scenes.*

The following remarks of Mr. Graf may remind our Readers how arduous a part of the labours of a Missionary it is to preserve his own spirit free from the deadening influence of familiarity with scenes of Heathen degradation: nor can this be effected without the exercise of continual watchfulness and earnest prayer. Mr. Graf writes feelingly on this subject—

In conclusion, I would beg for a share

in your prayers. There are abroad, as you knew long since, peculiar difficulties, which require the prayers of our fathers and brethren in Christ at home, and which make them highly valuable. There is especially one snare to which I would refer, the danger of which I have partly felt, namely, the gradual insensibility which so easily takes hold of you in a heathen land. I feel deeply convinced that the salvation of immortal souls is the unfeigned and earnest concern of my heart; and I feel happy to be connected with our Society, and to act in their spirit: but still I can sometimes pass amidst crowds of Mahomedans and Heathens without feeling much or any thing at all of that tender compassion, which a Saviour's love ought to kindle in the heart of a redeemed Child of God. It is, however, a comfort, to know that the Lord is faithful, and that He is able and willing to bless His work by the instrumentality of very weak means.

*Summary of the West-Africa Mission, for the Quarter ending Sept. 25, 1836.*

Average Attendance on Public Worship:	Baptisms.....	44
Sunday Morning 3613	Candidates.....	614
Evening 1940	Students in the Institution.....	13
Week day Evening 1396	Day Scholars.....	1817
Communicants..... 701	Sunday Scholars.....	1984
	Evening Scholars.....	369

## South Africa.

LONDON MISSIONARY SOCIETY.

THE Directors thus announce the

*Re-establishment of the Caffre Mission.*

With grateful pleasure we take the first available opportunity of informing the friends of the Society, and especially those by whom the interests of the Native Tribes of South Africa are peculiarly appreciated, that the Rev. John Brownlee and the Rev. G. F. Kayser, who, early in 1835, reluctantly retired from Caffreland to Stations within the Colony, in consequence of the disturbed state of the country at that time, resumed their important labours some months ago among the Caffres, though not precisely on the same spots as those which they formerly occupied.

In some instances, they found the state of their flocks rather discouraging: still, they were received with joy; and the Caffres generally manifested a strong desire to be again placed under instruction, and to listen to the Sacred Word of Life.

The Chief Macomo, we are told, manifests a disposition decidedly and increasingly favourable to Missionary Labours in his territory; and is, in various ways, affording evidence of his regard for Religion and for religious instruction: of this he has given the strongest proofs, by sending his own children, including his eldest son, the successor to his Chieftaincy, to the schools under the care of the Missionary; and by maintaining the regular worship of God in his own kraal, where Mr. Kayser preaches on the Sabbath Afternoon to congregations varying between 50 and 100 persons. Mr. Brownlee visits a number of kraals, where his reception is marked by gladness and deep attention on the part of the native residents.

The friends of Missions at home will, we have no doubt, unite in grateful thanksgiving to the Most High, that the Gospel of Jesus Christ has thus again found free course among the numerous tribes and families of the Caffre Race.

## Mediterranean.

CHURCH MISSIONARY SOCIETY.

SYRA.

From the Journal of the Rev. F. Hildner for the first quarter of the year 1836, we present the following Extracts; which shew the continued and deep interest taken by all orders of men, from the King of Greece, to the humblest of the inhabitants, in his beneficent work.

### *Progress of the Work of Scriptural Education.*

Jan. 1, 1836—As my health is good, and as Mrs. Hildner is gradually regaining her strength, I enter the new year with courage; hoping that the Lord will support us in our work. May He, in whose service we wish to labour, grant what is necessary and beneficial, both for us, and the work in our hands!

Jan. 7—The weather, though very cold, was without rain; and the children assembled in the school to the number of 300. This was unexpected, and cheering. There was then to be made some festival for the children. A hymn, in which we all joined, opened it. The Master of the Boys' School read the prayer, and a portion of Scripture which I had pointed out to him. He made

some remarks upon it, and questioned the children. The younger ones then sang the Song of the Angels—*Glory to God in the highest, and on earth peace, goodwill toward men*: after which, the cakes and books were distributed among the children. Though on such occasions I can scarcely invite any body besides the children, as their number is rather large for one room, and this being up-stairs the building might easily be injured, yet I am always glad if some come uninvited. There were about thirty persons present, mostly parents or relations of the children. The utmost order was preserved, and the whole was solemn and edifying. I distributed among the children, 40 copies of Chrysostom on Reading the Scriptures, and his Commentary on Galatians; 80 copies of the Explanation of the Parables; 200 of Koray's Catechism of Scriptural History; 70 of the History of Joseph; 80 of the History of Moses; and 60 small Alphabetarians. They are all, except the Histories of Joseph and Moses, from our Press in Malta. The whole number distributed amounted to 430; all, books of a Religious and Scriptural nature; which, we may be assured, will nearly all be read, at least some part of each copy, by several persons, during the holidays; particularly as the weather is such, that people like to stay at home. The whole was closed with a hymn, and an appropriate prayer. Thus we sow sometimes in tears, sometimes also with joy, the good seed of God among this people; and expect that it will yield fruit at some future period.

Jan. 13: *New-Year's Day of the Greeks*—Paid several visits of ceremony. At the last of them, I found a friend of ours lying on his sick-bed; and I was cheered by hearing from him, that, now he is recovering, he finds his greatest comfort and joy in reading the books which his son received last Christmas in our school. He had read so much, that those who were near him reminded him that much reading might hurt him. He said to me, "I have been reading, the whole day, Chrysostom's Explanation of Galatians, and am now about to read the rest: would to God that many of my countrymen would read them, and become benefitted by them!" Indeed, he not only reads them himself, but also tells the things he has read to those who visit him. This is one of the instances

that our books are read with advantage. How many may derive benefit from them, without becoming known to us! This man told me, moreover, as his opinion, that it was the Lord who upheld our School during the time of the disturbance; and that He still upholds it. Such expressions, as coming from the heart, are, of course, very cheering to me. They are very scarce in this barren land.

Jan. 18, 1836—Observed a man in the street, before his house, diligently reading, with a low voice, one of our books, not minding the many people who passed. They apparently took no notice of it; and this may be a proof that such a thing is no novelty. Indeed, we witness this very often.

Jan. 26—Our School Establishment is literally crowded, which is indeed very encouraging; yet I feel sometimes low spirited, as I cannot see, that, with the measure of strength and time I have, it is possible to carry the work on with efficiency.

Feb. 3—Received an interesting and encouraging Letter from the Mistress of the Girls' School in Canea in Crete.

King Otho and his father are expected here, and people are making preparations for receiving them.

Feb. 11—This morning, the King of Greece and Count Armanberg arrived in our harbour. He did not come on shore, however; as his father, who was visiting several of the other Islands, had not yet arrived here. He entered the harbour of Syra toward evening.

Feb. 13—A rainy day. The two Kings, however, came on shore. The weather prevented the inhabitants from receiving them as solemnly as they had intended to do. The Girls of our school joined those of the Public School, and, at the house where the Kings lodged, presented a crown to the King of Greece, and sung a hymn; to which both the Kings attentively listened, and then thanked them. After the girls had left, and the Greek Clergy too, who had had an audience, we were called into the presence of the Kings. I had an interesting conversation with King Otho, as the other Brethren were mostly occupied with the old King. He asked a great many questions respecting Missionary Operations.

Feb. 14: *Lord's Day*—School was opened as usual, and the children had religious instruction. When it was over,

they were dismissed; as it seemed unlikely that we should have a royal visit. As the King of Bavaria had left early in the morning for Tinos, it was unlikely that King Otho would come alone and visit the Schools. Toward noon, however, I was informed that the King was coming to visit the Schools. I sent immediately to the Teachers, who in less than an hour assembled a good number of the scholars. The King, after having visited the Public Schools, came to our Pædagogion; where the Boys received him, in the lower yard, with branches in their hands, and their shout of "Long live the King!" and, in the upper story, the Girls received him with singing a suitable hymn, to the tune, "God save the King." As he seemed in great haste, only a portion of the hymn was sung, in order not to detain him long; but he expressed a wish to hear more, which was gladly complied with. After this, I presented to him all the Teachers; every one of whom he asked, in Greek, what lessons they were giving. He spoke with apparent pleasure of his first visit, two years ago; and recollected very well the rooms, and the things then shewn to him. On going away, he expressed to me his gratification and thanks.

In the month of September last, Mr. Hildner held the Public Examination of the Pædagogion: the account which he has transmitted exhibits a truly gratifying view of the success that continues to attend this important and leading branch of his labours: we give the principal part of his report.

*Public Annual Examination of the Pædagogion.*

Our School Establishment continues to present a very encouraging and pleasing aspect. An Annual Public Examination was held on the 26th, 27th, and 28th of September, which was very well attended by the parents and other respectable people. The Governor also favoured us, all the three days, with his presence.

Sept. 26—This day was spent in the examination of the Boys' department. The scholars assembled about eight o'clock, in the middle room of the Boys' School. The room was filled with people; and scarcely any one, of those who were invited, was missing. A vast number of the parents and friends of the children had also assembled, to witness



the Examination. After the Governor had entered, the proceedings were opened by a prayer, solemnly pronounced by all the scholars. I gave them a short account of the state of our whole Establishment, during the past year, and at the present time: after which, the Master of the Middle School examined his Boys in Sacred History. His questions extended from the History of the Creation to Moses carrying the Israelites out of Egypt; and the latter part of the Life of Jesus Christ. The boys gave satisfactory and prompt answers; and some gave correctly, in their own language, some larger portions of the history. Then the same scholars shewed their proficiency in Writing, which they presented afterward; together with other specimens of Calligraphy, which they had written at home. As some of the friends expressed their wish to take some of the specimens home with them, I gladly permitted it. After this, the Boys of the Higher or Hellenic School were examined in Geography. The questions turned on the mathematical part of Geography, and some Countries of Europe especially. This was followed by questioning them on some parts of Natural History; some exercises in Orthography, and Ancient Greek Grammar; and finally, every scholar translated a short portion of the first part of Xenophon's Memorabilia. The whole went on in excellent order, and we had reason to be gratified with this first day's examination. It was closed by an appropriate prayer, pronounced in a solemn manner by all the scholars.

*Sept. 27, 1836* — The Examinations were continued this morning with the same scholars; a class of ten little boys from the Infant School being added, as they were to be promoted to the Middle School. A good many parents and friends of the children were again present, though it was a working-day. More of the mothers were present than yesterday. After prayer, the scholars of the Middle School shewed how far they had advanced in Arithmetic; which was followed by the examination of the Infant Class. The little boys, none being above six years, first read a chapter from the Bible; then shewed their hand-writing on paper; and in Arithmetic, gave some examples in Addition and Subtraction. They were then questioned on Sacred History; and, lastly, shewed the principal countries and cities on the Map of Europe.

This class of boys did great credit to their Teacher, and were found well prepared for entering the Middle School. Now the boys of the Hellenic School went through part of the History of Greece, treating of the Governments of Sparta and Athens, to the commencement of the Persian War. Questions on the Ancient Geography of Greece were connected with it. Lastly, those boys who had not been examined yesterday in Natural History and the Ancient Greek Language shewed, individually, their progress in those branches. Thus was closed the Examination of the Boys; not, however, without thanking the Lord, and imploring, by a spiritual song, His farther grace and assistance.

*Sept. 28* — The Examination of the Girls was likewise held in the Middle School-room of the Boys. It had not been my intention to have the Examination of the Girls' School publicly this year; but as the Governor yesterday expressed his wish to be present, I invited also a few other friends, mostly mothers, to see the progress of their children. The room was filled with the mothers, sisters, and friends of the scholars. The sister of the Governor also was present. Before the Examination began, a solemn silence prevailed. The prayer was then pronounced by one of the elder scholars. The hymn, "The grace of our Lord Jesus Christ, &c." the girls sang so sweetly, as to make a great impression on many. I myself shall never forget it, all my life; for, on thinking of the past troubles, and witnessing this revival, I could not help shedding tears on account of the mercy of the Lord. The girls of the Middle School now began writing from dictation; read, afterward, some portions from the Greek Reader, and were questioned on the meaning; declined some nouns; and promptly answered pretty difficult questions in Mental Arithmetic. The girls of the Upper School were then examined in Geography, on the Maps of Europe and Asia, by the Head Mistress; and appeared by no means inferior to the boys. This was followed by questions on Sacred History, from the building of the Temple of Solomon to the Captivity of Babylon. This being done, the specimens of Drawing, and their copy-books, were shewn, which gave high satisfaction. After this, the Mistress questioned the Third Class from the Modern Greek Grammar; and, finally, the First and Second Classes were examined

by Professor Phardalis in Ancient Greek Grammar, and in translating some parts of Xenophon's Memorabilia. They were examined individually; and before all the girls could be examined, the time was gone, and the examination of the rest deferred to another day. There was just time enough to shew some pieces of their needle-work and embroidery, in which they have made very good progress; and a prayer and short hymn closed the Public Examination of this year. The Governor expressed to me his great and sincere satisfaction. My heart felt very thankful to our gracious God on account of the children; and, on thinking of these examinations, I shall often, in future, feel excited to *praise the Lord; for He is good, and His mercy endureth for ever.* I can scarcely say that the Schools were at any time, considering the whole, in a more prosperous state; only, the number is at present somewhat smaller: it is, however, increasing, and not decreasing. If the Lord grant us only health and strength, and peace from within and from without, we may see still further and greater success.

#### ASIA MINOR.

It is with feelings of a painful nature that we turn from the preceding statements, to the account of the suppression, for the present, of the Society's Greek Schools in Smyrna and its vicinity. A spirit of opposition to these Schools had, indeed, broken out simultaneously in various parts of Greece and Turkey; but the concurrence of various Providential circumstances had frustrated hostile attempts in Syra. From the following report of the Rev. J. A. Jetter, it will be seen that these endeavours were but too successful at his Station. He thus relates the

#### *Origin and Result of the Opposition to the Greek Schools.*

April 16, 1836—Our schools have gone on regularly, and have been uncommonly well attended since the beginning of the year. But a few days since, a pamphlet appeared against the Missionaries, their books, schools, and other work, especially in Syra. The title is, "A Letter treating of what is the hidden object of the Bible Society's Missionaries in Greece;" and it aims at proving that it

is Proselytism. The whole pamphlet is such a composition of calumnies and wilful or wicked ignorance, as I scarcely have ever seen in any production. There is, moreover, no responsible name given; nor is it printed in Greece, but in Paris. The style of the book is elegant; it is calculated to do much harm to us and our cause, and is very extensively read here.

April 24—The pamphlet against us, to which I have alluded already, causes much excitement. Some persons are very solicitous that it should be read aloud in the coffee-shops; which no body hinders. In the schools, however, no diminution of the number of children is discernible. I preached in English, from the words of St. Paul, Tim. vi. 12, *Lay hold on eternal life;* with an application to our present circumstances.

May 25—A Circular from the Greek Patriarch has been received, in which the Priests were desired to put down all the American\* Schools, and to put the education of the children entirely under the care of an "Ecclesiastical Committee." No layman is henceforward to interfere in this branch.

May 30—A General Committee was held at the Greek Bishop's, about the above-mentioned Circular. Some were for proceeding with violence against the Missionaries, and their schools. However, this was prevented by some of the more prudent among them. Yet, from this time, we perceived particular enmity against our schools, as well as against ourselves; and they began to threaten the parents, and the children who should frequent our schools any longer. Several disputes arose; as the Masters would not suffer the Priests to ill treat the children, and to take and destroy their books.

June 3—I received a Letter from the Ecclesiastical Committee.

June 8—I received a second Letter from the Committee, urging me to answer. My reply being ready, I laid it before our Missionary Circle; and after some amendments by my Brethren, I copied it, and sent it on the 10th, a Friday evening. On the Monday following, appeared their copious observations on it; with their Letters, and mine, in print. We were truly surprised; and now saw their purpose fully developed. Just as this was going on, the Plague from Mag-

\* By this term they mean, generally, the Protestant Schools.

nesia, having been brought to Smyrna, began to spread, and our schools were closed.

*June 12, 1836*—At Boujah, our schools were still open; and I, as usual, addressed those that came, it being Sunday, from a portion of the Gospel. At half-past ten, I preached to an English Congregation, in the Infant School-room; and Mr. Fjellstedt addressed a few Germans, who had come from town, and whom he had been in the habit of addressing there, in one of our school-rooms. After church, I learned that a Letter from the Bishop in Smyrna had been read in the Greek Church, prohibiting the parents from sending their children to our schools.

*June 13*—Notwithstanding this Letter, we had still forty children, in all, in our schools.

*June 26 : Lord's Day*—Our Greek children did not come to-day at all. The Plague in town is on the increase. If the Lord were not to watch over us, our care would be in vain.

I was greatly distressed at the rioting and drunkenness of the Greeks, not far from our house : they were singing songs, and fiddling, from noon till after midnight ! These things are not even noticed : the Priests are dumb dogs, that cannot bark ; loving to slumber. Wickedness of all kind may be practised with impunity, and none is found to reprove ; but we, who are endeavouring to do them good, are represented to the people as the worst of men.

*July 24*—To-day, we made an attempt to re-open our Boujah Schools ; but only from about twelve to twenty children attended : and though their own school was not yet ready, and we kept ours open, toward the close of the month only a few girls still remained for needle-work ; and even they, at last, stayed away. Thus closed our schools here, after they had existed upwards of five years.

This grievous opposition continuing to advance with success, the next step taken, reported by Mr. Jetter, was the

*Suppression of the Society's Schools at Vourlah.*

*Aug. 2*—To-day, I received a Letter from Vourlah, stating that our Schools there had been destroyed. I will here insert a brief account, which a person there has sent to me :—

*April, 1837.*

“ According to your desire, I forward to you a brief outline of the persecution of the schools belonging to the Church Missionary Society. A certain individual, the protector and co-adjutor of some inimical Priests, wished long ago to destroy these schools ; but as some of the people opposed it, saying, ‘ We cannot attempt to do such a thing without the concurrence of the Bishop, ’ they began to rouse the populace against the Superintendent of these schools, and the Master, calling them Atheists, &c. But all this had no effect. After this, they applied to the Smyrna Ecclesiastical Committee. There came, in addition, a messenger from this Committee, and got up a paper, with a number of signatures, declaring, that the doctrines of the Protestants were taking root at Vourlah, and that already twelve of the first families had become proselytes ; and this was forwarded to the Patriarch at Constantinople. Besides this accusation, the Ecclesiastical Committee at Smyrna sent a second. The Patriarch, having re-proved the Bishop of Vourlah, who was at Constantinople, sent him with a Letter from himself, to shut the schools, and investigate the matter. The Bishop arriving at Smyrna, received another re-proof from the Ecclesiastical Committee there, who accused him as having been bribed by me. Thus he came to Vourlah, read the Patriarch's Letter in the church, and ordered the books to be collected ; to which the Priests paid ready obedience : some were torn, others burnt ; and again, others they carried to the church, with a view to burn them there. The Masters, also, were prohibited from teaching any longer.”

Mr. Jetter adds—

I am further informed, that the Priests were seen to tear a copy of the Ancient and Modern-Greek Testament, and to trample it under foot ! I was also told, that the people hid the books in their vineyards, and in the mills, &c., to save them from the rage of the Priests. The Bishop went, in person, to the Turkish Aga (Governor), to ask his interference, in case we should try to re-open our schools.

They have now rejected all our books, even the Holy Scriptures : two elementary books, which they have just published, are all they have for their schools.

In Broosa, near Constantinople, they

burnt upwards of 600 Volumes, Scriptures and all, in the church-yard, just as the people left the church! At Sediqui, a village only an hour from Smyrna, they have likewise burnt all our books.

The Archbishop of Ephesus, who formerly favoured us, has been taken out of this world, in the midst of this persecution.

The following passages from a Letter of Mr. Jetter's, dated Nov. 24, 1836, exhibits the consequences of this persecution, in conjunction with the Plague, as occasioning a

*Declension in the Schools at Magnesia.*

Three weeks ago, I was at Magnesia, Kassabah, and Sardis, in company with Prof. von Schubert, from Munich, who was Tutor of King Otho. At Magnesia we lodged at the Archbishop of Ephesus'. There is now another Archbishop appointed; who was not there himself, being still at Constantinople; but the acting Bishop received us very kindly. The people have only just now returned, since the breaking out of the Plague last spring. Before the Plague, the Greeks had three schools; one for girls, which belonged to us; and two for boys. Now they have none for girls, nor have they any desire for one; and only a shadow of one for the boys. I urged it upon them to re-establish their former schools. On visiting our Armenian School, I found, to my grief, that several of the bigger boys had been swept away by the Plague. There were only about thirty children present; but they told me that more would come, as soon as the new Master should arrive. The heavy and continued fall of rain only prevented me from going again, to introduce the new Master. On inquiry, I heard that the majority who died of the Plague were youths and elderly people. I presented a copy of each of the Turkish books printed at our Press at Malta, to the Mutselim and Mullah. They were both pleased; and the Mullah said that they were well executed. He promised to make his observations on them. I likewise gave a few copies to a Turkish Schoolmaster, and to some of the first boys in our Armenian School, who likewise study Turkish. At Kassabah, I left a number of Greek School-books; but they received them not so cheerfully as last time when I was there. The persecution has

reached far and wide. It is really astonishing how much the people are afraid to incur the censure of their Priests. I had much conversation with the people on the necessity of their having schools for their children. A boy said to me, "Our parents are oxen, and they want to train us up so too." However, they have a Greek School for the town; but it has been shut up all the summer, on account of the Plague, and is, consequently, in a poor state.

*Probability of Re-action.*

That it is not unlikely that there may be some re-action, however, is to be gathered from the following Letter to the Secretary; in which, under date of Boujah, near Smyrna, Jan. 12, 1837, Mr. Jetter develops the disappointed state of mind felt by the Greeks, on the dissolution of Schools formerly so advantageous to their children.

I would thank you particularly for your very kind and consoling Letter, which was truly acceptable at this trying season. From our last communications, you will have seen, that though all our Greek Schools are gone, we are not left without a hope of usefulness among this benighted people.

The Greek Priests have overdone it, as you justly anticipated; and their resources are pretty nearly exhausted. They have destroyed our Schools under pretence that they would establish better and more acceptable ones, which promise they have not yet fulfilled. Their schools are, for the most part, in a wretched state; and the people now begin to feel their loss, in comparing the former progress of their children with the present. I hear frequent complaints in this village: they have already inquired, why I have not re-opened my schools. For the girls, no provision whatever has been made any where, excepting Smyrna, where they could not do otherwise. The school at this place, though under the same Master, is but a shadow of what it was formerly: instead of 150 children of various descriptions, there are now between thirty and forty, young children chiefly, in attendance. They make scarcely any progress besides, having only two small books, hastily made up by this Ecclesiastical Committee, and for which they must pay a high price. All our books have been thrown out; neither the Gospel, nor any

part of the Sacred Scriptures, are found in any of their schools. Whenever I hear a wish expressed for the re-opening of our schools, I say, "Unless the people address me on this subject, in a body, I shall not open them again." They must feel that we are not anxious to lavish our funds on people who are not grateful, or glad, at least, to receive our charity.

*Remaining Openings for Usefulness.*

The Rev. P. Fjellstedt, who is devoted principally to the Turkish department of the Mission, writes, under date of Oct. 28, 1836, in the following encouraging terms:—

Though Asia Minor may be called a barren Mission field at present, yet I think we should not despair, but by all means go on, and do whatever can be done, with a view to promote the Kingdom of God; for though the doors are at present shut, yet there are many smaller openings still remaining; and, as long as these keep our hope alive in reliance upon God's mercy, we could not feel justified in thinking of withdrawing the offered rays of light from these dark territories. The Committee is accustomed to plough in hope, patiently looking to the blessing of God for the harvest; and I have no doubt that that principle will also be applied with regard to this Mission.

Mr. Jetter adds—

This persecution has spread throughout the Turkish Empire, wherever Greeks and Missionaries are to be found. It spread to Syria, even where the Sultan has little to say at present; and has been felt likewise at the Ionian Islands. In Greece, however, where Government protected the Missionary Schools, they are still proceeding, but in Turkey they are closed.

While the Turks are making a fair beginning in Education, the Greeks retreat! I had a very interesting account the other day of a Turkish examination of the Sultan's School at Constantinople. But they do not yet receive any part of the Holy Scriptures: our attention is now directed toward the Turks: we have already composed four elementary books for them: two of them have already been printed at our Society's Press at Malta.

In another quarter, also, some hope of usefulness appears. In a Letter of the 24th of November, Mr. Jetter, gives an interesting picture of the

*Character and Habits of the Tribes in the Interior of Asia Minor.*

As we came within an hour of Sardis a great caravan of Yuruck Families met us: they are the real Nomades of Turkey, who live all the year in black tents, and have no fixed houses. They came from the mountains near Philadelphia, to seek for a milder winter quarter near the sea. It was a most agreeable sight to us all, to see this patriarchal people: they reminded me most forcibly of Jacob's droves when coming from Mesopotamia. They had camels, sheep, goats, cows, and horses. The women and bigger children were driving the herds and flocks, while the men and large dogs were trotting behind. Each man had his gun on his shoulder. The smaller children were lashed upon the backs of camels and horses; and the infants, wrapt up in a coarse piece of hair-cloth, were tied on the backs of their mothers. Dr. Schubert urged me to attempt something among this people; for I had told him, on a visit to Ephesus, that I much wished to obtain about a dozen of these Yuruck Children, that I might train them up. Yusuf Effendi, who was with us, said, that they were a very simple and comparatively uncorrupted people, and that their habits were more moral than those of the Turks. The Yurucks profess the Mahomedan Religion, but seem to know little about it. It would be our earnest wish to educate some of their children, and then send them back among their tribes. We purpose, as soon as the weather shall permit, to make excursions among them, as well as among other Turks. They are quite open to conversation, and are less prejudiced than Turks living in towns. There is another class of people, called Turkomans, who nearly resemble the Yurucks. The only difference between them is, that the one have fixed houses and villages, and till the ground; whereas the other have no houses, and live by pasturage alone. However, when the pasturage does not please the Turkomans any longer, they leave their houses, in quest of another place. At Sardis, both Yurucks and Turkomans live together; and are, with the exception of a Greek miller, the only inhabitants of the capital of Ancient Lydia. I had some conversation with them, in Turkish; and they soon asked for medicine. They think that every European must understand medicine, as a matter of course. Any one

almost, wearing European clothes, may set up as a doctor in the interior. A little knowledge of medicine is the best introduction you can have among the Turks and Greeks in Asia Minor. The females among the above people are not muffled up as those of the Turks, neither are they so shy. May the Lord open to us a door of usefulness among this people! They are very numerous in Asia Minor; and each class has a Beg, a sort of Prince, as its head, who pays an annual tribute to the Sultan: consequently, these people do not stand under the Officers of the Government, but under their respective Princes. As far as I have been able to learn of their origin, the Turkomans are said to have come from the East, and resemble the Kurds; and the Yurucks say, that their ancestors came from Syria.

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*BRITISH AND FOREIGN BIBLE SOCIETY.*  
*Extended Circulation of the Scriptures*  
*in Greece.*

ATTEMPTS are making to revive the same persecution of Schools and the Scriptures in Greece as in Turkey; but, at present, with very partial success. Mr. Leeves writes from Athens, on the 7th of February—

My stock of all the portions of the Old Testament in Modern Greek is very low, and my copies of the Pentateuch and the Psalms are exhausted. The door seems opening again for a more extended circulation of our books. Mr. King has had numerous applications of late, and is anxious to be liberally supplied; and I am anxious liberally to supply him, and to take advantage, to the full, of the opportunity again open to us.

I have also just received a Letter from Soterios Berios, from Corinth. At Perachora on the Isthmus, and at Corinth, measures have been taken by the Bishop to suppress all our books; and the persons who had them, had kept them hid, and feared to circulate them: but Soterios had, with good success, begun to put them into circulation again.

Please to send me as large a supply as you can of Pentateuchs, Prophets, and the volume containing the Psalms, Proverbs, &c.; and that as soon as possible. The winter, I trust, is past, and the spring-time is coming!

I would add, that we may look forward to a large gratuitous distribution of the Scriptures at present—not by sale:

and with the former, under the circumstances, we must, I believe, be content. The Greeks will, if they can, get both education and books gratuitously. They do get the former, in general, on these terms; and they expect to get books on the same. We must not quarrel with them for this; but, whilst the taste is such, accommodate ourselves to it, and let the Word of God have free course. I have learned to go so far with the Americans.

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*JEW'S SOCIETY.*

AN extract from the Journal of a Christian Israelite, who has been for some time labouring in the land of his fathers, will shew the

*Disappointment of the Unconverted Jews*  
*who visit the Holy Land.*

The writer dates from Beyrout, April 27, 1836:—

I went this morning to the Khan, where the Poles and the Russians are used to put up; and was surprised to find many Jewish Families there, who came from the Holy Land, for the purpose of returning to their respective places in Europe. On inquiring into the reason of such an unusual step, they answered me in the following words:—

Persecution, and hope of the Coming Messiah, brought us to the Holy Land; but poverty and disappointments lead us back to Europe. The little property and furniture which we brought along with us from Europe was taken and destroyed by the Talmuchins, at the late rebellion: the support, also, which we receive from our Brethren in Europe is very inadequate. We tried to satisfy ourselves and families with one single meal a day, in order not to leave the Holy Land; but such a subsistence has also begun to fail: yet, nevertheless, most of our wives pressed very hard upon us not to leave; and expressed their full satisfaction in conforming themselves to the precepts of the Talmud respecting it, namely, that as long as one can procure a single meal per day, and the same should consist of bread, such a one dare not, as yet, leave the Holy Land. To this we could not agree; and therefore sold what we had, and came here to embark for Constantinople, for which we have sufficient means.

They expressed, however, great anxiety as to how they would get on from thence. They said—

Our Brethren in Turkey, Russia, &c., who willingly assist every one who is on the way to the Holy Land, shew themselves the contrary toward those who leave it, in order to settle themselves in Europe again; and they not only try not to assist, but also to molest

them in every possible way, and they are looked upon as deserters of the commonwealth of Israel.

One old man of the company, who had evidently lost a good deal of his reverence and implicit faith in the Talmud, said—

If I was not afraid of sharing the same fate as that of the spies (Numbers xiv.), I would publish among all my Brethren in Europe, about the nakedness of the Holy Land; and that they should rather remain where they are, enjoying their flesh-pots, than to go up to the Holy Land, and feed themselves upon the wind.

Such disappointments have a very unfavourable effect on their minds. As soon as I began to inquire of them respecting their hopes of the coming of the Messiah, I found some of them were quite indifferent about it, and others half-despairing; though not three years back, the impatience of awaiting him in the Holy Land brought them there.

The general barrenness, and the desolate state of Palestine, and especially when contrasted with the fertility of Europe, to which they return, is another cause of rendering their desire less intense, and their love cool toward it, and toward the promises connected with it. I have tried to encourage them; and called their attention to the most striking passages of the Old Testament respecting the future glory of Jerusalem; and made them acquainted, at the same time, with the salvation of their souls through Christ Jesus, and that they should hope for no other Messiah than He whose death, resurrection, and ascension, are clearly identified in Daniel ix. and Isaiah liii. They brought forth their usual objections; but, after a long explanation, they exclaimed, "Oh let Him come! and if He deliver us from our captivity and distress, we would believe in Him."

On my way home, I met on the road many more Jewish families, just arriving from the Holy Land, for the same purpose as the former: but some were so poor, that they were obliged to come the whole way hither on foot; and some with such distorted and emaciated countenances that it was frightful to look at them, which is probably owing to bad living, and the exertion of studying the Talmud.

This poor people, in their present state of misery, carry along with them, wherever their bitter lot leads them, the fulfilment of the prophecy denounced against

them by the prophet, Amos v. 19: they are as a man who did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him. They are inspired both with false and true hopes, and groaning under oppression. These are the reasons which bring them to the Holy Land; and afflictions, poverty, and disappointment make them again to leave it.

Their clinging to the corrupt system of the Talmud, and refusing with disdain the mercies of David, will always remain a marked iniquity before God, which shall find them out everywhere. I thoroughly believe, that as long as they continue wandering after the Talmud, the anger of the Lord will be kindled against them.

The guilt of the present generation, I am afraid, is much more than that of their brethren who refused to hear when the Prophets spake to them. The present generation acknowledge that the Bible is the Word of God, yet they refuse to follow it; whereas their forefathers did not believe that the Prophets spake to them in the name of God.

How the conversion of this poor people is to be brought about, it is a very difficult matter to ascertain; for the more they are smitten, the more they revolt.

The Committee remark on this extract—

So long as the Jews are without Christ, they may seek rest, but they find none.

## China.

SOME official documents have lately appeared in the Pekin Gazette, which throw light on the opinions and habits of the Chinese.

### *Imperial Edicts for Prayer and Thanksgiving.*

No snow or rain having fallen for some time, the following Decree was issued, dated "11th Moon, 8th Day," that is, Dec. 27, 1835:—

The time of the year to enter into the winter season has arrived, yet snow has not yet fallen in Pekin. This is an affair of the deepest concern. I order, that from the priests of the Taon Sect, of the brightly splendid palace, some be chosen to go to the eminently lofty palace,

and there erect an altar, and pray with sincere and fervent hearts. On the 11th day of the moon, spread the altar, and I, the Emperor, will myself go and burn incense.

On the 18th of the moon an Edict of Thanksgiving was issued, as follows:—

On the 11th of the moon, I, the Emperor, was myself burning incense on the altar of the eminently lofty palace, praying with a pure and fervent spirit, hoping and trusting in the merciful love of Heaven, when help came down from above, and the snow and rain immediately descended, and continued gently during the night: thus may I hope for fully saturating rains. I am deeply affected, and sincerely thankful for this favour. I order to immediately remove the altar; and I direct Tuntsinwang [his brother] to go to the eminently lofty palace, and return sincerely grateful thanks: and, to respond to Heaven's favour, let the Taonsze chant their hymns; and I order the Tatar servants of the Imperial Household to reward them according to law. Respect this.

*Imperial Edict against the Rev. C. Gutzlaff's "Chinese Magazine."*

Loshen [Fooyuen, of Fuhkeen] and the others have forwarded a foreign book to the office of the military council, from English Foreigners, which has been presented to me for my inspection. I, the Emperor, have carefully turned it over, and looked at it. The title-page bears the date—Taoukwang, Keawoo [the name of the thirty-first year (1834) of the Chinese cycle]: it is dated in the summer months, and sealed with a private seal. The books contain quotations from the Five Classics. It is most certain that an Outside Foreigner did not print the book. The said nation frequents Canton for the purposes of trade. Assuredly, in the interior there must be traitors among the people, who unite together to print and circulate [the book]. This is most detestable. If this book was printed in the last year, how is it that this spring it can be circulated from the said nation as far as Fuhkeen Province? This affair must, most decidedly, be investigated to the bottom; and it will not be difficult to ascertain the real facts. I order the said Governor, and Fooyuen and the others, to institute immediate secret inquiries. The shop-

men, who printed the foreign book, must be seized, and sent before the magistrates; and strictly examined as to what person prepared this foreign book, and who gave it to the said shopmen to print: and the facts and persons concerned must be clearly proved and pointed out, and elicited by examination: there must not be the least tergiversation or glossing over, which will be a most heavy and perverse offence.

Let this Edict be communicated to Loo and Ke [the Governor and Fooyuen of Canton]: and also send it to Pang [the Hoppo], for his information. And I order the volumes of foreign books to be sent at once [from the military council to the above officers at Canton]. Respect this.

The Governor of Canton immediately issued orders to the proper officers to search Canton "inside and out;" and added—

The shopmen, who printed the foreign books, must be taken, and subjected to the severest examination; that the man, who prepared these foreign books, may be discovered, and at what time and place they were printed. All these circumstances must be drawn out by grinding torture.

## India within the Ganges.

### CHURCH MISSIONARY SOCIETY.

NASSUCK.

We resume, from p. 118, our extracts from recent communications received from this Mission.

*Mr. Dixon's Discussions with the Natives.*

The following passages, selected from Mr. Dixon's Journal, refer principally to his conversations with the Natives when on a Missionary Excursion into the country.

Jan. 20, 1836—Having set out yesterday evening from Sookhane, arrived at a village called Nipad, and put down in the court of an idol temple. To-day, some Brahmins and others came, and, having made a salaam, sat down. After some common-place inquiries, I introduced the subject of Religion. Like most others in similar circumstances, they were sadly in the dark as to spiritual things; yet they made many shrewd remarks. After I had given them some account of the scheme of salvation as revealed in the Scriptures, they asked me what was the



basis on which they could rely, as to the certainty of it. If I had said the Scriptures, then they might have said that they also have Scriptures: therefore I replied, that Truth is the basis; appealing to that faculty of reason with which God has endowed us; and that, consequently, they must apply their reason to the consideration of revealed truth, and let their inquiries be accompanied with prayer to God, who alone can truly illuminate the mind and ameliorate the heart. They replied, that, to-morrow, I should leave the village, and then of whom should they make inquiry. I answered, that it is indeed a very difficult concern; for there are many millions in this country who have never heard any thing of true religion. In the afternoon, I went into the bazaar, and spoke to the people: they were much more decorous and attentive than I expected they would be; for when I was here two years ago, they were very annoying indeed. After I left the bazaar, a Mhar, one of the lowest caste, requested me to come and speak to the people of his caste, who live outside the villages. I, of course, could not refuse to comply with his request, and accompanied him to their place of residence; where, after he had collected them together, I addressed them. The old men were very attentive; and many obvious but important truths which I delivered were not altogether unintelligible to them. Should they, by the understanding and reception of the Truth, become emancipated from the trammels of ignorance and sin, though now they be accounted outcasts, unworthy to have even their shadows fall upon a Brahmin or to set their foot within the threshold of his idol temple, they will attain a dignity ineffably better than any that the world can bestow—that of being *the sons and daughters of the Lord Almighty*.

Jan. 23, 1836—To-day, in the forenoon, addressed the people who came to me in the temple. In the course of my speaking, it came in my way to give them some account of the miraculous works which the Saviour performed when He was on earth. They said, that their own Avatars had achieved similar works. I replied, that I gave no credit to the accounts of their Avatars. They were offended at this; and said, that neither did they give credit to that which I told them. I requested them to consider the account given of the dispositions and con-

duct of those deities in their legends, and, by the rules of right reason, to judge whether they were consistent with the perfections or nature of the all-holy God. They then put questions about killing animals, and, especially, whether it were lawful to kill cows. I replied, that we did not regard the cow as a goddess, as they do; and therefore scrupled not about killing cows for food, any more than other animals. They professed to be much shocked at this; and would not hear me any longer. In the afternoon, I addressed the people in the principal street of the village. My hearers were principally Brahmins, and were as indisposed as usual to give the subject any serious consideration.

Jan. 25—Set out from Tulgao early this morning; and arrived at Yuwulē, a large village, at which I resided about six weeks just two years ago. I took up my quarters in a shed in a garden, having for the time deprived the bullocks of their night's lodging-place. I went, in the afternoon, into the village, and addressed the people in the most public place. They recognised me, and were much more kind and civil than I had reason to expect they would be. I could not, however, discover a trace of my former work; all being as ignorant of the subject as if a word of it had never been proclaimed among them. Though my head was aching, and the heat great, I addressed them at considerable length. They appeared to understand some things I said, pretty well.

Jan. 28 — Addressed the people again this afternoon, in one of the streets of Yuwulē. I stood at a central place where several streets met, and was soon surrounded by a crowd of hearers. Before I began to speak, one of them asked, "Where is God?" Of course, I replied, that God is everywhere. He asked, "Who is that God?" I replied, "He, by whom the universe was created; in whom we live, and move, and have our being; and to whom all the thoughts, emotions, and tendencies of the heart are known." Many such questions they daily ask; which shew not only their woful ignorance of the nature and attributes of the Supreme Being, but also their want of fear and reverence toward Him. My hearers were very noisy on this occasion, and frequently interrupted me, by asking when this Government would have an end, for they enjoyed no happiness

under it, and that since it commenced their gods have been unpropitious to them. But, discontented as they are, this village appears to be in a very thriving state: several large and costly houses are building; and this season they have the prospect of a bountiful wheat harvest. And they bear not in mind the blessings they enjoy from the equitable administration of justice, and their being now no longer subject to continual apprehension and alarm from the incursions of merciless banditti.

Jan. 29, 1836 — Addressed the people again to-day in one of the streets of Yuwulē. My hearers were of much the same description as usual; being all, so far as I could discern, way-side hearers, who do not understand nor comprehend the purport of what is said. None of my hearers, as far as I know, have ever yet gone even so far as stony-ground hearers.

Feb. 20 — Arrived at Andersool. I addressed the people in the most central and public part of the village. While I was speaking, a young man was carried out from a neighbouring house, dead. The people's depravity and debasement of disposition appear in nothing more than in the apathy and even levity with which they look on scenes of mortality. Some of them jestingly said, "There is our god passing by;" and others laughed; but not one looked seriously.

On his return to Nassuck, Mr. Dixon reports, concerning his visits to the prisons—

March 6: *Lord's Day* — Visited the prison this afternoon, after three months' absence. I found several of the former prisoners still there. They recollected but little of what I had formerly said to them. Of course, the only expedient in such cases is, with all possible plainness, to repeat the same truths to them again. On this occasion, they heard me very quietly and decently.

And again, June 19—

Went to the prison in the afternoon, and addressed the prisoners. Most of those who were present when I was here last had been discharged, and their places filled by a more numerous succession. Most of them are of the Kolee, or old marauding tribe; and their savage looks indicate, that, were they not restrained by a wiser and better Government than that under which they formerly lived, they would be marauders

still. I spoke to them upon those momentous subjects, by the cordial reception of which, alone, their dispositions can be changed. Much of what I said appeared to be wholly lost upon them, on account of their incapacity to understand it. Some individuals, however, of other castes, were more intelligent hearers.

July 9 — Went this evening into the street inhabited by the basket-maker caste, and spoke to such of them as were disposed to hear. While I am speaking to them of spiritual things, they often interrupt me with complaints of their temporal privations. The person at whose house I was speaking said, that, about a year ago, he had lost his wife; and that he cannot apply his mind to spiritual concerns till he shall get another. It was to little purpose that I endeavoured to show him, that neither wife, nor children, nor any worldly possessions and enjoyments, can afford solace or serenity to the soul; and that these things too often unfit, rather than dispose the mind for the service of God. To all I said he at last replied, "Your mind is set upon God: mine, upon a wife."

We noticed, at p. 135 of the Survey, the advantages arising from the liberty with which European Females may visit the people in their dwellings. This has been seen on many former occasions, and will appear from a further account of

*Mrs. Farrar's Intercourse with the Natives.*

Jan. 7, 1836—I had a long conversation with a woman from the Kolee Warda. I knew this woman to be living in the breach of God's commandments; and I essayed to give her some idea of an all-seeing God, and of her own deformity in His sight; but I could only elicit from her such answers as these: "Why does God see me? I do nothing wrong. I swear by your feet, I am not a sinner." Oh the depths of ignorance! Oh the deplorable darkness of the heathen mind!

Jan. 8—I visited the Kolee Warda; where the indifference with which I was received, and the hardness of heart manifested, produced both pain and pity in my mind. The men were all sitting round a fire they had kindled in the small enclosure which is surrounded by their dwellings: they were selfishly excluding the women, who sat in a group behind, while the men were warming themselves.

I did not find them disposed to enter into conversation, but rather disposed to laugh at the mention of sin and holiness. I therefore soon left them, grieving for their hardness.

Jan. 23, 1836—I went again to the house mentioned above, and read to the women part of one of Mrs. Candy's little stories, telling them I would take another opportunity of reading to them the conclusion. They did not listen with any great pleasure, even, to a simple interesting narrative. I am grieved to find that the hearts of most of them are wholly set upon covetousness.

Jan. 25—A gentleman of the Purthoo Caste, who has lately obtained the situation of Moonsif, or Native Commissioner, at Nassuck, paid me a long visit this morning. He wished for a little assistance with regard to a letter, which I was glad to be able to afford him. Our conversation was chiefly about English manners, customs, produce, and manufactures. He cordially admitted the advantages of education in general. I made some of my little girls from the school read to him, in hopes of interesting him in behalf of female education.

Jan. 27—Baba Deekshit's son came to beg a few sheets of writing-paper. I asked what he was now studying. He replied, "Hindoo law." I asked what would be the advantages of his study. He said, "I shall get fame among my own people; and, were the Government Brahminical, I should get money too." "Fame and money," I replied, "avail us nought, when we come to die."—"You might say the same," he said, "of every kind of knowledge." I replied, "No: there is one kind of knowledge, the benefits of which will endure throughout eternity. In our Holy Book we are told how we may obtain the love and favour of God."—He replied, "In our Shasters, the love of God is very far off." "In our Shasters," I said, "the love of God is manifested." I was proceeding to tell him how this love was manifested in the person of Christ Jesus, when the young disputant struck off into other subjects, wanting to prove that Ram and Krishna were, equally with Jesus, incarnations of the Deity. Soon after this, a poor Brahmin, with whom Mr. Farrar sometimes studies Sanscrit, came to bring me some shlokas (stanzas) he had composed, grounded upon our Shaster. I found they were in honour of Joseph, the husband of Mary:

April, 1837.

"O divine form or image of Joseph, I worship thee! thy form is full of joy and truth!" I told the composer that these shlokas were not in the least grounded upon our Shaster. We were told to make no idols: we should not even bow down to the image of Jesus Christ Himself; and we worshipped God alone, not Joseph, who was a mere man.

Jan. 28—Baba Deekshit called, and a great deal of my time was consumed in shewing him maps; but I gladly devoted the time to him, giving him such proofs as I was able, of the correctness of our system of geography. He appears greatly struck with the difference between our geography and that taught by his Shasters; and borrowed a map, upon which a few names are written in Mahratta, that he might shew it to some of his friends, and compare it with the descriptions of the Shasters. In the evening, I visited two native houses; but this is an undertaking in which I grievously feel the want of a companion to keep me in countenance. The people crowd about my palanquin when I alight from it, and stare at me, till I feel quite nervous. Then the rude boys call me names, or shout out my own name in a disagreeable, diarespectful manner; so that I still feel this duty to be the most irksome and dispiriting which falls within my sphere.

Feb. 8—It seems to be a very general practice of the Nassuck Brahmins, to allow a Soodra family (the lowest caste) to reside in the lower part of their houses. The Koolumbee woman, in return for the asylum thus afforded her, sweeps and cleans the court, verandah, &c. But this practice renders the Koolumbees less accessible to us: many of the Brahmins object to our coming within their gates. It is also a great difficulty in my way; because, knowing the enmity and insolence of the Brahmins, I feel perfectly abashed and timid before them. To-night, I visited one of the girls, whose mother thus resides upon a Brahmin's verandah; but as soon as I entered into conversation, the Brahmin came to watch me, and I retired.

Feb. 13—Called on the stone-cutter. He asked me to give him some brandy. When these people see us interested for their bodily health, or for their salvation, they generally ask us for brandy, money, or clothes. When my little girls read in Matt. vi. 32, *After all these things do the Gentiles seek*, they readily admitted how

truly this description applied to the people among whom they dwell: the Gentiles seek for nothing else.

Feb. 21, 1836—Baba Deekshit's son called. This young gentleman bids fair to become an angry and unruly disputer, like those Mr. Farrar meets with by the river-side. After several rude speeches, he told me he knew there was plenty of untruth in our Scriptures. As the boy was disposed to talk to me in this tone, I said, "You affirm this of a book you have never read, and know nothing about: I perceive, therefore, you only wish to be rude." This silenced him. Some ladies, on their road to Bombay, were kind enough to come and spend the evening with me. I had not seen a lady for about twelve months before. One of them, a mother, said to me, "Do you not mean to go home? How can you give up your children for life?" I had no answer, but that God would give us strength for our day. Perhaps circumstances may arise to bring us and our beloved children together again: if not, *sufficient unto the day is the evil thereof.*

March 21—One of the little girls in the Murdhee School told me that a few neighbours would meet this afternoon at her house, if I would go and read to them. Mr. Farrar has not thought it prudent for me to visit the people lately, as we are getting into the hot season, and my health is not very good. Such an invitation as the above was, however, gladly accepted. On going to the house, I was invited to a retired and shady inner verandah, where ten or a dozen women soon seated themselves around me. I observed a Joolsee-tree, a plant worshipped by the Hindoos, so that most of them have one growing upon their premises. I spoke to the women on the folly of worshipping plants, rivers, &c. They agreed that there was only one God; but pleaded custom for their idolatrous practices. I read to them a short narrative, with which they were pleased. One of them expressed a childish delight at being able to understand what was written in a book. One of the party was an aged Brahminee widow. As these individuals consider themselves peculiarly holy beings, I was surprised at her coming to sit down among some poor Soodras, and, above all, that she should listen to me. At last, I understood that she wished me to ask Mr. Farrar to give employment to her sons.

April 1—I went last night to call on

a woman who had sent for me, because she was unwell, and in great poverty. It would give us cordial gratification to be thus applied to in seasons of distress, could we feel sure we were not imposed upon; but, in general, the Natives have no scruples about begging. In the present instance, the woman assured me she had no food for her children; but one of these children had a thick silver bugle upon his arm, and another round his ankle: the girl, too, was not without her ornaments. When people wish to obtain any thing from us, they generally agree to all that one says; and many of them shew that they are not wholly unacquainted with Christian Truth. The husband of this woman was in Mr. Mitchell's service. I reminded him, that he must often have been instructed by Mr. Mitchell. He said, "I and my family worship the One God: we have nothing to do with these yatras and purthurs" (*yatra* or *juttra*, 'a sacred fair or festival'; *purthur*, 'a stone.') The woman said, "I call upon Jesus, and He preserves me. The Holy Spirit is present here: this is why I am alive."

April 12—Reading, in course, the Gospel of St. Matthew, we came this morning to the passage, *This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.* I told the women I feared this was their case, as they are ready enough in private, when there is no danger, to declare their faith in Jesus, and renunciation of idols, while I fear that their daily practice is opposed to their profession. Mooktee, one of the women, declared that she believed in Jesus from her heart, and was willing to confess Him publicly, and to become a Christian: but when I had reminded her of the persecution she would have to endure, her zeal slackened; and she only answered, "Why should they persecute me?" The cross of persecution is no doubt the obstacle which deters many from acting up to their convictions: but it must not be concealed from any; for Jesus said, *He who taketh not up his cross, and followeth me, is not worthy of me.* The Gossavee woman was here to-day. She is always profuse in her professions; but, when pressed upon the subject, would make it appear that Jesus and Narayun are the same: besides, her visits generally end in a request for tea and sugar, or money, or clothes.

April 21—A young Brahmin called,

and spent a great part of the evening with us. He had never heard that the Island of Ceylon had come under English Government, and he had full confidence in all the tales of his Shaster about this island, supposing it to be made of gold, inhabited by giants, and governed by Beebeeshun. When told that Ceylon was an island like all other islands, and that its inhabitants were men like other men, he was perfectly astonished. It was observed to him, that if he acquired knowledge he would detect many similar falsehoods in his Shasters. He replied, "I am ready to argue abundantly about the authority of my Shasters; but with regard to what you tell me of Ceylon, I am confounded: I have no answer to make." May this circumstance invite to reflection and investigation!

June 14, 1836—We returned from Oundah about ten days ago; and for the last week I have been able to engage, as usual, in the schools. The girls, today, read a story, from the Ayah and Lady, about a Gossavee; in which it is said, that it is our duty to relieve really poor people; but that to give alms to religious mendicants, well able to work and support themselves, is only encouraging them to live in idleness. There were present twelve beggars, who heard this story. One of them was a middle-aged man, who appeared strong and well able to work. When I told him so, he answered, "How can I work? I am a Gossavee;"—but seemed ashamed of his excuse. I thought they understood what had been said; for when I turned to the next applicant, who was a woman, she said, "I *do work*, but I cannot earn enough for clothes. Give me clothes, and I will work for bread." I told her that we would make inquiries about her; and that, if really in need, she should be assisted.

June 21—I went this evening to the house of Dhondee's mother, and read to about ten or twelve women. The readiness with which the women assemble, and the attention with which they listen, at this house, are very gratifying; but it is exceedingly difficult to convey to them any correct ideas connected with Religion; all we say is too apt to be perverted by their own ignorance, in such a manner as would make it appear that we are only confirming them in their own foolish notions. For instance, to-night, after I had been speaking of hell, telling them

that sinners are all in danger of its torments, one of the women began a very fluent description of these torments. Among other things, she said, if a person had only a pice left in the house, and should refuse to give some portion of it, however small, to a Fakeer who happened to beg for it, that in hell that person's body would be branded in every part with that pice. I endeavoured to explain to them, that sin, for which the unrepenting should be punished in hell, did not consist in resisting the clamours of an idle Fakeer, but in breaking the commandments of a Holy God.

July 1—Yesterday evening I called on the old stone-cutter. He assured me that he called on the name of Jesus alone; and added, that he prayed that his good deeds might be weighed against his evil ones. I told him, that should God thus weigh his actions, it would go hard with him; for sin mixes with all we do, tarnishes even our best actions, so that the evil scale would infallibly sink. I said, that it would be better to pray that all his sins might be forgiven and blotted out, through the blood of Jesus. He answered, with the characteristic pliancy of the Hindoos, "I will say *that*, if you desire me!"

To the preceding Extracts, describing the general course of operations in this Mission, we shall add a variety of passages from Mrs. Farrar's communications; exhibiting, from her more intimate intercourse with the Natives, the character of their minds and domestic habits. The following simple narrative describes the

#### *Exposure of a Native Astrologer.*

Jan. 16, 1836—Baba Deekshit paid me a visit of several hours. Our conversation turned chiefly upon the manners, customs, arts, and sciences, of my own country. I shewed him the map of the world. It was matter of astonishment to him, that a people inhabiting so insignificant a spot upon the face of the globe should have attained to such power and eminence; but he thought he had found out one whose science far surpassed all our science. He told me he knew an astrologer who could tell me my inward thoughts. I told him this man might deceive others into the belief that he could do this; but to discern the thoughts of others belonged to God alone. He told

me I should see and judge for myself. Accordingly, to-day, the Baba came, and brought the astrologer; who measured the sun's altitude, consulted the almanac, and sat down to his calculations. Meantime, I had written upon a slip of paper the simple question, "Is there any water in this well?" In answer to this simple question, the astrologer said it was about one dear to me, in a foreign country—one or two persons: they were noble and good, of middle age, &c. This was mixed up with something about fishes and friendship, the asylum of kings, the dwelling of the gods, &c. When the astrologer's answer was concluded, and I had produced my question, all, except the sage himself, agreed it was not answered. The man began to try to point out that there was some connexion between fishes and a well; but I observed to him, that when, on so simple a question, so much had been said and written, it was not difficult, after the question was made known, to make it agree with some point or other which had been mentioned. My question had been about an indifferent, inanimate object: he had made it appear that it was about a person to whom I was attached. I pointed out to Baba Deekshit, and the others, how easy it would be for one devoting himself to such an object to find out the particular disposition and circumstances of an individual; to gather dexterously from that individual himself a few hints as to the nature of the question he might put: for instance, in my case, the astrologer, knowing that I came from a foreign country, and probably knowing also that my husband was now traveling, had told me that my thought was about some absent one whom I loved. No one could say this was the proper answer to the question, "Is there any water in this well?" But if, with the chief answer to the question, he was allowed to mix up heaven and earth, and all that is in the world, it was easy, after the question was produced, to make it bear somewhere: it was easy to deceive those willing to be deceived. To the astrologer, I said I could not approve of his works; that there was no connexion between the planets and my thoughts; and to arrogate to himself that power of discerning thoughts, which belonged to God alone, was highly reprehensible. Thus I endeavoured to reprove the *unfruitful works of darkness*: but though

my only object in putting the question to the astrologer was, that my friends, to the glory of God, might be undeceived, I am not satisfied I acted aright in having any thing to do with him. It is written, *Have no fellowship with the unfruitful works of darkness*: if, therefore, I have done amiss, may the Lord forgive, and overrule all to His glory! Baba Deekshit's belief in the astrologer was not much shaken; but he said, we were "a holy people"—their occult sciences were therefore of no avail with regard to us.

The following account of the visit of a Brahmin gave an important opportunity for

*Discussion concerning Sin, and the Atonement.*

Feb. 20, 1836—I went to the stone-cutter's, and read to him, his wife, and a neighbour who called in, a story which bore rather on his declaration—"God should restore my health, I would then worship Him." In the evening, the poor Brahmin, author of the Sanscrit shlokas about Joseph, came to ask a great number of questions respecting the religion of Christ; not, however, in the spirit of one dissatisfied with his own system, or thirsting for salvation, but rather in the spirit of a cold curiosity; perhaps he wanted to make some more verses for Mr. Farrar: however, in answer to his queries, I made him read many portions of our precious Gospel. Thus he obtained plain statements of that Truth, which He who is Truth has declared shall accomplish its end. The Brahmins, in their Shasters, have many directions as to the manner in which they should perform their ablutions, cleanse their mouths, their teeth, &c. This inquirer wanted to find out something of the same kind in our Holy Book. I told him that the law of Christ related to the cleansing of the heart. I repeated to him the Ten Commandments; and referred him to the fifth, sixth, and seventh Chapters of St. Matthew, as a summary of doctrine by which our conduct should be regulated. He said, "Why then do you wash your hands and teeth, since you are not commanded to do so in your Shasters?" *Ans.* "We do not like to be dirty."—*Brahmin.* "It is said here, *Blessed are the merciful*; what proof have you that the merciful are blessed?" *Ans.* "Jesus Christ has said so: this is proof enough to us. When thoroughly persuaded of

the uprightness and veracity of an individual, we do not ask the proof of what he may tell us: we give credence to his simple assertion."—*B.* "What proof have you that your Shaster is true?" *A.* "We have many proofs. Men of science, both friends and enemies, have devoted many years to investigate its truth. I know so little of your language, that I cannot describe them at once. The one strongest to my mind is that which arises from my own internal conviction. Read it; try it for yourself; and you shall know, by inward experience, that it is truth."—*B.* "You say, *Thou shalt do no murder* is God's command; why, then, do you kill animals?" *A.* "To kill irrational animals is not murder. God has given them to us for food, even as the green herb."—*B.* "Why do you call them irrational? Did they not once speak, as we do?" *A.* "I call them irrational, because they cannot worship God. As to their once speaking, I know nothing about it: we are not told in the Bible that they did."—*B.* "In our Shaster, it is said they once spoke as we do." *A.* "You have no proof that it is true."—*B.* "What, then, is the meaning of their various cries?" *A.* "I do not understand the language of brutes."—*B.* "How can you say all castes are equal and alike? You know one caste follows a very mean and dirty occupation." *A.* "All men are equal in the sight of God and the Law. The men whom you mean have neither education nor skill, so they follow a very mean occupation; but there is no sin in that."—*B.* "No sin in that! How can you say so? What, then, is sin?" I again repeated the Ten Commandments, and told him that the breach of any of those was sin. He asked, "If Christians sin, do they pay a fine to their Padres, as the Hindoos pay fines to us Brahmins, that we may perform sacrifice for them?" *A.* "We have one full, perfect, sufficient, sacrifice and atonement, once offered for the sins of the whole world—*The Lamb of God, which taketh away the sin of the world.* Jesus Christ gave His life for us: when we have sinned, we repent before Him, and pray Him to wash away our sins with His own blood." This seemed to the Brahmin little enough of a penalty; but he knows nothing of the bitterness of sorrow he feels who has wounded the friend who set him free from penalty;

the sorrow of one who has crucified the Lord of Glory afresh, and put Him to an open shame! The Brahmin wanted to know, since we did not levy fines upon the sins of the people, how we could be supported. I told him, those who were anxious for the salvation of the Hindoos, who wished them to leave their idols of wood and stone, to obtain salvation through Jesus Christ, such people gave us our food and raiment. He then asked who paid the Puntotees while Mr. Farrar was away.—I fear, after all, he was more interested about the unrighteous mammon than the true riches.

We have had occasion formerly to notice the subject elucidated in the following brief Extracts; namely, the

*Usefulness of Simple Stories to the Natives.*

*April 29, 1836*—Went to the house of Shondee's mother, who usually invites her neighbours to come in and hear me read, so that there is generally a little company of ten or twelve in her room. While the women were assembling, I entered into conversation with a Fakeer (a religious mendicant), who told me that he was a Padre, like me. His claim to Padreship consisted in his having performed a pilgrimage to Assmere, where he told me are the tombs of two famous Peers (Mahomedan Saints). I said that I thought it would be better to work than to beg. This was a doctrine he did not relish, so that he immediately took his departure. I read to the women one of the stories in the Ayah and Lady, stopping occasionally to explain and enforce some of the passages. When the story was concluded, one of the women said, "How soon you are done to-day! Will you now tell us the story about the Fakeer and Mahdoo (a story translated by Mrs. Candy). We like that story so much, we are always talking about it." I replied, that I had not the book with me, but would bring it another time. They then asked, "And are there no more stories in the book you have got? Do read us another." I readily complied with their request; and was glad they liked to hear the stories.

*May 1*—Some of the boys read to me part of Charlotte Elizabeth's "Happy Mute"—a little work from which I have often drawn encouragement; for I have thought, if that Lady surmounted difficul-

ties so great, and was privileged to impart the Gospel to a deaf mute, why should not I be enabled to surmount minor difficulties, and to teach children who can hear and speak. We were reading this evening that part in which is described the comfort which the poor mute derived from faith in the resurrection of the body. One of the boys, on hearing of the Judgment Day, brought forward the objection, that if the spirit takes its flight to heaven or hell immediately on leaving the body, what need is there of a future judgment? I told him, that after the resurrection of the body, judgment would be passed on *it* as well as the spirit; so that then, and not *till then*, the happiness or misery of the individual would be complete. Another boy objected, that it was said those who went to hell never came out; but "do they not come out to be judged?" I said, that the Judgment would not liberate them from hell: it would cause no cessation of their sufferings, it would only increase them.

The minds of those conversant with India are pained by the perpetually-recurring proofs of the baneful superstitions of the land. These we from time to time present to our Readers, as they are exhibited in the communications of the Missionaries. The following are

*Instances of the Degrading and Injurious Influence of Caste.*

Feb. 24, 1836—Went to Chemee's house, which I thought to be retired. The people, however, have now found out where I go, and crowd round to watch me; but perhaps only for a few times. To-day, the little room was quite full of women and children. Several Brahmin women came to the door, and asked for medicine, &c.; but they would not come very near me, or sit down to hear me read: indeed, they seemed as if they did not wish to be seen in my company.

Feb. 25—I went to take some medicine to one of the Brahmins' wives, who had applied for it yesterday: she kept me standing at her door, not deigning to invite me in; neither would she condescend to take from my hands what I had brought, but insisted upon its being placed before her. A few days ago, a poor old woman came into the school-room. She was made to remain outside,

I did not know why: but presently, when I asked some one to lead her in to me, there was a great outcry from the other women, who are beggars like herself, "She is a Mhar, she cannot be touched"—This is caste!

March 28—A poor girl has lately been admitted into the school, who has lost the use of one side by paralysis. She is lame; and her left arm hangs lifeless and distorted by her side. She told me that her relations had cast her off; probably, because she is unable to work. She is clothed in tatters, has no home, no food, and no raiment. She begs for her bread. I told her, if she would come and live with me, she should be well provided for. The two little Hindoo orphans who live with me were then by me: the affectionate freedom with which they cared me, their clean and decent clothes, and their little happy countenances, bore testimony to their well-being and contentment; and they cheerfully repeated my proposal, "Do come; you shall have plenty of food." The poor girl looked wistfully at me for a few moments, coloured deeply, and then shook her head in silence. Such is the power of caste! She prefers being an outcast in reality, to the being one in name.

A few instances, drawn from the domestic history of the Natives, will serve affectingly to illustrate the

*Violent Passions of Human Nature, needing the benign Influence of the Gospel.*

Feb. 20—A woman asked me, in the school-room, what she was to do if people came to her house to seek a quarrel with her. I answered, *Bless them that curse you; and if any smite thee on thy right cheek, turn to him the other also.* Those who heard, applauded this pure and holy doctrine; but the woman who asked the question was silent. A few weeks ago, this woman, who is blind, seized a girl who had offended her, and bit her violently in the arm.

April 27—Yesterday evening, a poor insane Mussulman, who had, it appears, been lurking about our house all day, at dusk attempted to destroy himself in a well on our premises. He first removed the plank with which the well was covered, and, having dashed it into the water, plunged in after it himself. One of our servants heard the plank, and gave the alarm. Another man having gone



down into the well and secured the poor Mussulman with ropes, he was drawn up, after having been in the water about half an hour, or longer. By the blessing of God, the efforts of the native doctor to restore animation were effectual; and the poor man is now doing well. His mother came to-day, with the other women. She smote upon her forehead, complaining of her Nusseeb (fate); while a Mahratta woman told her she was only eating the fruit of some evil deed she had done in a former birth. The Mussulman's notion of arbitrary fate, and the Hindoo's of retribution for actions of which they are unconscious, appear to be quite similar in their character and tendency; and both are inconsistent with the justice and mercy of God. I endeavoured to explain to them, how incompatible it would be with the wisdom and goodness of the Almighty to chastize men for sins committed in a former birth, consequently of which they could have no consciousness. Such chastisement could not reform the offender, nor deter him from committing the like sins again; for he could not even surmise of what sins he had been guilty. I told them, that they had better call to remembrance their ways in this present life, and repent, rather than speculate upon what might have happened in some former birth, concerning which they could know nothing. I told them, that there was no such a thing as former births; but that it is appointed unto man once to die, after which his soul departs to heaven or hell.

June 24, 1836—This evening I visited Chemea, and read to a party of women at her house; after which I conversed with them. One of the women had recently lost a daughter, under very melancholy circumstances. The girl (for she was only about fourteen) had been beaten by her husband; after which, she took up her basket and went out, as if going to pick up sticks for fuel; but instead of this, she proceeded to a well in a retired grove, in which her body was found a few days after. This is a calamity of frequent occurrence among the Hindoo females. They have no fear of the consequences: they know not that they are accountable to a just and holy Being; they know Him not in His name and nature of Love; so that when pressed upon by the cares of this life, they seek a refuge from its storms in self-murder! The frequency with which this crime is

perpetrated, on account of quarrels with their husbands, shews also the wretchedness of their social and domestic state. The melancholy occurrence afforded me a subject of much serious conversation with the women.

From the following Extracts, it will appear how that bitter curse of the Earth, Slavery, afflicts the regions of this Mission. The indifference generated by this miserable and nefarious traffic, toward domestic obligations, and toward the bodily sufferings of little children, is one of the most obvious evils by which it is characterized. Mrs. Farrar thus describes the

*Slave-Traffic of the Country—Adoption of Rescued Young Slaves.*

Jan. 18, 1836—On Saturday, a Sepoy came into the school-room, and said he wished to make me a present of his little daughter. He said that his children never lived; but that he saw I took great care of children, and that he was now going on a journey, &c. Having ascertained that in all probability the child was his own, I was willing to accept of the present, and told him I would take great care of her; but he must not expect any thing from me in return, for I could not be a party in buying or selling my fellow-creatures. On hearing the conclusion of the agreement, the Sepoy walked away, taking his daughter with him. The Puntjee told me, that though he would not call it selling her, he expected 500 rupees for the child.

March 16—Yesterday, six poor little Africans arrived at Nassuck, to be placed under our care. They were seized and liberated from a native slave-ship. God has put into my heart an earnest desire of being a mother to these poor children, and of bringing them to the knowledge of Jesus, whose little flock I hope they will become. They are at present Mahomedans; and they cannot speak a word of English, Mahratta, or any language we understand. We think it advisable to teach them English; though, as we have none but Natives about us, this will be extremely difficult. However, we trust God will help us in our undertaking. Besides these little Africans, we have two Hindoo girls and two Portuguese boys (now on a visit to their relations) who live with us, and on whom we

hope to bestow an English and a Christian education.

March 21, 1836—Our little Negroes being now reconciled to their novel situation, I began teaching them to-day. One of them, however, is ill with the measles. They appear tractable, and two or three of them are intelligent. As far as I am competent to it, I intend teaching them, in a great measure, upon the Infant School System.

March 28—Yesterday I made my first attempt at conveying religious instruction to the little Negroes. I told them the Name of God, and made them kneel down and pray to Him to make them good boys and girls. It will be a slow and arduous task to teach them English, when all around speak Mahratta; but the advantages which may accrue from it, warrant our making the attempt.

March 31—To-day, the African children were removed to the rooms prepared for them. The school-room was consecrated to God by prayer. Here may these little immortals be brought to the knowledge of Jesus, and taught many of those things which are lovely and of good report! It gave me heartfelt pleasure to think that prayer had often arisen to Jehovah from this very spot; for this room was formerly Mrs. Mitchell's bedroom. Here, too, the spirit of her babe took its flight to glory. Oh may many other young spirits here be trained to sing with it the praises of the Lamb that was slain!

One from among our little flock is just recovered from sickness: three others are still unwell with measles. One poor little girl cries most piteously, and moans out some words we cannot understand: perhaps she is asking for her mother:—it is long ere strangers, however kind, can make up for the loss of a mother. Our own little boy, when removed from us and placed on board a ship, refused his food and pined for home. The impression made by his separation must have been painfully strong; for long after he was in England, when taken out, he would first make the bargain he should "come back to this house." Who would not pity poor little Africans, torn from home to endure slavery? How bitterly has the curse come upon the children of Ham!

April 15—Five months ago, a little Hindoo girl, upon the death of her mother, came to live with us, who was a beg-

gar. Her father being in Bombay, the child was quite destitute, and came to us in a miserable condition—idle, fretful, sickly, and covered with a disgusting disease. Much time and trouble have been bestowed upon her, to break her of all her disagreeable and wicked habits. She has learned to read Mahratta; is learning English, writing, and sewing; and is now quite a different child from what she was five months ago: but I fear she will soon return to all her evil habits, as her father, seeing we were not disposed to give him money for the sake of keeping the child, is now going to take her to Bombay. Thus to part with one whom I hoped to see brought into the fold of Jesus, is somewhat trying; but the Lord knows best how His own glory is to be promoted. I remember what is said with regard to the intention of David to build the temple, though he was not privileged to build it. The wrath of the Shastrees in the bazaar, the tearing up of books, the refusing to listen—all these are symptoms of a gathering storm. The Lord will try our faith. But, courage!—we shall yet see good days.

April 16—Yesterday, as I expected, poor little Chundree left for Bombay. Many injunctions were given both to father and child; but I much fear they will be disregarded. I furnished the man with a note to one of the Ladies of the American Mission, hoping he might be induced to let the child attend one of their schools.

April 20—Another of our little flock [one had previously died] has been snatched from us, and that by the hand of death. Poor little Kehingo, one of the African girls, after a lingering and painful illness, expired during the night before last; and yesterday evening her remains were committed to the ground. She has been the object of our prayers; and I cannot but hope her soul now reposes in the bosom of that Saviour who was almost unknown to her on earth. The children who saw her breathless corpse, and then her little coffin carried away, evinced much seriousness. May the event produce beneficial effects upon their minds!

May 17—A third one of the poor little Africans died last evening. He never appeared healthy from the time of his arrival at Nassuck, but had recovered from one attack of sickness. A second attack carried him off in a few days. It is probable the treatment they ex-

perenced on board a Native Slaver has rendered their constitutions thus unhealthy.

In the midst of these painful trials, it is most consoling to see, as in the following remarks of Mrs. Farrar, how Missionaries can enjoy

*Unfailing Comfort in the Divine Promises.*

March 2, 1836—To-day, the girls told me they could not attend school for these few days, on account of the riotings of men and boys in the streets. It is out of my power to insist upon their coming; but I reflect with much pain on the many scenes they will witness, to corrupt their minds, harden their hearts, supplant every favourable impression, and banish every good thought. I could not, myself, go out for air and exercise; but when the moon was fair and bright, in such a cloudless sky as we are wont to gaze upon in India, I went to a terrace near the "house-top," and thought of Peter and his vision. The city upon which I was looking down is now giving itself up to work all iniquity with greediness. How aptly would its inhabitants be represented by—*that is common and unclean!* Yet that vision was replete with God's purposes of mercy toward them, as well as to those other Gentile nations, which have already experienced its fulfilment.—Why tarrieth the vision now? Jesus is King of Righteousness, and King of Peace. How blessed will His reign be to this unrighteous and disorderly people! He will give them righteousness and peace; the very opposite extreme from their mad iniquity and tumultuous riotings.

Our Readers will be interested by the following passages, descriptive of the

*Progress of the Schools.*

During the absence of Mr. Farrar from Nassuck, the following account is given by Mrs. Farrar, under date of Feb. 29, 1836:—

Examined the English School; and, except the time that the boys were at dinner, and the short time consumed by my own solitary meal, I was engaged in this examination from morning till moonlight. The boys had studied six chapters of the Gospel of St. John, about which they were prepared to answer questions. I chose the seventeenth chapter, which contains the prayer of our Lord for His Apostles, and those who should believe, through their word. The boys were

April, 1836.

questioned about this chapter, verse by verse: three-quarters of an hour were spent in conversing upon it. The boys also read in English; and translated into Mahratta ten pages of Mrs. Merrett's Natural Philosophy, upon which they were questioned. They read a couple of chapters of "England Delineated," in Mahratta; which they translated, or rather repeated, from memory, sentence by sentence, in English. They had committed to memory several pages of Grammar, pieces of English poetry, idiomatical sentences, several pages of the Mahratta Dictionary, giving the meaning of the words in English, and spelling them when required. In writing and arithmetic they were examined by the Master, to whom they shewed copies written in English, and in the Mord and Balboeth characters. I think their progress evinces the efficiency of the plan which Mr. Farrar has laid down for their studies.

At the end of the same Quarter, Mrs. Farrar adds—

March 24—In closing my Journal for this quarter, I am thankful to be able to mention the flourishing state of the Mahratta Girls' School. The daily attendance is now generally above 70. About 55 of these are readers, arranged into classes, according to their proficiency.

At the end of the following Quarter, the Report, made June 30, 1836, is from Mr. and Mrs. Farrar jointly. Mr. Farrar states—

The English School passed a creditable examination. The First Class, of eight boys, were examined in reading, Mord, Balboeth, and English writing, English and Mahratta Grammar, arithmetic, Natural Philosophy, the New Testament, and England Delineated. The Second Class, of eight boys, read and construed some portions of the Ayah and Lady, in English and Mahratta, and idiomatical sentences; and answered a few questions on the first rules of grammar. They are making fair progress in arithmetic, and in English and Mahratta writing. The Third Class, of four boys, have but recently commenced their studies. I have arranged for the boys who can understand English to visit me on the Tuesday and Friday evenings, when Mr. Warth has kindly undertaken to give them lessons in music and singing; and Mr. Menge will, with me, endeavour to

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occupy part of the time in interesting and profitable conversation.

Of the Female School, Mrs. Farrar relates—

The attendance of girls at the school, which decreased during the hot season, is now again improving. During the hot season there is usually much sickness among children, and it is also the season of marriages; so that these causes withdraw a number of girls from the school. Several of the girls have been married this year; but I am glad to perceive that this does not, in most cases, prevent their return to the school. Those who have married into families residing out of the town generally pass a short time, occasionally, in their husband's family; but when they return to dwell with their own relations, they are allowed to come to school. The average attendance is now between sixty and seventy, divided into five classes, whose exercises are as follows:—The First Class read and commit to memory portions of Scripture, write from dictation, cipher once a week: and they have also, once a week, an exercise with me, when they write, from recollection, some of the truths of Christianity; such as, the nature and attributes of God, the manner in which man was created, his fall, and redemption. I endeavour, in this exercise, to lead them to express and write their ideas in their own words. They also work at their needles every day. The Second Class read useful and interesting stories, commit Catechisms to memory, and write words upon sand-boards. They sew every other day, and learn the multiplication table. The Third Class read easy lessons, and are instructed, in a conversational manner, from pictures. The Fourth Class are quite beginners in reading; and the Fifth still at the alphabet. We have eight children brought up in the house, two of whom are able to join in the studies of the boys in the English School: the others read easy English lessons, spell and write, and, by means of pictures, &c., we are teaching them to speak English, and endeavouring to convey information to their minds. We are very desirous of making Christian Psalmody attractive to the Natives; and Mr. Warth, who understands music well, is introducing improvements into our plans, which will, I hope, be of great service.

The following incidents, narrated by Mrs. Farrar, some of them of a trying nature, will evince the

*Feelings of the Natives with regard to Education.*

Jan. 5, 1836—Last night, I called upon a poor woman, who began making excuses, not because she does not, but because she does, send her daughters to school. She said their father was dead, and she was very poor; so she let them learn to read and write, though it was not the custom of this country. She meant, that she allowed her girls to attend the school for the sake of the maintenance received there; but she evidently thought learning to read and write was a thing girls should be ashamed of. This shews what value is placed on Female Education at Nassuck.

Jan. 13—While I was reading with the Pundit, he told me he heard a girl, who was sitting at work with her companions in the adjoining room, use some very improper language. I went to the girls, and rebuked them for disputing; and, taking the work from her who was the greatest culprit, desired her to leave the room. I could not have allotted a gentler punishment; but the girl was so much offended, that she went home, *threatening* she would not come to school again. In the evening, I went to her mother, and spoke to her on the greatness of the sins so prevalent among them. I was sorry to find that the offender herself had gone to bury the remembrance of her own misconduct and my displeasure among the amusements at Ram's Temple, where people are keeping holiday before the idol to-day.

Feb. 1—The girls are reading to me Mr. Mitchell's translation of St. Matthew's Gospel. To-day they read the fifth chapter. Some of them seemed astonished at this doctrine, it runs so exactly counter to all their sad habits of contention, revenge, swearing, calling hard names, &c. How different, too, from all they witness in their friends and acquaintances, and from the teaching they receive from their parents! Who, indeed, but He, who was meek and lowly of heart, could have told us, *But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also?* While endeavouring to impress upon them how blessed they would be to obtain the

meekness of spirit here recommended, I earnestly longed to imbibe the same myself. Are not many of us Christians, myself among the number, too prone to forget these commands of our Master? We may not *return*, but are we not too ready to *resist* evil? are we ready enough rather to suffer wrong, and to follow after those things which make for peace? The Lord pour out upon us much of such a spirit!

March 16, 1836—Two little girls, about four or five years of age, stole two old writing-boards out of the school-room. They were caught in the fact, and brought back to their Teacher by a boy belonging to the English School. Their mothers were very angry with this boy, and rebuked him for interfering. I sent for the two women, and expostulated with them; telling them of the guilt and sorrow they would bring upon themselves if they encouraged their poor children in these evil ways. I am afraid, however, that what I said made but little impression, as the one seemed only desirous of casting the blame on the child of the other. This morning I inflicted a mild punishment (that of tying the hands together with a band of cloth) upon the little culprits, and spoke to the assembled school upon the evil of stealing. I related anecdotes of the miserable end of the dishonest; questioned the children as to which of God's Commandments had been broken; and thus endeavoured to impress upon their minds the wickedness of theft.

The following passage is by Mr. Farrar:—

May 11—The First-Class Boys of the English School came to spend the evening with us. Gunesh Punt, one of the Adawlut Carcoons, also joined our party. While we bear in mind that our conversation should be seasoned with salt, we endeavour, as much as possible, to divest our instructions of all appearance of formality, and to relieve our young friends of every thing resembling cold constraint. This familiar visit both reveals to us the state of their minds, and enables us quietly to correct many of their erroneous notions. One of them, to-night, asked the meaning of the *strong bulls of Bashan*, in Psalm xxii. When told that it was a figurative expression for the rulers among the Jews, and that the Psalm was a prophetic announce-

ment of the conduct of those powerful and wicked men toward Christ, he observed: "But if what is prophesied must be fulfilled, then these men acted from necessity; therefore wickedness ought not to be charged on them." This led me to illustrate the distinction between foreknowledge and causation, and between liberty and necessity. I proved to him, that the foreknowledge of God neither necessarily destroyed the liberty nor nullified the responsibility of man; yet that, while each man was accountable for his deeds, God often overruled the wickedness of man, to the promotion of His own glory and the good of His creatures.

## Ceylon.

CHURCH MISSIONARY SOCIETY.

COTTA.

MR. SELKIRK, in speaking of a Meeting of the Schools on Christmas Day, thus notices the

### *Diminution of the Power of Caste among the Scholars.*

On Christmas Day, the children from all the schools came to Cotta, to attend Divine Service. I had the pleasure to see the Cotta Church fuller than, as far as I recollect, I had ever seen it before; there being, in addition to the adults, more than 400 children; to whom I preached from Luke ii., on the Birth of Christ. After the Service, they all assembled in the English School and verandah, and had their annual feast. On such occasions as this, when they are all so busily engaged in eating and drinking, one might think they would forget all about their caste; and I believe that the children do so in a great measure, as they all sit on the same benches, and drink out of the same cup—a thing which they do not on ordinary occasions. Their parents, however, who seldom come to see what the children do, use all their influence, at home, to instill into their minds their notions about caste; and it frequently has happened that several children have been taken away from the schools by their parents, after the Christmas Vacation, for no other reason than because their children drank coffee out of the same cup as some of their class-fellows of a lower caste. This has been the case this year, to such a degree, in one of our Girls' Schools, as almost to

have annihilated it; and for several weeks back, instead of seeing a little band of nearly thirty girls when we have gone to preach, we have not found more than ten or twelve. The mother of one of the little girls, when she was told by her daughter that she had sat near a low-caste girl, and had drunk coffee out of the same cup, became very angry, and went to the mothers of the other girls, and prevailed upon them to take them from the school. As soon as the Schoolmaster mentioned this to me, I requested him not to re-admit, for six months, any of the girls who had thus been taken away. As I was sorry, however, to see the school so reduced, and most of the girls had themselves requested to be permitted to come again—and as the mothers of all, except the one who had persuaded the rest not to send their children to school, had gone to the master, and entreated him to take them back, saying that they were sorry for their foolishness—they were therefore taken again, and are now attending as usual. The children themselves, I am convinced, were not to blame; as one little girl, one of the cleverest in the school, and who every month was accustomed to surprise us by the very correct manner in which she repeated her lessons, came several times to the Schoolmaster, before I gave him permission to take them back, and cried to be re-admitted. All is now going on quietly; and I trust that another year we shall not see a repetition of their foolishness.

*Number of Scholars.*

April 1, 1836: *Good Friday*—We had the children of all the schools at the church at Cotta, at eleven o'clock. There were nearly 100 girls, and, as far as I could judge, about 400 others—boys from the schools, and people of the different villages. It does one's heart good to see so large a Congregation. Mr. Browning preached a faithful Sermon to them, from 1 Peter iii. 18.

Mr. Selkirk justly remarks, in one of his Letters, that "unless the Schools are constantly looked after, they will go to ruin." He describes, under date of Oct. 20, 1835, the following simple, and therefore very useful mode of

*Catechetical Examination of a Girls' School.*

As the education of girls in the out-

schools is a new thing, and as I felt desirous to know how they said their lessons at the end of the month, I went, both last month and this, to the schools, to superintend the examinations. Both times, I was much pleased with the correct manner in which most of them repeated their lessons. On Tuesday, about twelve o'clock, I left the Institution, and went to Bewila. The first class of girls contains nine, who repeated a portion of the Church Catechism, from "My duty toward my neighbour," to the end. As there was not time to ask questions on every part of it, I took the Lord's Prayer; and, so far as I can recollect, the questions proposed, and the answers returned, were as follows:—"Whose prayer is this?" "The Lord's."—"What Lord?" "Our Lord Jesus Christ's."—"Whose Lord is Christ?" "The Lord of All."—"To whom do we pray?" "God."—"What is He here called?" "Our Father."—"Whose Father?" "Ours."—"The Father of black men, or of white, or of both?" "Of both—of all."—"Where does He live?" "In heaven."—"Who lives in heaven?" "God, our Father."—"What does God possess?" "The kingdom, the power, and the glory."—This question, and those immediately following, were asked here, because, according to the Singhalese idiom, the doxology follows the invocation.—"What kingdom is it that belongs to God?" "The kingdom of heaven."—"Whether is the kingdom of God, or of the kings of this world, the greater?" "That of God."—"What else does God possess?" "The power."—"How much?" "Very much."—"A king receives his kingdom when he is born, and loses it when he dies: is that the case with God?" "No."—"Why not?" "Because God is not born, nor does He die."—"The power of a king extends over one country, but not over another: is it the case with God?" "No; He reigns over all."—"What else belongs to God?" "Glory."—"When will God lose his kingdom and power and glory?" "Never."—"What do we pray God's name may receive?" "Honour."—"What do we pray may come?" "His kingdom."—"How can his kingdom come, when you have just said He is king over all, and possesses His kingdom for ever?" No answer.—"Who lives in heaven?" "God, and Jesus Christ."—"Who is there in heaven to do God's will?" "Jesus Christ."

—“ And who else ?” “ The angels.”—  
 “ And who else ?” No answer.—“ What  
 becomes of good men, when they die ?”  
 “ They go to heaven.”—“ Do not they  
 perform God’s will in heaven ?” “ Yes.”  
 —“ Good men on earth do many things  
 wrong, and all things imperfectly : will  
 they do any thing wrong, or imperfectly,  
 in heaven ?” “ No, they will do all  
 God’s will there.”—“ What do we pray  
 respecting the earth ?” “ That God’s  
 will may be done here as it is in heaven.”  
 —“ How is that ?” “ Perfectly, and by  
 every body.”—“ What do we pray God  
 to give us ?” “ Our daily bread.”—  
 “ How much is that ?” “ Enough for  
 our daily wants.”—“ What should we  
 do, besides praying for it ?” “ No-  
 thing,” said one.—“ What did God  
 give our hands and feet for ?” “ To  
 work with.”—“ Then what should we  
 do, besides praying for it ?” “ Work for  
 it.”—“ What necessity is there to ask for  
 forgiveness of sins ?” “ Because we are  
 sinners.”—“ Who can forgive sin ?”  
 “ Only God.”—“ Whose sins will God  
 forgive ?” “ Of all, who call on Him.”—  
 “ If children quarrel, and keep their bad  
 feelings in their minds all night, and yet  
 use this prayer, will God hear them ?”  
 “ No.”—“ Why not ?” “ Because of  
 their revengeful thoughts.”—“ How  
 should one man act toward another who  
 had offended him ?” “ He should forgive  
 him.”—“ If he do not ?” “ God will not  
 forgive him.”—“ What do we pray not to  
 be led into ?” “ Temptation.”—“ And  
 to be delivered from what ?” “ Evil.”—  
 “ What is evil ?” “ Sin.”—“ And what  
 else is evil ?” “ Hell.”—“ What does  
 Amen signify ?” “ May it be so.”—  
 Such is, so far as I can recollect, the ex-  
 amination of one class of nine little girls,  
 on the Lord’s Prayer, who had only been  
 at school two or three months. There  
 was another class of six or seven, who  
 repeated the First Part of the Catechism,  
 and were questioned in a similar manner  
 out of the Creed ; but they did not  
 answer so well : still, they did it in such  
 a manner as to shew that a good deal of  
 pains had been taken with them.

## KANDY.

The Rev. T. Browning and the  
 Rev. W. Oakley continue labouring,  
 with much harmony and comfort, at  
 this Station. From the communica-  
 tions of Mr. Browning, we select the

following brief

*Notices of the growing Influence of the Mission.*

Jan. 3, 1836: *Lord’s Day*—The weather  
 was unfavourable to-day. Our Congre-  
 gation was not very good, in consequence.  
 Administered the Sacrament of the Lord’s  
 Supper. Seventeen Communicants par-  
 took of the Sacred Ordinance with us.  
 Three of these were youths from the  
 Institution at Cotta, who are visiting  
 their friends during the vacation. It  
 was pleasing to me to look upon the  
 number kneeling before me ; and to be  
 able to count nine young persons, out of  
 the seventeen, who have been educated  
 in the schools at this Station. May the  
 Lord give them grace to walk worthy of  
 their sacred profession ! Surely our work  
 is not altogether in vain ! Oh ! may the  
*little one become a thousand, and the  
 small one a strong nation !*

Jan. 19—In looking over one of the  
 Catechist’s Journals to-day, I was happy  
 to observe, in a conversation which he  
 had with a Kandian, that light is gra-  
 dually breaking in upon the minds of  
 these benighted people. The Kandian  
 told the Catechist, that there were many  
 of the people convinced of the falsehood  
 of Buddhism ; but they had not courage  
 to come forward and declare their sen-  
 timents, for fear of persecution.

Feb. 1—I was struck the other day,  
 on reading the Journal of one of our  
 Catechists, by a remark which he made—  
 that he discovered the advantage which  
 a Christian School produced upon the  
 minds of the heathen children. A striking  
 instance of it came to his notice, in some  
 children that had been withdrawn from  
 one of our schools by a heathen man,  
 who opened a school in opposition to ours.  
 He succeeded in withdrawing the boys  
 from our school ; but, he could not suc-  
 ceed in making them willing to tell a  
 known lie. I fear the influence of Chris-  
 tian principles does not prevail sufficiently  
 to make this conduct at all general among  
 our scholars ; but it is pleasing to find,  
 even in one instance, that they have  
 learned to have any regard for truth.

*First Views and Measures of a newly-arrived Missionary.*

Mr. Browning remarks, with fra-  
 ternal feeling, July 22, 1836—

Brother Oakley is quite well. He is  
 diligently employed in visiting the people,  
 and making known the Saviour to them.

You will be happy to hear, that he is able to take a part of the Service, in the Native Language:

From Mr. Oakley's Journal, commencing with the date of a year preceding the last-quoted remark, it appears that he had, from the first, been labouring with such help as could be afforded by an Interpreter. We give several Extracts from his communications, as exhibiting the first views and feelings of a recently-arrived Missionary, introduced to his sphere by a senior fellow-labourer:

*July 5, 1835: Lord's Day*—In the afternoon, preached, by interpretation, to the Singhalese Congregation, who were very attentive. I afterward assisted Mr. Browning in the administration of the Lord's Supper; having learned, during the preceding week, the exhortation used in delivering the cup. The Service was a solemn and delightful one. Sixteen Natives were present; about half of them females, and some of these of the most respectable class of Natives. What gave the Service an additional interest to myself, was, that this was the first opportunity I had enjoyed of receiving the Holy Sacrament since I left England. The whole of the Service, with the exception of my Sermon, which was interpreted, was in Singhalese. My text was 1 Cor. xi. 23.

*July 13*—I went, in company with Mr. Browning, to the Kategalle School; where, although the evening was very wet, we had a crowded congregation of Natives. Many females were present. Mr. Browning read a few prayers from the Liturgy; and I expounded, through an Interpreter, the Parable of the Barren Fig-tree. The people were remarkably attentive. I think I never felt so deeply the privilege of speaking to poor sinners on the love of God, in sending to us the Gospel of Salvation. Such a congregation alone was almost worth coming from England to behold.

*July 15*—Heard, this morning, of a man whose child had been sick for some time. He has just consulted an Astrologer, who tells him that a friend of his, who died lately, has become a devil, and is now tormenting his child; and that this devil can only be appeased by offerings. It is not long since, that a man made an offering to appease his own mother; who,

he had been informed, had, after her death, become a devil, and was now distressing him.

*Nov. 29: Lord's Day*—I went this morning, with one of the Catechists, to open a Singhalese Service among the workmen of a coffee-plantation, at a place called Gonorua, about four miles distant from Kandy. The circumstances which led to our establishing this Service were the following. We have for some time past had a school at a village named Gatambe, about three miles from Kandy; and on the Sunday Morning we have been accustomed to perform Divine Service in the school-room; but of late, many of the adults, who used to attend our Services, have removed from this part of the country; and we have, in consequence, thought it advisable to open a Service in some village at a little distance, where we might be able to hold the Service on alternate Sundays. The coffee-plantation at Gonorua, which is about a mile distant, on the other side of the river, and where there are, at present, nearly 100 persons regularly employed, and altogether without instruction, appeared to be a suitable place for establishing a Service. Two of our Catechists visited the place the week before last, and obtained the consent of the Superintendent; and also a promise from several of the persons employed on the estate, that they would attend. This morning, therefore, I went to open this Service. At Gatambe, which is very near the ferry, I was joined by the boys, sixteen in number, who attend that school; and, together with their Master, and two of the Gatambe Congregation, I crossed the ferry; thus taking a considerable part of my congregation with me. After crossing the ferry, we had to walk very nearly a mile before we arrived at that part of the plantation where the buildings are erected. When we had reached the place, we sent to collect the people, to come and listen to us. About forty persons assembled, together with the Superintendent; who expressed his willingness to second our views. He gave us the use of an open shed; where I spoke to the people, through the interpretation of the Catechist. I told them the object of my visit; and obtained from them a promise to assemble on alternate Sundays, at seven o'clock in the morning. I then requested the Catechist to read John iii.; upon which, I made a few remarks respecting



the method of Salvation revealed in the Sacred Scriptures, and then concluded with prayer. Before leaving, I distributed among them a number of Tracts, in the Singhalese and Tamul Languages; and requested those who were able to read, to collect as many around them as were willing to listen, and to read to them the Tracts which we had now given them. I then returned home, to enter upon my duties in Kandy. At eleven o'clock, I assisted the Chaplain in the administration of the Holy Sacrament. In the evening, I preached to the English Congregation assembled on the Mission Premises, from Mal. iii. 1.

*Dec. 13, 1835: Lord's Day*—Went this morning to the coffee-plantation at Gonorua, mentioned on the 29th ult. Upward of thirty persons assembled; who, with the people I took with me from Gatambe, formed an interesting congregation. The Catechist, who accompanied me as my interpreter, having read to them a part of Matt. vi., I spoke to them, for about twenty minutes, on the importance and necessity of seeking first the Kingdom of God and His righteousness. They listened with considerable attention; and afterward received a few Tracts, which they promised to read to their companions.

*Dec. 23*—Went this morning to visit the school at Ampityia. I reached it a little after seven o'clock, when I found about thirty children assembled, together with several of their parents, who had come to witness the examination. This school has been opened but a few months, but the progress of the children is already very satisfactory. The place in which the school is conducted was built last year by the Natives, unsolicited, and at their own expense. Shortly after I had reached the school, almost all the Natives of the village, both male and female, assembled. I examined the children, through the interpretation of the Catechist, who usually accompanies me on these occasions. The parents appeared to be much pleased with the answers which the children gave to the questions which I proposed to them; and I felt much gratified, both with the conduct of the children, and the interest which the parents are beginning to take in their welfare. At the close of the examination, which lasted about three-quarters of an hour, the Catechist having read a few verses of Luke viii. containing the Parable of the Sower, I explained it very

briefly; applying it first to the children, and then to their parents: they listened with much apparent interest. I then concluded with prayer. There were present between thirty and forty adults, and about thirty children.

*Jan. 1, 1836*—Preached this morning, by interpretation, to the children of the different schools connected with this Station, who had assembled for this purpose on the Mission Premises. Almost all the children of our schools were present, together with a considerable number of their parents. It was the largest Native Congregation I have seen since I came to the Island. About 200 persons were present. The subject upon which I preached was, the duty and privilege of serving God while we are young. Many of the persons present appeared to listen with considerable attention.

*Jan. 8*—Finding that I could not meet the people at the coffee-plantation until twelve o'clock, I started at seven o'clock to one of the villages, in the hope of meeting a few people to whom I might declare the glad tidings of Salvation. Having collected about fourteen in the front of a bazaar, I stood under a plantain-tree by the road side, and addressed them on the necessity of seeking the salvation of their souls, through faith in the Lord Jesus Christ. To several of them I gave Tracts, which they promised to read to their friends. After leaving this place, I met some Tamulians. One of them being able to read, I gave him two Tracts; which he immediately began to read aloud. I wished to know whether he was willing to keep them, and to read them; but I could not make him understand me. I therefore left him, standing in the middle of the road, reading his Tracts aloud. I was afraid, from his manner, that, as soon as I had left him, he would destroy them. I next visited a sick man, who appeared to be very near his end. He is a professed Christian, but appears to be very ignorant of real Christianity. He told me that he had not a bad heart now; that he had given it up long ago, and had been a Christian from his youth. I exhorted him to trust in the merits of Christ alone for salvation; and having prayed with him, I returned to my lodging. At twelve o'clock I went to meet the people at the coffee-plantation. About seventy persons assembled, to whom I explained John iii. They listened with apparent attention, and requested me to visit them

again. All who were able to read, received Tracts, which they promised to read to their friends.

Feb. 23 & 24, 1836— I have spent these two days in visiting the people at Gampola. I took a Singhalese Catechist with me, to act as my interpreter. I rode out on Tuesday morning at an early hour; and toward evening, went out to visit the people. In the first village which I visited, I could not get a single hearer; and, after waiting some time, was obliged to remove to another place. I then went to some workmen, by the side of a river. At first, three or four only came to listen: afterward, the number increased to about twelve. Having spoken to them for a short time, and distributed Tracts to all who could read, I went with my interpreter to a village about a mile distant, called Keraponi. In this village I had a very interesting congregation, whom I addressed, under the shade of some trees.

Mr. Oakley observes, in a Letter of May 13, 1836—

Our Congregations, both in the town and in the country, continue to give us some degree of encouragement. The number of hearers has rather increased of late. The number of children who attend our schools is also rather on the increase. I wish I could say that we witnessed a work of grace in the midst of our people. To labour, however, in faith and prayer, is the part assigned to us. Success belongs to God. Our work and labour, if it be indeed the *work of faith and the labour of love*, will not be in vain. Our Communicants continue steadfast. With our Catechists and Schoolmasters we have reason to be, on the whole, very well satisfied. These are causes of thankfulness and encouragement: but, amidst all our encouragements and blessings—and they are many—how painful the reflection, that multitudes around us still live in a state of indifference to the care of their souls, refusing to listen to the calls of the Gospel, and determining to follow their own absurd and degrading superstitions! These things, at times, weigh heavily on our spirits. Our Divine Master, however, is very gracious to us. He encourages us to go forward, in His strength; assuring us that He will be with us, even to the end.

*Visits to Two Men condemned for Murder.*

One of the most painful offices to which a Minister of the Gospel can be called, is the attendance on malefactors lying under the extreme sentence of the law. Difficult as their post of duty is at such a season, it must be rendered, to a Missionary, incomparably more arduous, by the difference, not only of the language of the malefactors, but of their previously-professed religion; a religion, alas! of idolatry and ignorance. The following account, by Mr. Browning, mournfully illustrates these views:—

Aug. 14, 1835—I went to the jail, to visit two unhappy men who are under sentence of death for murder. They listened attentively to what I said to them, and expressed a great desire to obtain the favour of God, and to go to heaven: but I did not witness in them that penitential sorrow for sin, which I should rejoice to see. They are both Singhalese; one a low countryman, the other a Kandian. They have hitherto been Buddhists; but they now seem convinced that they cannot be saved by faith in that religion. I have requested the Catechists and Reader to visit them every day, during the short period they have to live. May the Lord bless our efforts to enlighten their minds!

Aug. 17—Went again to the jail, to see the two poor malefactors. They seemed glad to be visited, and received with meekness and attention the words addressed to them. Still, I did not see in them that deep sorrow for sin, which I could wish to behold. They say, they heartily call upon God for mercy. I earnestly entreated them to pray for the pardon of their past sins, for faith in the Lord Jesus Christ, and for purity of heart. May God, of His infinite mercy, enable them to do so!

Mr. Oakley, at that time but little acquainted with the language, thus describes his interview with these unhappy men:—

Aug. 29—I have been this evening to converse with two Natives in the Kandy Jail, who are under sentence of death for murder. I have felt very much distressed at the apathy which they manifested. They seem to be altogether unacquainted

with the nature or consequences of death. They seem to have no fear of dying; and appear to be incapable of reflection. They use Scriptural Language, because they hear those who visit them use it; but they appear to be quite void of feeling. In the midst of a solemn address to them, they would interrupt, to ask some trifling question: and this they do, not like persons hardened in sin, but like idiots. Their countenances shewed, but too plainly, the absence of every thing like deep compunction. When I entered their cell with the Catechist, who acted as my interpreter, they welcomed us with a smile, and appeared quite pleased to see us. They listened, with apparent attention, to the remarks which I made upon the Parable of the Prodigal Son; but their countenances, together with their replies to a few questions which I put to them, quite distressed me.

Mr. Browning relates, finally, concerning them:—

Sept. 12, 1836.—The two unhappy men, whom we have lately visited, were executed to-day. I had not an opportunity of seeing them after my return from my recent visit on Missionary duty to Cotta. Our Catechists have daily visited them, and entertain some hope that the poor creatures were truly penitent. The last time that I visited them, I had little reason to think that they understood the malignant nature of sin. Two of the Probationary Catechists attended them to the place of execution, exhorted them, and prayed with them.

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## Polynesia.

### LONDON MISSIONARY SOCIETY.

#### TAHITI.

THE Rev. Henry Nott, lately returned from the South Seas, thus attests the

#### *Powerful Influence of Temperance Societies.*

In 1833, while the Queen and all the Governors were over at the Island of Moorea, the subject of endeavouring to form a Temperance Society, and of inducing the Natives to acquiesce in the measure, by uniting their names with ours, as subscribers, engaging to abstain entirely from the use of all ardent spirits, was considered by the Missionaries. It was a measure anxiously desired by  
*April, 1827.*

the Brethren, though none of us at that time could scarcely hope that such a proposition would meet with the reception which it did meet with, or would be crowned with that success which so speedily followed its promulgation.

In August 1833, at our Quarterly Meeting at Matavai, we understood from our brother Davies, that the subject had been proposed and laid before the Meeting at Moorea; and that a considerable number had already subscribed their names, and several of the Tairapu people had also done the same. All the Missionaries present came to the determination to endeavour to induce the Natives, at their respective Stations, to fall in with the proposed measure; by putting down, in the first place, our own names, avowing our determination to abstain from all ardent spirits, and advising them to do the same.

As soon as our Meeting was over, we returned to our respective homes; and myself, for one, immediately took a sheet of paper, and, after naming the Society and describing its object, I put down my own name; leaving a sufficient space above for the name of the Queen and others of the Royal Family, hoping that they also would become subscribers. I hastened to take this step for an example to the other Stations, knowing the influence that royalty would have on the generality of the people. This line of conduct was approved of by all the Brethren, being well aware also of the powerful influence of the names of a few of the higher class on all the other Natives. On first bringing forward my paper, I received near a hundred names, the Queen and all the chiefs being still at Moorea. The report, however, soon went over, and excited many inquiries among the people. About this time, Mr. Pritchard, Mr. Wilson, and the other Brethren, brought forward the same subject, and obtained also a number of signatures.

A visible change took place among the Natives; but the demon of intoxication, though curbed, was not entirely checked. In the following January, 1834, I wrote a Letter to the Queen, to persuade her to subscribe to the resolution of the Tahitian Temperance Society. At this time, Temperance Societies were all over the Island; and it was astonishing to mark the effect which was already produced: instead of seeing an inebriate

rabble staggering along the road, we saw them walking with steadiness and sobriety; and that, before the Chiefs of the land had sanctioned the Temperance Society with their names.

During the year, the Queen and all the Chiefs arrived from Moorea; and the Temperance Society was, of course, again brought forward. The Queen had not yet ordered me to add her name to the signatures: but desired me not to be in a hurry; saying, that there were some others who ought to precede her in signing such an engagement to Temperance; viz. her aunt Ariipaea, and other Chiefs, who had long been members of the church, to which high distinction she never aspired, nor had, as yet, been admitted.

The person who received this message informed me, that the Queen intended, at the first opening of the Tahitian Parliament, to intimate her wish that the subject of a Temperance Society should be first considered; and that it should be passed into a law, that, on no account, shall any one living under her government or protection either possess or use any quantity, however small, of ardent spirits, under a heavy penalty.

Her Majesty, however, had not been many weeks at Tahiti, before she sent the same individual who had been the bearer of my Letter to her, and was one of her household, with a message to me and to all present. We were holding our church-meeting when he came. He began by saying, "My Brethren and Sisters, rejoice with me! My Brethren and Sisters, rejoice with me!" I and the assembly gazed intently at the man; who then said, "I say, rejoice with me, because the Queen has given me orders to tell NORTI to add my name to the subscribers to the Temperance Society." The Queen's Mother, and her Aunt, and most of the principal Chiefs, had given in their names previous to this; and the conclusion which the Natives seemed to draw was, Where can the rabble hide themselves now? and where shall the drunkard conceal himself, now the Queen has set her face against it? And from that day to this, I HAVE NO RECOLLECTION OF HAVING SEEN A DRUNKEN NATIVE: some may have been so affected, but I have not seen an instance.

This was all accomplished BEFORE the enactment of any LAW forbidding the use

of ardent spirits; and that law is—That ANY ONE living under the government of Queen Pomare, though a Missionary or any other Foreigner, if he make use of, or has in his possession, even one glass of ardent spirits, he shall be judged, and, if found guilty, suffer the penalty; which is, for a Native ten hogs, and for a Foreigner ten dollars and banishment from the country.

But, notwithstanding this penalty, such is the obstinacy of the runaway seamen, who are living at Tahiti, that they are continually smuggling it on shore; but whenever they are discovered, they have the mortification of seeing their smuggled rum spilt on the beach. What a favour it would be to the poor Natives to remove such pests of society, as these indolent and unprincipled seamen are, from among them!

#### WESLEYAN MISSIONARY SOCIETY.

##### Friendly Islands.

FROM the Journal of the Rev. James Watkin we extract the following details of the

##### *Progress of the Gospel in Tonga.*

Aug. 1, 1835—Our people, who were some months ago expatriated for their attachment to Christianity, have returned to Hihifo, with the perfect concurrence of Ata, the Chief of that section of the island: this event opens to us afresh that door. But this event is only one of the cheering indications which now present themselves. Another is, the case of a small town, or village, called Folaha; the Chief of which has earnestly requested an aged relative, who has long been a Christian and resident here, to return to the place of his birth, with the promise to secure to him the free and uninterrupted exercise of his religion, public as well as private: he has also promised that he will not prevent any of his people, who wish it, from embracing Christianity: nay, he absolutely recommends Christianity to them, as the only true religion: he is only prevented from publicly declaring himself a Christian by the menaces of some powerful Chiefs, who continue bigotedly Heathen.

Aug. 2—A desire for the Gospel appears to be awakening in the minds of the people in various parts of the island. Preaching has been re-commenced in two places; and a new opening presents itself in the neighbourhood of Houma, a

populous part of the island, but hitherto inveterately hostile to Christianity.

*Aug. 6, 1835*—One cheering sign of the times here is, that parents, who have expelled their children from the paternal roof in consequence of their becoming Christian, are now begging them to return to their homes, with their Christianity!

*Aug. 13*—Zechariah Uhila died. Mr. Hobbs and myself were present, and commended his soul to God in prayer. He was a Chief of high rank, and of great influence. He was one of the first who embraced Christianity, and was baptized at an early stage of the Mission. He was a man of great sagacity; and, until corrected by Christianity, of equal duplicity. He did not answer the high expectations formed of him when he commenced his Christian Profession, nor invariably walk worthily of the high vocation: but he had time, during his last sickness, to lament his unfaithfulness; and I trust obtained, through the infinite merits of the Saviour, a meetness for heaven. Yesterday he was interred, with considerable Tonga pomp, in the presence of a vast multitude of Christian and Heathen Natives. His last resting-place is a tomb which contains the relics of many a Tonguese noble of former times.

*Aug. 17*—This day has been almost incessantly employed in explaining, recommending, and enforcing Christianity, among Heathen Auditories. In the evening, I preached in the burial-ground to a vast multitude of Christians and Heathens: the desk stood on the mound which contains Zechariah's tomb; and the people occupied the large area, upon which many a Pagan Feast has been celebrated when the horrid night of Heathenism was universal in Tongataboo. The scene was one of great interest and beauty to my mind. The monumental mound was overshadowed by the lofty toa-tree; which, like the cypress and the weeping-willow, seems suitable to a place of graves. On the right was the sea, with its blue waters and billows always rolling. The sun was sinking in the west; and his parting rays, falling on the scene before me, added greatly to its solemnity. Before me was spread an exceeding great multitude of persons; all possessing immortal souls, and the greater number of whom were unconscious of that important fact; or, if they knew it, careless about it. We sang; and

the singing sounded delightfully. We prayed: the Christians all bowed in reverence; but the Heathens sat, unwilling, alas! to acknowledge the True God. I catechized the Christian part of the assembly respecting the Creation, &c., of the world; and then addressed the assembled multitude from the Apostle's Creed. Preaching from the resting-place of the dead, I could not forget the resurrection of the human body at the last day—a subject, still, as strange to an Heathen Auditory, as in St. Paul's time, and in Heathen Athens.

*Aug. 18*—I have been highly pleased this day with the Christian boldness of Baula Lomu, a respectable Chief, who recommended the truth of God and denounced Heathenism, in the presence of the assembled Chiefs of Tongataboo; a step which has never been taken before by any Native. He gave them an epitome of the truths of the Bible; and, though some mocked, I trust the Sermon which they heard will profit others. The Lord has evidently opened his mouth: for he is a man of the most retiring character; and, formerly, would have trembled at the idea of speaking in so large an assembly, on the most trivial subject. It was a grand cava party, from which very few Chiefs of any note were absent.

*Aug. 19*—I preached this day at the usual time and place—the subject, Man's mortality: and afterward interred a member of my Thursday Class. He was a respectable Chief; and, thank God! finished well. His name was Solomon Inajiulu. I visited him frequently during his last sickness; and was invariably pleased and edified by his conduct, and his replies to my inquiries. I was with him when he was dying: some of his expressions were—“I have no fear. My mind is in peace. I trust in Christ alone.” In that spirit he died: and another was thus added to the righteous dead, who are now *for ever with the Lord!*

*Sept. 6*—Of all the melancholy sights afforded in this bad world, a besotted Heathen is to me one of the most melancholy: the vacant stare, the idiotic laugh, and the complete combination of beast and demon in the general appearance, present to me at once a hideous and a sorrowful sight. At a place called Fouheki, where we have just commenced preaching, I found a large assemblage of Heathens, met to gormandize at a

Heathen Funeral—the cheeks of many of them smeared with their own blood, which they had drawn by beating their faces with sharp stones!

Sept. 12, 1835—During the week, I have had many conversations with Heathens, several of whom have come for the express purpose of hearing about Christianity. The good work continues to make progress. There is, however, much opposition still: the most malignant hatred to Christianity still reigns in many breasts; though chiefly among the Aged Chiefs; and the Priests, whose craft is in danger. Many of the Young Chiefs continue to manifest a wish to become Christian; but are prevented, by the patriarchs of Heathenism and the Priests of Baal, from assuming a profession of Christianity. Many of the Young Men are fully convinced that Heathenism is a system of lies throughout; and treat its religious ceremonies with contempt, or regard them with indifference.

Sept. 20—Yesterday we visited Beka, for the purpose of opening a New Chapel recently erected there, of larger dimensions and better materials than the last. A very large number of Christians and Heathens were congregated. It was a high day, and, I trust, an auspicious day for Tonga; for perhaps a greater number embraced Christianity on the occasion than on any previous occasion since the commencement of the Mission in this island. Tuivakano, who apostatized some time ago, resumed his profession of Christianity: political considerations influenced him to take the wicked step which he took; but he had too much light, to be sincere in assuming the character of a Heathen. He was accompanied to the House of God (which here is, to renounce Idolatry) by a number of his chief people; and by his Brother, a Young Man of great influence; which influence he formerly used to employ in retarding Christianity; but now his mind is changed.

*Hostile Attack of the Tonga Heathens on the Christians.*

Sept. 21—About midnight, I was roused by a messenger from Tuivakano, to state, that he had been surprised in his own kolo (fortress) by a party of Heathens, and was then a prisoner in their hands. When the messenger came off, the precise nature of their nocturnal visit was not known; but hatred to Christianity we knew to be at the root of this warlike demonstration. During the day, intelligence has continued to arrive, by which we

have learned that affairs are assuming a very threatening aspect. The Christian People, exasperated by the base conduct of the Heathen, are hardly restrained from attacking the Heathen, in order to rescue Tuivakano out of their hands: this would precipitate a war, which almost appears inevitable; but the patient spirit of Christianity under injuries has been exercised, or Tonga would long ago have been the theatre of horrid war.

The Heathen Party mustered very strong at Nukunuku; and the persecuting Chiefs determined on deposing Tuivakano, and driving him from his own part of the country. It was accordingly done in due form; and a man after their own heart was appointed. The deposed Chief told them, that he did not value the dignity of which they were depriving him, in the slightest degree; but that he did value his soul and Christianity, and that he was determined to adhere to the Gospel, at all hazards. After he was deposed, he, with his people, were commanded to leave their dwellings instantly, and come to this place: this he refused, as it was getting dark; but proposed doing so the following morning: they threatened, but he, nothing moved by their threats, kept his ground; and the Heathens, many of whom had gone for the sake of plunder, were glad to keep themselves within the defences of the kolo.

Sept. 23—This day William Vaeamataele (formerly called Tuivakano) came with his people to this place, to avoid, if possible, a war: but whether or not it will be prevented, is very questionable, as the Heathens are so treacherous and sanguinary. God bless these persecuted ones; and make up in spiritual, what they have sacrificed in temporal, things!

Sept. 25—Affairs maintain a warlike aspect in Tonga; but God can, and I trust, will, prevent a rupture. But things have attained such a pitch, that the Chief thinks it necessary to act on the defensive; and, at midnight last night, orders were given to commence the erection of a kolo, a sort of fortress, surrounded by a stockade and ditch, which was immediately begun. The hill on which our Chapel stands is chosen for its site; and, in case of war, must be used as a citadel. I hope this act of the Chiefs will have the effect of preventing the Heathens from proceeding to greater lengths of mischief, and serve to check the disloyal spirit which animates them. There has been a rumour, true or false,

of the opposers intending to depose the Chief Tubou from his office of Emperor; which, I think, would be a very small loss to him, for his authority is greatly reduced.

Sept. 28, 1835—Yesterday, I preached twice in Tonguese. Our congregation, especially the male part of it, was exceedingly thin; because many were employed in watching at the various outposts, lest the enemy should take advantage of our being congregated at Religious Worship, and so rush upon the settlement while unprepared for such an assault. All the watchers had Teachers with them, and held Religious Services at their respective stations. May God turn the hearts of the Heathen from their evil purpose!

This day, the "Blackbird," a Sydney Schooner, arrived with our stores; which is thankfully regarded by us as providential, as it will afford us the opportunity of removing our wives and families to a more safe place, after which we may return to our labour here. The Lord direct us! Things here are very gloomy.

Sept. 29—This night, I have unwillingly yielded to remove for a season. It is a step which wrings my heart with anguish; but a fear lest any evil should befall the family of my colleague induces me to comply with the apparent necessity. Incessant watching, and dwelling in the midst of alarms, render the circumstances of our families most disagreeable. We go in the morning; but shall only be able to take our clothes. It would be unsafe to debark the stores at this place, at this time; and, as our District Meeting is so soon to be held, it will not be any loss of time to proceed to Vavou.

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## North-West America.

REV LIBER.

CHURCH MISSIONARY SOCIETY.

LONG delay has occurred in the communications from this Mission, in consequence of the outward-bound ships from this country being driven out of Hudson's Bay by a storm. So sudden and violent was this storm, that it became necessary for the vessels to return to England, with their cargoes on board undischarged, and without having had time so

much as to receive any despatches.

The melancholy tidings of the death of Mrs. Jones have been given in the first article of the present Number. The Rev. W. Cockran, in Letters of the 25th of October, thus feelingly speaks, in reference to the return of the ships, of the

### *Pain of Interrupted Intercourse with Home.*

When the days begin to shorten, the leaves to fall, and the tender grass crouches to the earth; when the sun loses his dazzling splendor, and sheds his fainter rays through the leafless forest; when the moon acquires a brighter hue; when the stern blast of the north bursts forth, and forces us to wrap our winter cloak about us; and when our imagination reaches forth, and anticipates the chilling cold of six long months—it is then that we heave a sigh for our native land, feel anxious to converse with kindred spirits, and long to associate with men of the same habits and feelings as ourselves. This expected gratification, which has often gladdened our autumnal days and beguiled away our evenings, and heightened our joys the nearer we approached the appointed period, has been kept from us, through the wisdom of Him who overrules all dispensations for His glory and for the improvement of those who love Him. Though we have been deprived of the pleasure of hearing of your welfare, and making any reply to what might be intended for our encouragement, still I could not allow the present opportunity to pass without forwarding a few particulars; which will awaken your sympathies, and call forth your fervent prayers on our behalf, which we doubt not that we at all times enjoy.

Mr. Cockran thus describes the

### *Devastation of a Severe Frost in Summer.*

On the evening of the 18th of August, and morning of the 19th, a thick hoar-frost settled on our fields, and checked the progress of our corn and vegetables. The summer had by no means been favourable to vegetation; the weather had been cold and dry; consequently, the growth of every thing had been slow. At the fatal period mentioned, the wheat of many persons was in full ear, the barley only newly come into ear, and the potatoes beginning to form. Thus, while the husbandman was waiting patiently for the return of his labour, and expecting to

see the season crowned with abundance, in one night his hopes perished! He gazed with astonishment upon his withered treasure: the ears of wheat, losing their natural bend, stood erect to the skies—the barley crouched—and the tops of the potatoes were as dark as tobacco. The calamity was almost general: some few favoured spots escaped the chilling dew, and the plants hastened to perfection; but the hoar-frost visited us again and again, till every point and sheltered spot had withered under the chastening rod.

Those who are at a distance, who have their wants furnished from a regular market, replenished with abundance of both home and foreign produce, cannot adequately feel how severe is this calamity to us. Separated from civilized society by thousands of miles of trackless wastes—surrounded by savage and improvident tribes, who never think of supplying a want until it is felt—when the produce of our industry fails, whence can we receive our supplies? We may put on sack-cloth; and reply to the petitions of the ingenu in the words of the King of Judah: *Whence shall I help thee? out of the barn-floor, or out of the wine-press?*

I am not apprehensive that our present losses will subject the Indian Schools to any serious inconvenience. I hope I have a sufficiency of grain on hand to serve till the return of another year; therefore, we shall be able to proceed as usual. The Protestant Population, from the large quantity of cattle which they possess, and from the large stock of old grain which is in the hands of several, will be enabled to pass the winter without inconvenience; with a few exceptions, which can easily be relieved.

Mr. Cockran adds some

*Just Reflections on these Troubles.*

As the servants of God in every age

have found the days of their pilgrimage crowded with seeming evils, we are not astonished, neither do we feel that strange things have befallen us, when our cup is embittered with disease, disappointment, and death. Since our summer communications, we have been subjected again and again to the chastening rod. I have never been so severely tried in the way of duty as in the past summer, nor have I ever felt my strength less. I may with truth say, that, according to outward appearance, all things have been working against us.

As I view all the disappointments of the past season as chastisements from Heaven, I sanguinely hope that they will terminate in promoting the general good. I have often lamented the loss of that fervent piety which formerly glowed in several bosoms, when we were few in number, poor, and despised; but as our wealth increased, our piety diminished, our religion dwindled into a form; it was bodily exercise, without the aspirations of the soul after the favour and blessing of God. Life and health greatly heightened our security: now and then disease entered the humble cot, and the more elegant mansion; but it only touched the infant of days, or carried off the school-boy to his long home. Our families being full of children, less feel such a shock, so long as the heads of the family remain in the full enjoyment of health. Thus, God was not duly acknowledged as the Sovereign Disposer of our lives, nor did His providence teach us to be humble, pious, and obedient. We have erred; but we are His people; therefore He is chastening us out of compassion, that He may teach us how to live, and what to love; and where to place our hopes, that we may rest in the day of adversity.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. G. S. Faught, with Mrs. Faught and Family, left Ceylon on the 12th of November, on account of impaired health, on board the "George and Mary," and landed at Gravesend on the 21st of April.

*Pastoral-Aid Soc.*—At a General Meeting of the Society, especially called, and held on the 18th of April, the Third Rule was modified, in reference to the privilege of the Clergy to vote in Committee, by the addition of the words between inverted commas:—

—The Committee shall consist of 24 Lay Members of the United Church, and of all Clergymen who may be Members of the Society. Such Clergymen may take a part in all discussions; and if they have attended half the meetings of the General Committee during the preceding year, "or are Members of the Sub-Committee, or are Presidents, Treasurers, or Secretaries of Local Associations," shall be entitled to vote also. Eighteen of the Lay-Members shall be eligible for re-appointment on the Committee for the next year—the six who have least attended going out, and six from the general body to be appointed in their stead. The Patrons, Vice-Patrons, President, Vice-Presidents, Treasurer, and Secretaries shall be considered ex-officio members of the Committee.



At the same Meeting, the following Regulation was added to those originally adopted, and now forms the Eighth Regulation of the Society:—

—No grant from the Society's funds for the benefit of any parish or district can be made, unless the Incumbent himself shall apply, or sanction the application, for aid; and shall furnish to the Committee sufficient proof of the exigencies of the case. The nomination of an Assistant shall always be left with the Clergyman to whom aid is given; the Committee claiming only full satisfaction as to the qualifications of his nominee, who, when approved, will be under engagement alone to the Clergyman by whom he is employed, and solely responsible to him. Grants from the Society toward the support of an Assistant are made to the Incumbent, and are voted for one year.

The questions, which have agitated the Society in this its first year, have thus been, through the goodness of God, amicably settled. Such persons, as may wish to confine the aid rendered to the Clergy to Clerical Assistance, will soon have an opportunity of supporting a

*Clerical-Aid Society*—Such an Institution is now forming, and His Majesty has given it the sanction of his Patronage.

*United Brethren*—We noticed at p. 63, the attendance of Bp. Hallbeck at a Meeting at Chelsea in behalf of the Brethren's Missions: he attended other Meetings, also, near London; and, being perfect master of English though a Swede by birth, and in every way prepared to press home the just claims of the Brethren's Missions on the support of their more wealthy friends, the Committee of the London Association arranged a plan for his visiting several parts of the United Kingdom in behalf of the Missions. On the 8th of January, the Bishop preached in Dublin; and subsequently attended Meetings at Lancaster, Kendal, Glasgow, Paisley, Greenock, Stirling, Edinburgh, Sheffield, Manchester, Bristol, and Bath. Sermons were preached at Glasgow and Edinburgh. The Bishop was joined at Glasgow by the Secretary of the Society for the Furtherance of the Gospel, the Rev. Peter La Trobe, and was accompanied by him to the other places in Scotland. Besides the Meetings and Sermons, many opportunities were afforded to the Bishop of explaining the principles on which the Brethren's Missions are conducted, and of stating many particulars in reference to their past history and present prospects. On this point it is said, in an official notice of this Journey—

The illustration of these several subjects, which Bp. Hallbeck's extended experience, in the Missionary Field, enabled him to supply—and the details which he communicated relative to the striking effects produced by the preaching of the Gospel on the hearts and minds, the moral habits and the temporal condition, of the Natives of South Africa, were listened to with evident satisfaction. Not the least interesting portion of his statements, was the account which he gave of the internal constitution of the Settlement of Gnadenthal, its municipal regulations, including the office and incumbencies of the 30 Hottentot Overseers chosen by the inhabitants, the abundant provision made for the education of the children and youth, and, above all, for the spiritual instruction and edification of the

several classes into which the congregation is divided—from the ignorant but sincere inquirer after the way of truth, to the established and experienced communicant.

Bp. Hallbeck returned to London on the 3d of March; and, on the 22d, sailed for the Cape, in the "Pero," Capt. Gray. He was accompanied by his wife and eldest daughter, Br. and Sr. Franke, and Br. Adolph Küster. The ship, having encountered bad weather, sprung a leak in the Channel, and put into Plymouth for repair: from the 31st of March till the 8th of April was spent among many kind friends. A similar occurrence took place on Bp. Hallbeck's first voyage to Africa, twenty years ago; and he was thus unexpectedly brought again into communion with the Brethren's Congregation, and renewed his friendship with other servants of God. He returns to Africa under a loss from another disaster at sea, which no time or labour can now repair: on the passage from Hamburg to London, during the storm on Christmas Day, the Bishop, in the loss of most of the baggage, was deprived of a variety of valuable manuscripts, both private and official, including many relics of personal and domestic history, and the literary fruits of an active public life of more than thirty years, in Sweden, Germany, Great Britain, and Southern Africa.

*Madagascar Embassy*—An Embassy, consisting of Six Officers in the service of the Queen of Madagascar, reached London early in February; the object of which is thus stated in the "Missionary Magazine:—

Her Majesty, Ranavalô-manjaka, declined, soon after her accession to the throne, to receive any longer the annual present, or "equivalent," which had been made to Radama by the British Government, in consideration of losses sustained by suppressing the Slave Traffic: the Queen declined also, nearly at the same time, the residence of a British Agent at her Court. These changes in the Queen's policy rendered the intercourse between the respective Governments of the two countries less satisfactory than it had been during the life of Radama. A still more serious interruption to that intercourse appeared to be involved in the measures adopted by the Queen, early in 1835; when the profession of Christianity by her subjects was publicly prohibited by her Majesty, and Europeans virtually excluded from the country.

Hence there is reason to think, that the Queen, having relinquished the policy of Radama, on which a good understanding had existed between him and the British Government, considered it expedient to send an Embassy to His Britannic Majesty, to express her wish to be still regarded as a friend to commerce, and as cherishing sentiments of esteem for the King of England.

The Embassy was presented to His Majesty, at the Levee held at St. James's on the 1st of March; and, on the 7th, had an audience of the King at Windsor: of this visit to the Castle it is said—

The Rev. J. J. Freeman accompanied the Embassy, at His Majesty's express desire; and had the honour of presenting the King with a copy of the Holy Scriptures in the Malagasy Language, which had been translated by the Missionaries, and printed at the Mission Press in Madagascar. His Majesty received the copy of the Bible in a manner, which could not fail to impress the Embassy with a deep sense of the high regard entertained by the British

Sovereign for this Volume of Divine Revelation—affording, by its existence in Malagassy, a satisfactory result of Missionary Effort.

During the interview, His Majesty graciously introduced the Embassy to the Queen, who addressed them with great courtesy and kindness. Afterward, while passing through the apartments of the Castle, they had the honour of again meeting Her Majesty, who condescendingly entered into conversation with the Embassy; and having learned, that, although many had been instructed by the Missionaries, yet, in consequence of an Edict of the Queen of Madagascar, no Native could profess Christianity, Her Majesty, addressing herself to the members of the Embassy, said, "Tell the Queen of Madagascar, from me, that she can do nothing so beneficial for her country as to receive the Christian Religion."

During their stay in London, the members of the Embassy visited the chief National Establishments and some of the principal Manufactories; and were accompanied by some of the Missionaries, now in England, who had laboured in Madagascar. On the 6th of March, they attended a Meeting of the Directors of the London Missionary Society, Mr. Freeman acting as their Interpreter. We heartily pray that the anticipations in the following extract may be speedily realised:—

It is to be fervently hoped that the visit of the Embassy to England may ultimately pave the way for the re-introduction of the Missionaries into Madagascar. The members of the Embassy cannot fail to have been much impressed with the elevation and resources of this country; and, on returning home, cannot but widely disseminate information and sentiments obtained during their visit, and which, we trust, may excite a desire in the Government of that important Island to cultivate more closely the friendship of Great Britain—to admit Christian Instruction as the source of national greatness—and to abolish those revolting and barbarous practices, which, at the present moment, render Madagascar a scene of cruelty and horror, at which humanity shudders. Into that Island, British Christians will not cease to pray, that a *door wide and effectual* may soon be opened, and that its large population may be turned from idols to the Living God.

#### CONTINENT.

*European Society*.—A late Circular of the Society contains some interesting intelligence relative to Lisbon:—

About four months ago, Dr. Vincent Gomez, once a Dignitary of the Spanish Church, but now conformed to the Church of England, was sent to Lisbon under the auspices and at the expense of the Society. His whole time and energies are devoted to Missionary Labours—to preaching in public—conversing with and instructing natives of various ranks in private—and the distribution of Bibles and Religious Publications. During that short period, his success has been most encouraging: he has experienced the utmost willingness to listen to the truths of the Gospel: a congregation, now amounting to about 200 persons, assembles on every Sunday for the worship of God; and an inquiring, devotional spirit is manifested by those who attend the Services of this Infant Church. No material obstruction has hitherto arisen from the Authorities or from the Priesthood; since the present Government is pledged to a wide extent of civil liberty, and professes not to interfere with the religious opinions of the people.

#### SOUTH AFRICA.

*London Miss. Soc.*.—Mrs. Barker, wife of Rev. G. Barker, of Theopolis, died on the 21st of December, under the sufferings of a premature confinement. She was a faithful

and active Labourer in the work of the Mission.

#### MEDITERRANEAN.

*Church Miss. Soc.*.—The Rev. C. F. Schlienz (p. 119) reached Malta on the 22d of February; and the Rev. W. Krusé (pp. 63, 82) arrived at Alexandria on the 28th. The Rev. Samuel Gobat (p. 120) landed at Malta, from Alexandria, on the 10th of March, in improved health, and was about to proceed to Switzerland.

#### INDIA WITHIN THE GANGES.

*Death of Mrs. Corrie*.—We regret to see, in an India Paper, an announcement of the death, on the 21st of December, of Mrs. Corrie, wife of the Lord Bishop of Madras. Her remains were interred in the Burial Ground attached to the Cathedral of St. George, on the following evening. The funeral was attended by His Excellency the Governor, and all the leading Civil and Military Gentlemen of the Presidency.

*Church Miss. Soc.*.—Mr. E. B. Squire (p. 96) having arrived, with Mrs. Squire, at Calcutta, proceeded forward, by the first vessel, to Singapore.

*Christian-Education at Madras*.—We rejoice to state that the Christian Education of Natives at Madras is rapidly advancing. Mr. J. M. Strachan, of Teddington Grove, Middlesex; and the Rev. James Hough, of Ham, Surrey—both deeply interested for Madras, having long resided in that Presidency—have opened a Fund for the PROMOTION, AT MADRAS, OF EDUCATION ON CHRISTIAN PRINCIPLES. These Gentlemen, in speaking of the necessity of sending out, without delay, well-qualified Teachers for a New Grammar School, observe—

The great cost of such undertakings in India renders it most desirable to raise in England a Fund to defray the immediate expense of passage and outfit; and, if possible, to contribute to the general objects of the Institution, and thereby to ensure its enlargement and permanency.

The subject is commended to the prayers and liberality of those, who desire, on the one hand, to promote the extension of the knowledge which *maketh wise unto salvation through faith which is in Christ Jesus*; and who contemplate, on the other, with alarm, the progress of that *knowledge which puffeth up*. There is no alternative: for, as one who witnessed the affecting moral scene stated the case three years ago, and as subsequent events prove beyond contradiction—"Education, the Native Youth *will have*"; and, if Christian Instruction be not supplied, "they will have an Infidel Education."

#### WEST INDIES.

*Church Miss. Soc.*.—Mr. Thomas Youd, of Demerara, was admitted to Deacon's Orders, by the Lord Bishop of Barbadoes, on the 13th of November; and, on the 17th, was united in marriage to Miss Rachel W. Adamson.—Mr. M'Arthur and Mr. Williams (p. 63) reached Trinidad on the 17th of February; and the Rev. C. W. Winckler and his companions (*ibid.*) arrived at Kingston on the 9th of March.

*Wesleyan Miss. Soc.*.—On the 7th of December, Rev. T. Pearson, Rev. T. Edwards, jun., and Rev. Benj. Tregaskis, arrived at Antigua: see p. 527 of our last Volume.

# Missionary Register.

MAY, 1837.

## Biography.

### NOTICES OF FOUR DELAWARE-INDIAN FEMALES,

BELONGING TO THE MISSIONS OF THE UNITED BRETHREN.

THESE brief Notices are extracted from the Journal of the Mission at New Fairfield in Upper Canada.

#### CATHARINE.

The aged widow Catharine had, in her youth, been baptized at Schoenbrunn, in the year 1775; and subsequently led a chequered life, being three times married, and frequently changing her place of abode. After the death of her first husband, with whom she left the congregation, she returned to the fold; and was admitted to the Lord's Table in 1787, at Huron River. With her second husband she removed to Old Fairfield; thence to Goshen, on the Muskingum; and finally to White River, where a New Mission was attempted among the Delawares. In the sequel, she resided at Pettquotting and Goshen; until she at length came back to this place, where she married her third husband, the Native Assistant Stephen. An unhappy temper occasioned a great many fluctuations in her course through life, until after the death of her third husband, when she walked more steadily, and was restored to all the privileges of the Church. Within the last year, she was much afflicted with rheumatism, and, latterly, altogether confined to her couch. She expressed entire resignation to the Lord's will, and a firm faith in Christ as her Saviour; which sustained her amidst her sufferings, and in the view of her approaching dissolution. She expired, full of the hope of eternal life, at the age of about 73 years. Her remains were interred August 10, 1833.

#### LITTLE INDIAN GIRL.

Oct. 26, 1833—We followed the remains of a little Indian Girl to the grave. She was the daughter of Anthony and Lydia; and died of a nervous fever, at the age of ten years. The parents evinced the most entire resignation to  
May, 1837.

the will of the Lord; and her father said, "Of all my children, I loved this child most; for she was the most dutiful. Since she had the measles, better than a year ago, she has never been well. Some time ago, she asked me very seriously, whether the earth, and all that is therein, should be burnt up, as she had understood the Missionary to say at church: and being assured that such was the prediction of Holy Writ, she replied, 'Father! I have no desire to stay any longer in this wicked world; but would rather go to my Saviour, where I shall be safe for ever.'" With tears in his eyes, the father continued—"The Lord gave me this child, and I dedicated it to Him in holy baptism, with the rest of my children. If He chooses to take one or another of them to Himself, I have no right to complain."

#### RACHEL.

Dec. 10, 1833—Interred the remains of the Indian Sister Rachel, daughter of the Native Assistant and Interpreter John Henry. She was born between Goshen and Pettquotting, in 1806, and baptized in her infancy. Having attended school at Goshen, and conducted herself with great propriety, she was, in 1820, received into the congregation. Some years later, she removed, with her father, to this place; where she soon deviated from the right path; and, against the will of her parent, married her late husband, from whom she had to endure many sore trials. These afflictions proved the means of bringing her to repentance. She was subsequently re-admitted; and, in 1829, became a communicant. From this time her walk was truly exemplary, and she bore her domestic troubles with Christian patience.

Her last sickness was a lingering consumption; and, after having been weaned from every thing earthly, and in particular from her beloved father and three surviving children, she looked forward with calmness to her latter end. Assembling all her relatives round her dying bed, she exhorted all such as were following the ways of sin, and among the rest her husband, to repent before it was too late. She testified, that she was assured of her acceptance, and that she most ardently desired to meet all her friends again in glory. She comforted her disconsolate father, and bade him lean upon his God. Her desire to depart increased; and she entreated all around her to unite with her in prayer, for her speedy dismission from this prison of clay. While a young relative, whom she had called in for the purpose, was singing a verse at her bedside, her redeemed spirit took its flight. This death-bed scene made a deep impression on the minds of our Indians, and particularly on the above young relation of the deceased. Her age was twenty-seven years and six months.

MARY.

*Dec. 17, 1833* — A Heathen Female, who for some months past had been confined by sickness at a neighbouring Indian Village, and was yesterday, at her

own instance, brought to our Settlement, sent an earnest request for the privilege of holy baptism—assuring us that she had, for this purpose, caused herself to be brought into our neighbourhood, but had hitherto been dissuaded from it by her Heathen Relatives; who insisted that baptism was instituted for White People only, and not for Indians. A few nights ago she had, in a dream, heard a number of voices sweetly singing the praises of God, in which she attempted to join, and felt indescribably happy: on awaking, she resolved to request baptism without further delay; and the messenger, whom she despatched to us, was met at the very door by one of our people, the Native Assistant Charles Henry, from whom she immediately heard the words of eternal life. She was evidently seeking rest for her soul; and, after receiving due instructions and cheerfully answering the questions addressed to her, she was baptized by the name of Mary, in the presence of the Native Assistants. The nearness of the Lord was sensibly felt on the occasion. She subsequently desired to have hymns sung at her bedside; and, after having declared that her hope was in Christ, she expired on the 22d, being, as we trust, accepted at the eleventh hour. Her remains were, on the 23d, interred in our burying ground.

## Proceedings and Intelligence.

### United Kingdom.

#### ANNIVERSARIES OF SOCIETIES.

*SUNDAY-SCHOOL SOCIETY.*

*FIFTY-FIRST ANNIVERSARY.*

*Summary of the Year.*

SCHOOLS assisted, 402; containing 35,313 Scholars—Books granted: Bibles, 2133; Testaments, 5051; Spelling Books, 34,260; Sets of Collective Lessons, 392; Primers, 1200; Alphabet Boards, 6869.

*Summary of the Society.*

Books granted from the beginning: Bibles, 30,870; Testaments, 185,047; Spelling Books, Collective Lessons, and Alphabets on Boards, 1,252,904.

*LORD'S-DAY OBSERVANCE SOCIETY.*

*SIXTH ANNIVERSARY.*

*Meeting.*

*Friday, April 28, at xi; in Exeter*

Hall; Bishop of Chester in the Chair: Col. 46l. 18s. 3d.

*Movers and Secondors.*

John Hardy, Esq. M.P.; and Rev. George Cubitt, of the Wesleyan Society—C. S. Forster, Esq., M.P.; and Rev. Henry Raikes, Chancellor of Chester—Rev. John Davies, of Worcester; and Rev. Hugh Stowell, of Manchester—Rev. Richard Burgess, of Chelsea; and Rev. T. S. Grimshawe—and Rev. Daniel Wilson, and Thomas Hankey, Esq.

*Resolutions.*

—That this Society desires again to record its firm belief of the Divine Authority and Perpetual Obligation of the Sabbath; and of the Blessings, temporal, spiritual, and eternal, which God has been pleased in His mercy to connect with its religious observance—

together with its thankfulness for the appointment of an ordinance so essential to the best welfare of individuals and nations; and its sense of the duty incumbent on both private Christians and Christian Rulers, to exert their influence to promote its due observance.

—That the Society, considering it to be the duty of a Christian Government to promote the glory of God and the best interests of the community, by providing for the Due Observance of the Lord's Day, earnestly commends the adoption of such measures as shall be best calculated for securing that object; trusting, however, that those measures will be such as to prohibit every public and outward desecration of the Lord's Day.

—That the Society would express its fervent gratitude to Almighty God for the exertions which have been made since its formation, throughout the kingdom, in furthering its designs; and its unabated confidence in the advancement of a Cause on which the blessing of God has so manifestly rested—and would exhort its friends not to be discouraged by apparent difficulties, but to persevere in faith and patience and prayer, being assured that *in due season we shall reap, if we faint not*; and would earnestly impress it on each member of the community, to keep prominently in view the duty of promoting, not merely the cessation of labour on the Lord's Day, but also its spiritual observance in his own family and neighbourhood.

#### State of the Funds.

Receipts of the Year.		£.	s.	d.
Annual Subscriptions .....	187	18	6	
Donations .....	219	6	0	
Collection at Annual Meeting ...	54	11	6	
	461	16	0	
Sale of Publications .....	16	19	6	
Total .....	£478	15	6	
Payments of the Year.				
Paper and Printing .....	145	13	6	
Salaries and Pounds .....	114	5	3	
Advertising, Rent, Annual Meeting, Travelling Expenses, Carriage, Postage, and Sundries ..	247	19	3	
Total .....	£507	18	0	

#### WESLEYAN MISSIONARY SOCIETY.

##### ANNIVERSARY.

##### Sermons.

Thursday, April 27, at vii p.m., at the City-Road Chapel; by Rev. Jonathan Crowther, of Manchester; from Ps. lx. 4 — April 28, at xi; at Great-Queen-Street Chapel; by Rev. John Harris, of Epsom; from Isaiah xliii. 12: *Ye are my witnesses, saith the Lord, that I am God—Same Day*, at vii p.m., at Lambeth Chapel; by Rev. W. Atherton; from Isaiah xxvii. 13.

On Sunday, April 30, One Hundred and Five Sermons were preached in be-

half of the Society, in Fifty-three Chapels of the Wesleyan Methodists in and near London.

##### Meeting.

Monday, May 1, at xi; in Exeter Hall; Sir Andrew Agnew, Bart., M.P., in the Chair.

##### Movers and Secondors.

George Finch, Esq., M.P.; and the Very Rev. the Dean of Ardagh: supported by Rev. James Dixon — Henry Pownall, Esq.; and Henry Walker, Esq., of Rotherham: supported by Rev. Jonathan Crowther—Rev. John Thorpe, of Spafields Chapel; and Rev. James Sherman, of Surrey Chapel — Rev. Robert Newton; and Thomas Farmer, Esq., one of the Treasurers — Rev. James Buckley; and Rev. George Scott, from Stockholm—W. Turner, Esq., of Derby; and Thomas Marriott, Esq.—Rev. John Scott; and John Boulton, Esq., of Hanley—and Rev. Dr. Bunting; and Rev. John Beecham.

The Meeting was addressed also, with great effect, by a Coloured Preacher, the Rev. Edward Fraser, from Antigua.

##### Resolutions.

—That the Success which has attended the operations of the Missionary Societies generally, whose welfare the Meeting regards as cause of common congratulation, calls for devout thanksgiving to God, whose blessing alone can render any instrumentality effectual in promoting the salvation of men; and that the Meeting, while dwelling on the successful labours of the Wesleyan Society in particular, adverts with peculiar feelings of gratitude and satisfaction to the extension of the work in the Islands of the South Sea—the re-establishment of the Missions in Caffraria—the opening prospects of the Society at Cape Coast, Western Africa—the prosperous circumstances of the Missions in the West Indies, and especially in Jamaica—and the progress of the Cause of Christianity, with its attendant blessings, among the Indians of British America.

—That the Meeting regards with cordial approbation the arrangements which have been made for the establishment of Missions among the Aborigines of Australia, whose extreme degradation and wretchedness appeal so powerfully in their behalf to the Christian and Philanthropist; and that the Meeting, taking into consideration the very serious expense which the efficient prosecution of these New Missions must necessarily involve—the demands for increased pecuniary aid to enable the Committee to follow up the success which has attended the Society's operations, by enlarging and extending the Missions among the Heathen so as to meet the increasing spirit of inquiry which is excited among them—and,

further, considering the number of Providential Openings for the establishment of New Missions in various parts of the world, the Meeting expresses its solemn conviction, that the liberality of the friends and supporters of the Society, however considerable its increase from year to year, does not by any means keep pace with the march of Divine Providence, which is beckoning the Society onward, in common with other Societies, to scenes of nobler and more extensive enterprise than those in which it has hitherto been engaged. The Meeting is, moreover, deeply convinced, that the obligation is daily becoming more imperative on Christians at home, not only to make their ability the only measure of their liberality, but to be more earnest and importunate in prayer, *that the Lord of the Harvest would send forth labourers into his harvest*; and that He would hasten that more copious and universal outpouring of his Holy Spirit, which, according to the indications of prophecy, is to be the prelude of the world's speedy conversion to the Faith of Christ.

—That this Meeting, while grateful for the number of Young Candidates who are raised up for Missionary Service, is fully impressed with the necessity which exists at several of the principal Stations of the Society, for the services of Missionaries who have had several years' experience in the Work of the Ministry at home; and trusts that the appointment of the Rev. Jonathan Crowther to the General Superintendence of the Society's Missions in India, will tend to stimulate other Ministers to consecrate their matured talents and energies to the Missionary Cause. The Meeting would, moreover, in connexion with Mr. Crowther's appointment, express its satisfaction at the increased feeling now generally manifested in favour of India—as well as its earnest hope, that, through the well-directed and simultaneous exertions which have been made at home and in that country, the Resolutions of the Court of Directors of the 20th February 1833 will be speedily acted upon; and that the sanction afforded by the Government to Idolatry, which is so highly derogatory to the British Character, has tended so powerfully to fortify the Natives in their superstitions, and has opposed so very serious an obstacle to Missionary Operations, will be speedily withdrawn.

—That the Meeting, fully concurring in the conclusion that the annual support of the Schools to be established in the West Indies, by means, in part, of parliamentary aid, will entail a burden on the general funds of the Society as heavy as they will be able to bear, most cordially approves of the arrangement which the Committee have made, with the approbation of the Conference, to raise, by A SPECIAL EFFORT, the one-third of the building expenses which the Society is under obligation to provide; and at the same time the Meeting most cordially welcomes to this Country, the Rev. Edward Fraser, of Antigua, and expresses its earnest hope and persuasion that his advocacy of the cause of Negro Edu-

cation—the religious instruction of a race to which he is allied by the ties of consanguinity, and in whose deep wrongs he has had a personal participation—will be crowned with extensive success.

#### *State of the Funds.*

The Receipts of the Year, including Government Grants of 5000*l.* toward the erection of School-Houses, amounted to 75,526*l.* 11*s.* 1*d.* The Payments were 70,460*l.* 9*s.* 1*d.*

#### *Collections at the Anniversary.*

The sum collected on this occasion, including contributions to the amount of 994*l.* announced on the platform, and a donation of 2000*l.* on annuity, exceeded FOUR THOUSAND POUNDS.

#### *General Summary.*

The Stations occupied by the Society, in different parts of the world, are about 180; each Station being, in general, the head of a Circuit of Towns and Villages around, embracing a numerous population brought under Missionary Instruction. The Missionaries, accredited Ministers of the Methodist Connexion, are about 300, more than 80 of whom are employed in the West Indies: they are assisted by Catechists, Local Preachers, Assistants, Superintendants of Schools, School Masters and Mistresses, and Artisans; of whom about 200 are employed at a moderate salary, and 2600 afford their services gratuitously. The Members of Society under the care of the Missionaries, exclusive of those in Ireland, are about 62,000; being an increase of 7157: the Members of the Mission Congregations, not in Society, may be fairly estimated at a larger number; to these may be added, the number under School Instruction, about 43,000; making a total of more than 160,000 individuals, who are directly receiving spiritual advantage by means of the Society's Missions. In Ceylon, in Africa, in the Friendly Islands, and in New Zealand, the Society has Printing Establishments. Valuable Translations of the Scriptures, and of various other Works, have been effected by the Missionaries; by whom, in more than Twenty different Languages the Gospel is preached. [Circular.

#### CHURCH MISSIONARY SOCIETY.

#### THIRTY-SEVENTH ANNIVERSARY.

#### *Sermon.*

*Monday, May 1,* at vi¼ P.M.; at St. Bride's, Fleet Street; by Rev. Thomas Dale, M.A. Vicar; from John iv. 16: Col. 200*l.* 0*s.* 5*d.*

#### *Meeting.*

*Tuesday, May 2,* at xi; in Exeter Hall; the Earl of Chichester, President, in the Chair: Col. 260*l.* 5*s.* 9*d.*

#### *Movers and Seconders.*

Bishop of Chichester; and Rev. Edward Tottenham, of Bath—Bishop of

Winchester; and Rev. Professor Scholefield—Marquis of Cholmondeley; and Lieut. Col. Mackworth—Bishop of Chester; and Rev. Hugh Stowell—Sir Rob. H. Inglis, Bart. M.P.; and Rev. John Marsden, Rector of Tooting.

#### Resolutions.

—That, while this Meeting would thankfully acknowledge the enlargement of the Society's Funds as a token of the Divine Favour, it is encouraged also to regard it as a pledge that the Cause of Missions is gaining ground in the sympathies and intercessions of the Christian Public.

—That this Meeting heartily rejoices in the quietly-prospering state of the earliest Mission of the Society—that in Western Africa; and, anticipating the approaching period of the complete emancipation of the Negro Population in the West Indies, is animated by the persuasion that God is answering the prayers of British Christians on behalf of those long-benighted and afflicted regions.

—That, while this Meeting deeply laments the outburst of War in the Southern Stations of the New-Zealand Mission, it would, at the same time, gratefully acknowledge the Gracious Hand, by which both the Missionary Labourers themselves and their property have been preserved in safety, and rejoices in the continuance of the Divine Favour to the Older Stations of that Mission.

—That this Meeting, contemplating the arduous nature of Missionary Labours in China and South-Eastern Africa, earnestly commends the measures of the Society, with regard to those countries, to the prayers of its Members and Friends; that millions of their benighted inhabitants may be made fellow-heirs and of the same body, and partakers of the promises in Christ, by the Gospel.

#### State of the Funds.

##### Receipts of the Year.

	£.	s.	d.
Paid direct to the Society—			
Anniversary Collections ....	376	3	6
Individual Collections .....	152	17	8
Benefactions .....	4939	3	5
Annual Subscriptions .....	1422	17	0
Legacies .....	1404	18	3
Contributions through Assocs..	54210	13	1
Foreign Contributions .....	2531	16	8
West-Indies' Fund (including 2694L Government Grant for Negro Education in W. Indies)	4513	19	8
India Native-Female Schools..	92	13	10
Allepie School Fund .....	92	0	0
Waimate Church, New Zealand,	21	12	6
Interest on Government Securities,	833	15	5
Interest on Exeter-Hall Shares,	10	0	0
Rent of House at the West-end of the Institution .....	52	10	0
Sale of Publications .....	217	2	6
Drawbacks on Books & Paper,	225	19	6
	71,098	3	0
Disabled Missionaries' Fund...	615	5	0
Institution Building Fund ....	13	13	0
Total....	£71,727	1	0

	Payments of the Year.		
Missions—	£.	s.	d.
West-Africa .....	3610	18	1
South-Africa .....	656	13	6
Mediterranean .....	6415	6	7
Calcutta and North-India...	6333	11	11
Madras and South-India ...	7916	12	2
Bombay and Western-India	1652	16	10
Ceylon .....	3842	5	4
China .....	767	11	4
Australasia—New-Zealand..	13034	18	11
Ditto: New-Holland .....	330	15	11
West-Indies' .....	9006	9	2
North-West-America .....	83	6	6

#### Students—

Institution:			
Salaries .....	682	1	7
Maintenance, and all Educational Expenses .....	1939	2	1
General Expenses:			
Travelling, Ordination, &c.	492	6	9
Bible Seminary .....	391	0	10
Sick and Disabled Missionaries, including Widows and Families, and a Grant of 500L. from General Fund .....	4166	0	7

#### Publications—

12,250 copies of 36th Report,	781	7	0
22,070 copies of Abstract of ditto,	30	4	6
131,250 copies of Miss. Record,	879	16	11
551,000 copies of Qrly. Papers,	552	17	9
2750 copies of Miss. Register,	59	1	0
Miscellaneous .....	222	10	1

#### Sundries—

Associations: Travelling of Deputations, Salaries of Visitors, &c. ....	2697	9	9
Salaries of Secretaries and Clerks, and Collector's Poundage .....	1369	17	5
House, Office, & Warehouse—			
Rent, Taxes, Stationery, &c.	622	1	8
Postage .....	372	19	6
Incidental Expenses .....	191	14	3
Purchase of Ground at Islington, 926	7	0	

Total....£69,668 4 11

#### General Summary.

Stations, 72—Missionaries, 67—Native Missionaries, 4—Catechists and other Laymen, 67—Native and Country-born Teachers, 451—Communicants, 1550—Attendants on Public Worship, 21,306—Schools, 460—Scholars: boys, 13,289; girls, 3135; sex not distinguished, 4286; youths and adults, 2363: Total, 23,073.

The Returns of Communicants and Attendants on Public Worship are imperfect.

#### CHRISTIAN-INSTRUCTION SOCIETY.

##### TWELFTH ANNIVERSARY.

##### Meeting.

Tuesday, May 2, at vi P.M.; in Finsbury Chapel; Sir Culling Eardley Smith, Bart. in the Chair: Collection, 90L.

*Movers and Secondors.*

Rev. Joseph Fletcher, D.D.; and Rev. Rob. Ainslie—Rev. James Bennett, D.D.; and Rev. T. Archer—Rev. Sam. Nicholson, of Plymouth; and Rev. James Sherman—and Rev. John Williams, from the South Seas; and Rev. John Blackburn.

*Resolution.*

—That this Meeting hears with pleasure, that the exertions of more than Nineteen Hundred Gratuitous Agents are employed in promoting the Christian Instruction of their untaught neighbours, in the localities of their respective places of Public Worship; and earnestly entreats for all of them the guidance and blessing of the Holy Spirit, to render their instrumentality yet more effective, as the means of bringing sinners to a knowledge of Divine Truth, and saving the souls of their fellow-creatures from eternal death.

*State of the Funds.*

The Receipts of the Year amounted to 1212*l.* 10*s.* 5*d.*, and the Payments to 1115*l.* 3*s.* 11*d.*

*Summary of Proceedings.*

Associations, 85—Gratuitous Visitors, 1909—Families visited, 48,971—Stations for Weekly Prayer-Meetings, 125; being an Increase of 2 Associations, 42 Visitors, 2523 Families, and 10 Prayer-Meeting Stations. In the year, 736 copies of the Scriptures were circulated, 1900 cases of sickness and distress were relieved, and 2616 children were led to attend Sabbath or some other Christian Schools—making a Total, during the past Eight Years, of 4500 copies of the Scriptures circulated, 11,714 cases relieved, and 19,188 children introduced into Schools of Religious Instruction. It is remarked, however, in the Report—

The Committee are persuaded, that, from the delicacy of the Visitors and other causes, these numbers fall very far below the actual amount of incidental usefulness effected by their domiciliary visitations.

**BRITISH AND FOREIGN BIBLE SOCIETY.****THIRTY-THIRD ANNIVERSARY.***Meeting.*

Wednesday, May 3, at xi.; in Exeter Hall; Lord Bexley, President, in the Chair: Col. 180*l.* 15*s.*

*Movers and Secondors.*

Marquis of Cholmondeley; and Bishop of Ripon—Lord Glenelg; and Earl of Harrowby: supported by Rev. Dr. Cox—Rev. Henry Raikes, Chancellor of Chester; and Rev. Jonathan Crowther, Wesleyan Missionary to India—Viscount Morpeth; and Rev. Edward Fraser,

Wesleyan Missionary of Colour in Antigua: supported by Rev. Dr. Phillip, from the Cape of Good Hope—Rev. John Williams of Raiatea; and Rev. Andrew Brandram—and Lord Teignmouth; and the Bishop of Chichester.

*Resolution.*

—That this Meeting, having learned from the statements of the Report that the Receipts of the past year have been greater than during any preceding year; that the opportunities for circulating the Scriptures have been considerably extended, especially in some countries hitherto deemed inaccessible; that numerous instances have occurred in which spiritual benefit has been derived from a perusal of the Sacred Volume; and that the prospects for the future are full of encouragement; feel it a solemn duty to recognize in the present prosperous circumstances of the Society the Good Hand of God, and to call on its friends, in humble dependence on that Hand, to continue their exertions.

*State of the Funds.*

Receipts of the Year,	£.	s.	d.
Annual Subscriptions .....	2007	11	1
Donations and Life Subscriptions	4889	6	11
Mrs. Vanalittart's Donation.....	9100	0	0
(Its Value in Stock.)			
Legacies .....	9995	10	8
Collection at Anniversary.....	164	2	2
Various Collections.....	73	12	1
Dividends .....	1851	16	9
Auxiliary Societies .....	30633	19	8
In Aid of Negro Fund.....	186	1	4
Drawbacks on Paper and Books,	1176	11	3
	60078	11	11
Sale of Publications .....	48662	8	0
<b>Total ....</b>	<b>£108,740</b>	<b>19</b>	<b>11</b>

*Payments of the Year.*

<b>Printing the Scriptures:</b>			
In the Languages of Great Britain and Ireland.....	59832	16	5
In other European Tongues,	19998	14	6
In the Languages of Asia, Africa, and America .....	2387	11	3
Translating, Revising, and Editing the Scriptures in Foreign Languages, with Grants of Money and Printing Paper .....	4409	6	2
Stipends and Expenses of Ten Agents in Foreign Parts....	3577	15	6
Printing Reports, Abstracts, Monthly Extracts, &c.....	3234	19	11
Travelling Expenses, .....	1234	8	11
Sundries—including Salaries, Poundage, Insurance, Freight, Shipping Charges, Postage, Carriage, Office-Expences, Taxes, Depository, and Incidentals .....	8495	12	6
<b>Total....</b>	<b>£103,171</b>	<b>5</b>	<b>2</b>



CHURCH-OF SCOTLAND'S FOREIGN  
MISSIONS.

FOURTH LONDON ANNIVERSARY.

*Sermons.*

*Sunday, April 30*; at xi, by Rev. George Lewis, of Perth, and at vi½ p.m. by Rev. Peter MacMorland; at the National Scotch Church, Regent Square.

*Meeting.*

*Wednesday, May 3*, at vi. p.m.; in Exeter Hall; Sir Andrew Agnew, Bart. m.p. in the Chair: Col. 80l. 0s. 11d.

*Movers and Seconders.*

J. C. Colquhoun, Esq.; and Rev. George Lewis—Alex. Pringle, Esq. m.p.; and Rev. N. Paterson, of Glasgow—Rev. Dr. Duff; and Very Rev. the Dean of Ardagh.

*Resolutions.*

—That the Report now read, recognising as it does, the Preaching of the Gospel, the Christian Instruction of the Young, the translation and circulation of the Holy Scriptures and Religious Tracts, as means ordained of God to be used in combined and harmonious union for the evangelization of the World, be printed and published under the superintendence of the London Corresponding Board in aid of the General Assembly's Foreign Missions.

—That this Meeting desires solemnly to acknowledge the necessity of dependence on Divine Grace, to render even divinely-appointed means successful; and to unite with the friends of this and every other Christian Mission in earnest and persevering prayer, for the influences of the Holy Spirit, to give efficacy to the labours of Missionaries.

—That this Meeting, rejoicing in the openings which are everywhere presented for the spread of the Gospel, and particularly in India, records its conviction of the necessity of Additional Labourers and of Extended Liberality, in order to meet the ever-increasing demands of the Heathen World on the benevolence and zeal of the Church of Christ.

*Designation of Rev. John Macdonald.*

The acceptance, by Mr. Macdonald, of an invitation from the General Assembly, to proceed to India as one of its Missionaries, was stated at p. 119. On Monday Evening, the 8th of May, he was solemnly set apart for this work by Prayer, at the National Scotch Church, Regent Square; on which occasion he delivered a Farewell Address. The sum of 32l. 3s. 4d. was collected.

*State of the Funds.*

The sum of 750l. 14s. 3d. was received in the Year by the London Presbytery, and remitted to the General Assembly's Committee in Edinburgh.

An abstract of the proceedings in the Assembly's Missions appears at pp. 149—152 of the Survey: the Secretary has forwarded to us the following notice of the

*Enlarged Influence of the Calcutta Institution.*

The Institution contains 620 Hindoo Pupils; and its popularity among all orders of the Natives is such, that the Missionaries might easily increase the number to 2000: but they are now compelled to decline applications, on account of their limited house-accommodation, and their own inability to take charge of more until re-inforced by additional Labourers from Europe.

Several Branch Institutions for Christian Instruction, in connexion with the Central Institution at Calcutta, are now in daily and successful operation in various parts of Bengal, conducted by NATIVE TEACHERS, who were pupils under Dr. Duff; in one of these, the native proprietors or landlords contribute 300l. per annum for its support.

BRITISH AND FOREIGN SAILORS' SOCIETY.

FOURTH ANNIVERSARY.

*Sermons.*

*Thursday, May 11*, at vi. p.m.; at Spaffields Chapel; by Rev. J. E. Good, of Gosport; from Isaiah xlii. 4: Col. 4l. 5s.

—*Sunday May 14*, at vi. p.m.; at the City-Road Chapel; by Rev. John Thorpe, late of Huddersfield; from Pa. lxxvii. 6: Col. 14l. 3s.

*Meeting.*

*Wednesday, May 3*, at vi. p.m.; at the City-of-London Tavern; Lord Mountsandford, President, in the Chair: Col. 65l. 7s. 1½d.

*Movers and Seconders.*

Rev. James Bennett, D.D.; and Rev. John Young—Rev. A. E. Farrar; and Rev. John Clayton: supported by Rev. A. Kaval, from Prussia—Rev. Richard Knill; and Rev. J. Campbell: supported by Rev. Dr. Cox, and Lieut. Fabian, R.N.—and Rev. John Williams, of Raiatea; and Rev. H. V. Wilson.

*Resolutions.*

—That, looking back on the diversified and extended operations of the past year, and on the numerous facilities which have been afforded for the exertions of the Society, this Meeting cordially unites in ascriptions of praise to Almighty God, for the tokens of His Divine Approbation; and, contemplating the amazing field which is opening, both at home and abroad, resolves patiently and perseveringly to prosecute its labours, in implicit dependence on the promised aids of the Divine Spirit.

—That, considering how intimately the

moral improvement and elevation of Seamen are connected with our national character and influence, our commercial enterprize, and our Evangelical efforts throughout the world, this Meeting regards it as the imperative duty of the Statesman, the Patriot, the Merchant, and the whole Community, including Ministers and Churches of every Denomination who profess the *faith once delivered to the Saints*, respectively to enlist their names and employ their energies in this Great Cause.

*State of the Funds.*

The Receipts of the Year were 1839*l.* 3*s.* 4*d.*, exclusive of a Legacy of 500*l.* The Payments amounted to 1340*l.* 16*s.* 4*d.*

*Statistics of the Port of London.*

About 4000 ships are employed in the conveyance of exports and imports. Not less than 15,000 cargoes are annually received in London; and, on an average, 2000 ships are lying in the Thames and in the docks, with about 10,000 small craft. There are 20,000 sailors, besides others out of employ, constantly in this port. There are also 2300 small boats, and about 8000 watermen, besides 4000 labourers engaged in loading and unloading, and 1200 revenue officers.

*Summary of the Year's Proceedings.*

The chief means used by the Society, for the moral improvement of this Maritime Population, is the preaching of the Gospel. Twelve Preachers have been constantly engaged: besides regular Services in the Sailors' Chapels, from 14 to 13 Bethel Meetings have been held on board vessels in the river weekly. During the past year 206 Sermons have been preached to Sailors in the Chapel at Shadwell, 48 Addresses given, and 163 Prayer Meetings held: about 22,300 persons, besides children, have attended the Services, nearly 10,000 of them being Sailors.

During the past year, the Thames Missionary visited 4679 ships, and distributed 70,000 Tracts. A second Missionary has been appointed.

In the Day Schools at Wapping, there are 165 boys and 96 girls: 136 boys and 114 girls left the schools during the year. Since the commencement, about 1000 children have received instruction. The Sunday School connected with the Sailors' Chapel is attended by 140 children.

The Sailors' Library, by which religious instruction is furnished to seamen in the utmost regions of the globe, now contains little short of 4000 Volumes,

20,000 Pamphlets, and 100,000 Temperance and Religious Tracts. During the year, 57 ships going to Foreign Parts have been furnished with Loan Libraries. Barking, with its 130 fishing smacks, is an object of solicitude to the Committee: they have established 50 libraries in that neighbourhood for the benefit of the fishermen and sailors frequenting it. Upward of 6000 volumes have been lent to persons on board various ships, and particularly in coasting vessels.

Many are but little informed concerning the extent to which the precious lives of our Seamen are sacrificed in their dangerous employment in procuring the wealth and advantages enjoyed by Great Britain. From Lloyd's "Shipping List" it has been found, that, from 1793 to 1829, the average number of ships wrecked was FIVE HUNDRED AND FIFTY-SEVEN ANNUALLY! In 1829, they exceeded EIGHT HUNDRED; and it is believed that they have increased since that time. More than TWO THOUSAND Seamen annually perish thus in the mighty deep; and the greater proportion of these, it is to be feared, pass into the awful presence of their God, unprepared by the true knowledge of the Saviour!

[Circular.

**BAPTIST MISSIONARY SOCIETY.**

ANNIVERSARY.

*Sermon.*

*Wednesday, May 3*, at vi½ P.M.; at Surrey Chapel; by Rev. James Harrington Evans, M.A., of John Street Chapel; from Luke xiv. 23: Collection, 12*l.* 11*s.* 6*d.*

*Meeting.*

*Thursday, May 4*, at xi; in Finsbury Chapel; George Rawson, Esq. of Leeds, in the Chair: Collection, 142*l.* 19*s.* 8*d.*

*Movers and Seconders.*

Rev. John Birt; and Rev. W. M. Bunting — Rev. Sam. Nicholson, of Plymouth; and Rev. Eustace Carey — Rev. J. M. Cramp; and Rev. Richard Knill — Rev. John Williams; and J. Danford, Esq. — and W. B. Gurney, Esq.; and Rev. S. Brown.

*Resolutions.*

—That this Meeting deeply laments that, in British India, a portion of the public revenue is still derived from the Heathen Temples; and that, in various other ways, the sanction and support of the British Government are given to Idolatry and Superstition, whereby our Holy Religion is dishonoured in the eyes of the people, and the consciences of many of our Christian Countrymen are grievously wounded.

—That this Meeting rejoices in the speedy removal of the debt owing by the Society at

the last Anniversary, and in the increased pecuniary support which has since been afforded to the Missions; while it trusts that far more vigorous efforts will yet be made, to maintain and enlarge the operations of the Society, and to render them more commensurate with the demands which are made upon it from every part of the field at present occupied by its Missionaries.

*State of the Funds.*

Receipts of the Year.			
	£	s.	d.
Contributions .....	10339	9	6
Special Contributions—			
To Discharge Balance .....	3575	3	1
For Translations .....	552	6	1
For Schools .....	6	9	6
For Chitpoze Schools .....	145	0	0
For Female Education .....	68	5	1
Widows' and Orphans' Fund, .....	20	0	0
Sale of Publications .....	9	5	5
On Annuity .....	330	0	0
<b>Total.....</b>	<b>£15,015</b>	<b>18</b>	<b>8</b>

*Payments of the Year.*

Missions—			
South Africa .....	10	10	6
India within the Ganges ...	1960	14	2
Ceylon .....	336	5	9
Java .....	125	0	0
Sumatra .....	10	0	0
Jamaica .....	5561	15	3
Jamaica Chapels .....	1310	18	0
Bahamas .....	466	12	5
Honduras .....	594	7	7
Returned Missionaries .....	243	10	0
Missionaries and Students .....	43	18	3
Widows and Orphans .....	247	10	0
Investment for Ditto .....	120	6	6
Paper, Printing, and Stationery, .....	337	4	5
Salaries and Poundage .....	320	0	0
Journeys, Auxiliaries, Rent, Taxes, Carriage, Postage, Interest, and Sundries .....	928	9	11
<b>Total.....</b>	<b>£12,617</b>	<b>2</b>	<b>9</b>

Collections were made, on Sunday the 30th of April, at the Baptist Chapels in London and its vicinity, amounting to upwards of 500*l*.

*BRITISH REFORMATION SOCIETY.*

TENTH ANNIVERSARY.

*Sermons.*

*Sunday, April 30, at xi; at St. Saviour's, Southwark; by Rev. M. Hobart Seymour—Friday, May 5, at vi½ P.M.; at Percy Chapel; by Rev. Edward Bickersteth—Sunday, May 7, at iii; at St. Saviour's, Southwark; by Rev. Edw. Tottenham—Friday, May 19, at vi½ P.M. at the National Scotch Church, Regent Square; by Rev. John Cumming.*

*Meeting.*

*Thursday, May 4, at xi; in Exeter Hall; George Finch, Esq. M.P. in the Chair.*

May, 1837.

*Movers and Secondors.*

Rev. Edward Bickersteth; and Rev. Edward Tottenham—the Dean of Ardagh; and Rev. M. Hobart Seymour—Rev. John Cumming; and Rev. Dr. Holloway—and Rev. Benj. Cronin, from Canada; and James Cummings, Esq.

*Resolutions.*

—That the success, with which it has pleased God to bless the operations of the Society during the past year, encourages us to persevere in our labours, and calls for our thanksgiving to God.

—That the great exertions of the Roman-Catholic Priesthood, in many parts of this country, demand every effort which Protestant Zeal and Christian Piety can make.

*State of the Funds.*

The Receipts of the Year were 3149*l*. 3*s*. 1*d*., and the Payments 2953*l*.

*PRAYER-BOOK AND HOMILY SOCIETY.*

TWENTY-FIFTH ANNIVERSARY.

*Sermon.*

*Wednesday, May 3, at vi½ P.M. at St. Dunstan's, Fleet Street; by Rev. Hugh Stowell, M.A., Incumbent of Christ Church, Salford, Manchester; from 2 Cor. iv. 8: Collection, 37*l*. 10*s*. 3*d*.*

*Meeting.*

*Thursday, May 4, at xii; in the Lower Room, Exeter Hall; Lord Bexley, President, in the Chair: Collection, 39*l*. 15*s*. 7*d*. including 14*l*. 10*s*. Donations and Subscriptions.*

*Movers and Secondors.*

Rev. Henry Raikes, Chancellor of Chester; and Ald. Sir Claudius Stephen Hunter, Bart.—Rev. Edwin Sidney; and John Poynder, Esq.—Rev. Edward Bickersteth; and Rev. W. Marsh—Rev. G. Griffiths, of Jamaica; and Rev. S. M. Alexander—and Sir John Kenna-way Bart.; and Rev. W. Jowett.

*Resolutions.*

—That this Meeting heartily concurs in every measure which has a tendency to increase the influence of the Society; especially in the circulation of those Authorised Publications which exhibit the importance of the Church of England to the Country at large, by more fully developing the principles on which she rests and by which she is actuated.

—That the increasing extent of the Foreign Operations of the Society, and its bearing on Missionary Exertions, are calculated to raise its importance in the estimation of all who rejoice in the diffusion of the principles of True Religion; and should serve as a stimulus for fresh exertion, and a call for larger support at the hands of its friends.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Subscriptions and Donations . . . . .	714	18	2
Associations . . . . .	524	15	11
Collections . . . . .	132	16	10
Legacy . . . . .	10	10	0
On Account of Seamen . . . . .	15	0	3
On Account of Ireland . . . . .	69	7	8
On Account of Foreign Objects . . . . .	42	10	0
	1500	18	10
Sale of Books . . . . .	571	7	10
<b>Total . . . . .</b>	<b>£2072</b>	<b>6</b>	<b>8</b>
<b>Payments of the Year.</b>			
Prayer-Books and Homilies . . . . .	832	13	10
Reports, Circulars, & Stationery, . . . . .	158	5	4
Travelling & Associat. Expenses, . . . . .	140	17	7
Salaries and Poundage . . . . .	391	3	7
On Account of Seamen . . . . .	54	8	6
On Account of Foreign Objects, . . . . .	215	2	1
Rent, Office Expenses, Postage, . . . . .			
Advertisements, Public Meet- . . . . .	302	2	0
ings, and Sundries . . . . .			
<b>Total . . . . .</b>	<b>£2094</b>	<b>12</b>	<b>11</b>

## SUNDAY-SCHOOL UNION.

## THIRTY-FOURTH ANNIVERSARY.

*Meeting.*

Thursday, May 4, at vi P.M.; in Exeter Hall; W. B. Gurney, Esq. in the Chair: Collection, 88*l.* 18*s.*

*Movers and Seconders.*

Rev. James Sherman; and Rev. John Young—Rev. John Blackburn; and Rev. Dr. Beaumont—Rev. J. Ely; and Rev. S. Green: supported by Rev. Dr. Urwick—and Rev. John Williams; and Rev. John Birt.

*Resolutions.*

— That the exertions now making to extend Education render it increasingly important that the desire for knowledge, which will be thus excited, should be usefully directed; and that this Meeting approves the measures adopted for supplying Sunday Schools with Lending Libraries, and trusts that the Christian Public will yield the pecuniary assistance required.

— That the increase of Sunday Scholars, able to read the Scriptures, enhances the importance of those Institutions, and the consequent responsibility of the Teachers; and this Meeting earnestly recommends that the Scholars be encouraged to become possessed of copies of the Scriptures for their own use.

— That this Meeting desires to express its gratitude to God for the blessings conferred on the labours of Sunday-School Teachers; and for the extension of Religious Education, not only in our own land, but in the British Colonies and in Foreign Countries: and humbly supplicates the assistance of the Holy Spirit, that the instruction, thus imparted during the ensuing year, may be made effectual to the bringing of many to an acquaintance with Jesus Christ, the only Saviour.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Collection at the Anniversary . . . . .	81	4	3
Dividends . . . . .	4	0	0
Contributions . . . . .	263	1	4
	348	5	7
Sale of Publications . . . . .	9074	11	1
<b>Total . . . . .</b>	<b>£9422</b>	<b>16</b>	<b>8</b>
<b>Payments of the Year.</b>			
Publications . . . . .	6805	11	11
Missionary's Salary . . . . .	300	0	0
Home Grants . . . . .	100	11	9
Colonial Grants . . . . .	54	17	3
Salaries of Depository, Clerks, &c. . . . .	285	10	0
Printing, Rent, Taxes, Annual . . . . .			
Meeting, Postage, Freight, and . . . . .			
Sundries . . . . .	393	0	5
<b>Total . . . . .</b>	<b>£7939</b>	<b>11</b>	<b>4</b>

*Four London Auxiliaries.*

The Returns of the Year are, 556 Schools, 8370 Teachers, and 82,740 Scholars; being an Increase of 5 Schools, 504 Teachers, and 2109 Scholars.

*Labours of the Missionary.*

During the year, your Agent has travelled through the principal parts of Eighteen Counties, in the Western, the Southern, and the Eastern parts of England—has visited 57 towns—held 132 Services—addressed 27,000 children, and 25,000 teachers, parents, &c., besides meeting the Committees of the several Societies, to confer with them on their state and their future operations. [Report.]

*Proportion of Scholars who can read.*

The information required for schools applying for libraries has made known an interesting fact; namely, that out of the 27,633 scholars taught in these schools, no less than 14,400 are able to read the Scriptures. [Report.]

## JEWS' SOCIETY.

## TWENTY-NINTH ANNIVERSARY.

*Sermon.*

Thursday, May 4, at vi½ P.M.; at the Episcopal Jews' Chapel; by Rev. James Scholefield, M.A., Regius Professor of Greek in the University of Cambridge; from Isaiah lxi. 1—4: Col. 29*l.* 7*s.*

*Meeting.*

Friday, May 5, at xii; in Exeter Hall; Sir Thomas Baring, Bart. in the Chair: Col. 162*l.* 9*s.* 8*d.*, including 51*l.* 3*s.* for the Hebrew Church and Mission at Jerusalem.

*Movers and Seconders.*

Dean of Ardagh; and Lord Ashley—Rev. Edward Bickersteth; and Rev. Edward Tottenham—Rev. J. W. Cunningham; and Rev. Hugh Stowell—Rev. John Nicolayson, from Palestine;

and Rev. W. Marsh—and Rev. W. Ayer, from Berlin; and Rev. T. S. Grimshawe.

*Resolutions.*

—That this Meeting has learned with much pleasure, that steps have already been taken for furnishing a larger supply of the Hebrew Scriptures to meet the increasing demands of the Jews all over the world; and trusts that the requisite contributions will immediately be provided, in order to give full effect to these measures, by the liberality of those who value the Word of God.

—That this Meeting has heard with unfeigned satisfaction of the completion of the Hebrew Liturgy; which they regard as a most important means of making the Jews acquainted with the Scriptural character of our religion and the spiritual nature of our worship; and cannot but express its hope that it may shortly be adopted in all the Society's Missions, in the establishment of a regular Hebrew Service for the House of Israel.

—That this Meeting takes a lively interest in the proposed erection of a Church at Jerusalem, in connexion with the Church of England and with the Mission to the Jews; and while it rejoices to hear that every important difficulty has been removed in a most unexpected manner, it trusts that the work will not be delayed for a single day by the want of the requisite contributions.

*State of the Funds.*

Receipts of the Year.		£	s.	d.
Annual Subscriptions .....	644	5	0	
Donations and Life Subscriptions, 1266	16	0		
Legacies .....	615	9	9	
Associations .....	11076	4	2	
Hebrew Old & New Test. Fund, 236	15	10		
Hebrew Church and Mission, 547	17	6		
Foreign Missions and Schools, 126	19	0		
Palestine Mission .....	16	3	8	
Rents of Houses .....	277	16	11	
Sundries .....	79	6	10	
<b>Total .....</b>	<b>£14,887</b>	<b>14</b>	<b>8</b>	

*Payments of the Year.*

Jewish Children .....	1376	1	6	
Adult Jews and Jewesses .....	94	3	0	
Palestine Mission .....	590	6	5	
Other Foreign Miss. & Schools, 5296	3	2		
Home Mission .....	850	19	10	
Mission House and Library .....	425	8	5	
Hebrew Church and Mission, 410	7	11		
Hebrew Old & New Testaments, 1381	17	6		
Tracts and other Publications, 931	15	3		
Episcopal Chapel, 429	4	11		
On Account of Warsaw Instit., 65	1	0		
Salaries, Travelling, Rent, and Sundries .....	2184	19	11	
<b>Total .....</b>	<b>£14,036</b>	<b>8</b>	<b>10</b>	

**RELIGIOUS-TRACT SOCIETY.**

**THIRTY-EIGHTH ANNIVERSARY.**

*Meeting.*

Friday, May 5, at vi P. M.; in Exeter

Hall: Samuel Hoare, Esq., Treasurer, in the Chair: Collection, 97l. 3s. 2d.

*Movers and Seconders.*

H. Pownall, Esq.; and Rev. Samuel Nicholson, of Plymouth—Rev. John Williams, from the South Seas; and Rev. James Sherman: supported by Rev. George Scott, of Stockholm—Rev. John Leifchild; and Rev. W. Campbell, from Bangalore—Very Rev. the Dean of Ardagh; and Rev. Dr. Urwick, of Dublin: supported by Rev. Edward Fraser, of Antigua—and Rev. John Garwood; and Rev. Robert Monro.

The Rev. E. N. Kirk, of Albany, addressed the Meeting, as Delegate to the Society from the American Tract Society.

*Resolutions.*

—That this Meeting devoutly expresses its gratitude to God for the increasing operations of the Society, both at home and in distant lands; and humbly prays that the Holy Spirit may accompany with His blessing all the Works which are sent forth by the Institution.

—That this Meeting sincerely rejoices in the Christian Efforts of all Foreign Tract Societies for the diffusion of Religious Truth; and affectionately congratulates the friends of "The American Tract Society" on their successful labours for the spiritual good of their own land, and on their liberal contributions for extending the blessings of the Christian Press to Heathen and Unenlightened Countries.

—That this Meeting, feeling it to be the primary duty of all Christians to relieve the spiritual wants of their fellow-subjects, is thankful for the large grants of the Society's Publications which have been sent to Ireland and the British Colonies, for gratuitous circulation; and also for the grants made for Emigrants, for Soldiers and Sailors, for Hospitals, Workhouses, and Prisons, and many other interesting objects.

*State of the Funds.*

Receipts of the Year.		£	s.	d.
Collection at Anniversary .....	106	2	0	
Annual Subscriptions .....	2045	8	6	
Donations and Life Subscriptions, 2373	12	11		
Donations to Library Fund .....	75	1	6	
Congregational Collections .....	85	14	0	
Legacies .....	2747	19	6	
Auxiliary Societies .....	1899	19	2	
Christmas Collecting-Cards .....	299	15	10	
Drawback on Paper and Books, 451	2	4		
Ground Rents .....	42	13	0	
	10,127	8	9	
Sale of Publications .....	57,173	16	1	
<b>Total .....</b>	<b>£67,301</b>	<b>4</b>	<b>10</b>	

*Payments of the Year.*

Cost of Publications .....	50703	15	5	
Grants in Money .....	1625	2	10	
Grants in Paper and Publications, 5549	18	7		
Grants from Libraries' Fund ..	395	8	11	

Grants for Sun. School Libraries, 1000	1	6
Salaries, Wages, and Poundage, 2480	5	0
Rent, Taxes, and Insurance . . . . .	612	5 5
Shipping Charges, Packing Cases, Travelling Expenses, Repairs, Advertising, Postage, Stamps, and Sundries . . . . .	2510	17 1
Total . . . . .	£ 64,877	14 9

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**HIBERNIAN SOCIETY.**

**THIRTY-FIRST ANNIVERSARY.**

*Sermon.*

*Thursday, May 4, at vii P. M. ; at St. John's Chapel, Bedford Row ; by Rev. Edward Tottenham, M. A., Minister of Kensington Chapel, Bath ; from Deut. xxix. 29 : Collection, 22l. 7s. 1d.*

*Meeting.*

*Saturday, May 6, at xi ; in Exeter Hall ; Marquis of Cholmondeley, President, in the Chair : Collection, 87l. 11s. 4d.*

*Movers and Seconders.*

Lord Teignmouth ; and Rev. Edward Tottenham—Hon. and Rev. B. W. Noel ; and Very Rev. the Dean of Ardagh—Rev. Hugh Stowell ; and Rev. Denis Kelly—Rev. Dr. Urwick, of Dublin ; and Rev. Hugh Murray, of Sligo—Lieut. Col. Phipps ; and Rev. John Monsell, of Derry—and Rev. Thomas Kingston, of Dublin ; and Rev. J. N. H. Thomas, Travelling Secretary of the Society.

*Resolutions.*

—That the progress made by this Society in the Education of the Poor of Ireland, based upon its legitimate foundation, the Word of God, calls for the heartfelt gratitude of all who love the Lord Jesus Christ in sincerity, toward Him whose blessing alone has secured it.

—That the increased attendance of Roman-Catholic Pupils in the Schools of this Society, in the face of a powerful opposition, affords to this Meeting an undeniable proof, that there is far from being a decided objection to Bible Instruction in the lay members of that Church ; and that, therefore, it becomes the duty of all Christians to use their best exertions to induce Roman-Catholic Parents to place their Children in contact with that Sacred Volume which is given by inspiration of God.

—That the circulation of the Bible, and the placing of it in the hands of every Scholar capable of reading its contents according to the practice of the Society, is highly important ; while the cordial acknowledgments of the Meeting are hereby offered to the British and Foreign Bible Society for the liberal grants of the Holy Scriptures, which have been made by it to the London Hibernian Society, enabling it constantly to cast the Bread of Life upon the waters, which shall be found, though it may be after many days.

*State of the Funds.*

<i>Receipts of the Year.</i>		<b>£</b>	<b>s.</b>	<b>d.</b>
Collection at Anniversary . . . . .	120	15	11	
Annual Subscriptions . . . . .	586	19	0	
Donations and Life Subscriptions, 837	1	0		
Legacies . . . . .	1815	18	3	
Auxiliaries and Collections . . . . .	4038	2	6	
Ladies' Hibernian Society . . . . .	128	19	4	
Contributions in Ireland . . . . .	3097	18	11	
Total . . . . .	£ 10,625	14	11	

*Payments of the Year.*

Salaries of Schoolmasters, Inspectors, Readers, Agents, and Clerks . . . . .	7399	15	6
Printing and Stationery, including 60,000 Spelling Books, &c.	907	16	9
School Houses . . . . .	41	14	9
Travelling Expenses . . . . .	567	11	5
Salaries and Poundage . . . . .	737	1	4
Rent, Taxes, Carriage, Freight, Postage, Interest, and Sundries	701	9	8
Total . . . . .	£ 10,355	9	5

*Summary of the Year.*

*Schools and Scholars*—Day Schools, 1071 ; with 52,182 Protestant and 31,066 Roman-Catholic Scholars, being an increase of 60 Schools and 5480 Scholars: Sunday, 785 ; with 43,111 Scholars: Adult, 493 ; with 9157 Scholars: Irish Classes in Day Schools, 241 Scholars: Exclusively Adult Irish Schools, 6 ; with 176 Scholars. Total: 2355 Schools and 135,933 Scholars ; being an increase of 393 Schools and 20,610 Scholars, and including an increase of 1464 Roman Catholics in the Day Schools, and of nearly the same amount in the Sunday and Adult Schools.

*Inspectors and Readers*—25 Inspectors, and 43 Scripture Readers.

*Local Superintendence*—Of the Day Schools, 576 are under Clergymen of the Established Church—78 under Ministers of other Denominations—393 under Noblemen, Ladies, and Gentlemen—and 24 without any Local Visitors, but under the Society's Inspectors.

*Circulation of Scriptures*—English Bibles, 4417 ; Testaments, 21,965 : Irish Bibles, 19 ; Testaments, 70 : Total, 26,471 ; and making a Grand Total of 396,339 copies.

[From the Report.]

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**BRITISH AND FOREIGN SCHOOL SOCIETY.**

**THIRTY-SECOND ANNIVERSARY.**

*Meeting.*

*Monday, May 8, at xii ; in Exeter Hall ; Lord John Russell, M. P., in the Chair : Collection, 89l. 14s.*

*Movers and Seconders.*

Bishop of Norwich ; and Charles Barclay, Esq., M. P.—Sir George Grey, Bart., M. P. ; & Sir T. Buckler Lethbridge, Bart.—Rev. C. Stovel ; and Rev. John Burnet—Rev. Dr. Philip, from South Africa ; and Rev. Eustace Carey : supported by Rev. Edward Fraser, from

Antigua—and James Montgomery, Esq. of Sheffield; and George Bennet, Esq.

#### Resolutions.

—That this Meeting, convinced that the scriptural and unsectarian principles of the British and Foreign School Society are eminently adapted to the wants and circumstances of the population of these Realms, contemplates with sincere gratification the increase of its Schools, and trusts that their beneficial influence will be still more widely extended.

—That this Meeting, recognising mankind as one vast family, rejoices in the promotion of Scriptural Education in every quarter of the Globe; and anticipates the day when all nations, enlightened by Divine Truth, and blessed by a large outpouring of the Spirit of God, shall unite in the diffusion of universal benevolence and peace.

#### State of the Funds.

The Receipts of the Year were 5144*l.* 5*s.* 7*d.*; and the Payments, 5259*l.* 0*s.* 9*d.*

### TRINITARIAN BIBLE SOCIETY.

#### SIXTH ANNIVERSARY.

#### Sermons.

Thursday, May 4, at vii P.M.; at Percy Chapel; by Rev. J. W. Brooks, M. A. Vicar of Clareboro' and St. Saviour's, Retford; from Phil. ii. 14—16: Col. 6*l.* 6*s.* 6*d.*—Sunday, May 7, at xi; at St. Michael's, Cornhill; by the Same; from Rev. iii. 1—6: Col. 2*l.* 8*s.* 6*d.*—Sams Day, at vi½ P.M.; at Tavistock Chapel; by the Same; from Rev. iii. 1—6: Col. 11*l.* 7*s.*

#### Meeting.

Monday, May 8, at i P.M.; in the Lower Room, Exeter Hall; Earl of Galloway in the Chair: Collection, 16*l.* 1*s.* 6*d.*

#### Movers and Seconders.

Rev. H. H. Beamish; and Rev. B. Cronin, Rector of London, Upper Canada—Rev. A. Stewart, of Stafford; and Rev. J. Cumming; supported by Rev. Joseph Irons—Rev. J. W. Brooks; and Rev. C. J. Goodhart—and Rev. G. W. Philips; and Rev. Peter Hall.

#### Resolutions

—That this Meeting recognises the solemn duty, incumbent on all who hold the Catholic Faith, to circulate far and wide those Holy Scriptures which form the common charter of their eternal hopes: and, therefore, unfeignedly rejoices in the opportunity which is afforded by the Constitution of the Society for real Christian Union in that important work; and affectionately calls on all who acknowledge and worship the Triune Jeho-

vah, to unite in humble and persevering supplications for a blessing on its labours.

—That, while this Meeting rejoices in every opportunity which is afforded by the openings and leadings of Divine Providence for the circulation of the Bible at home and abroad, it feels, that, under the present circumstances of the Church and of the World, it is the special duty and privilege of the Members of this Society to uphold and make known the Scriptural Principles on which it is founded; in opposition to that unscriptural Liberalism and that unchristian Intolerance, which tend alike to dishonour and cast into the shade the great essential and distinguishing Truths of the Everlasting Gospel.

#### State of the Funds.

Receipts of the Year.		£	s.	d.
Subscriptions, Donations, and Collections .....	488	6	0	
Auxiliaries .....	714	12	4	
Foreign Translation Fund .....	13	0	0	
		1215	18	4
Sale of the Scriptures .....	1763	7	2	
Total .....	£2979	5	6	

#### Payments of the Year.

For the Scriptures .....	2458	7	8	
Grant to Dublin New Bible Society .....	25	0	0	
Reports, Circulars, and Quarterly Extracts .....	69	3	6	
Travelling Expenses .....	115	18	7	
Salaries, Wages, and Poundage ..	371	12	2	
Rent, Furniture, and Sundries ..	144	4	8	
	£3184	6	7	

#### Issues of the Year.

Bibles, 6834; Testaments, 4250: being a Decrease of 259 Bibles and 1132 Testaments; arising, principally, as the Committee judge, from the want of more efficient Associations.

#### Notice on Foreign Operations.

The attention of the Committee, during the last year, has been especially called to the subject of the Foreign Operations of the Society. In addition to the Spanish Version, which has long been the subject of much consideration and inquiry, there seems to be also an opening and a call for a truly Protestant Version in the Portuguese Language. In connexion with this part of their work, your Committee have also opened a Correspondence with kindred Societies in the Northern part of this Island; from which they hope to receive valuable information, and by means of which it is not improbable that they will discover other doors of usefulness opening to their exertions.

The Committee have ever felt, taht, in entering upon Foreign Operations, and especially upon New Translations of the Sacred Scriptures, they have peculiar need of full inquiry, careful deliberation, and (above all) earnest prayer.

[Circular.

NAVAL AND MILITARY BIBLE SOCIETY.  
FIFTY-SEVENTH ANNIVERSARY.

*Meeting.*

Tuesday, May 9, at xii; in Freemasons' Hall; Marquis of Cholmondeley, President, in the Chair: Collection (including a diamond ring which sold for £2l. 10s.) 51l. 10s. 6d.

*Movers and Seconders.*

Admiral Sir James Hillyar; and General Tolley—Capt. Sir Edward Parry, R.N.; and Col. Hawkshaw—Hon. Capt. W. Wellesley, R.N.; and Rev. John Cumming—Capt. E. P. Brenton, R.N.; and Rev. E. D. Rhodes, of Teignmouth—and Capt. Layard; and Col. Phipps.

*Resolutions.*

—That this Meeting, confident that moral as well as physical strength should constitute the defence of a Christian Empire, witnesses with heartfelt pleasure the continued facilities enjoyed by the Society, for circulating the Holy Scriptures among the Seamen of His Majesty's Navy and Sailors generally, as also the effective distribution to the entire British Army; and, relying on the Divine Promise that His Word shall not return unto Him void, it would thank God for the past and take courage for the future.

—That, while this Meeting feels called on to record its unfeigned gratitude to Almighty God for the blessing which has attended the Society's labours through the past year, it laments that the exertions of the Committee are still impeded by the want of adequate funds; and feels it, therefore, its duty to pledge itself, in humble dependence upon divine aid, to renewed efforts in obtaining, and placing at the disposal of the Committee, additional pecuniary support, in order to meet the further requisitions from the Army for Bibles, and to answer the increasing demand from Sailors generally for the Holy Scriptures.

*State of the Funds.*

Receipts of the Year, 3009l. 15s. 9d.—Payments, 3038l. 5s. 6d.

*Issues of the Scriptures.*

The Issues, during the Year, were, to the Navy 1652 copies, to the Army 4479, and to Merchant Seamen and Sailors generally 4743; making a Total of 10,874 copies.

The Grand Total, from the beginning, is stated at 307,912 copies; and the total supply to the Army, since the existing Regulations were adopted in 1825, at 59,780 copies: but some mistakes have crept in here, either on our part or on that of the Society; as the General Total would be 319,123 copies, and the total supply since 1825 to the Army would be 59,280, if the respective numbers of the present year, viz. 10,874 and 4479 be

added to the respective totals of 308,249 and 54,801, stated, at p. 231 of our last Volume, as the totals up to the end of the Fifty sixth Year.

BRITISH AND FOREIGN TEMPERANCE  
SOCIETY.

SIXTH ANNIVERSARY.

*Sermon.*

Monday, May 8, at vi½ p. m.; at St. John's Chapel, Bedford Row; by Rev. Thomas Mortimer, B.D., Minister of the Episcopalian Chapel, Gray's Inn Lane; from 2 Kings x. 9—*Who slew all these?*: Col. 7l. 11s. 9d.

*Meeting.*

Tuesday, May 9, at xii; in Exeter Hall; Lord Teignmouth in the Chair: Col. 18l. 14s. 8d.

*Movers and Seconders.*

Lord Mountsdford; and Rev. Dr. Edgar, Professor of Divinity in the Royal Institution at Belfast—J. S. Buckingham, Esq. M.P.; and Rev. W. H. Medhurst, from Batavia—Rev. Edward N. Kirk, of Albany, United States; and Rev. Professor Proudfit, of New-York University—Rev. T. Mortimer; and Rev. George Scott, from Stockholm—and Rev. W. Short, Rector of St. George the Martyr, Queen Square; and Rev. Rob. Monro, Chaplain of Bridewell.

*Resolutions.*

—That this Meeting hails with lively satisfaction the co-operation in the Temperance Cause of distinguished and zealous individuals in America, Sweden, France, and other parts of the Globe; and earnestly hopes, that, while relations of amity are thus, under the blessing of God, maintained abroad, truth and peace may increasingly abound and flourish at home.

—That this Meeting regards as an encouraging prospect for extensive usefulness, the recent accession to the Temperance Cause of Missionaries of the Established Church; and trusts that, by their zealous exertions, together with those of the Missionaries of all other Societies, in connexion with increased efforts on the part of the benevolent and religious in this country, a Temperance Reformation may speedily be effected throughout the world.

*Summary.*

Receipts, 1181l. 3s. 1d.—Payments, 1314l. 8s. 8d.—New Societies formed in the Year, about 50—Members added, 20,000.

UNITED BRETHREN.  
LONDON ASSOCIATION.

*Sermons.*

Sunday, May 7, at xi; at Eaton



Chapel, Eaton Square; by Rev. Hugh Stowell; from Ephes. iii. 15 : Col. 311. 8s. 2d.—*Tuesday, May 9, at vi½ P. M.; at St. Clement Danes; by Rev. Sanderson Robins; from 3 John, 7, 8: Col. 191. 9s. 8d.*

*State of the Association Funds.*

Receipts of the Year, 46321. 13s. 3d.—Payments, 8481. 9s. 4d.—Balance, paid to the Brethren's "Society for the Furtherance of the Gospel among the Heathen," 37841. 3s. 11d.

**NEWFOUNDLAND AND BRITISH NORTH-AMERICA SCHOOL SOCIETY.**

**FOURTEENTH ANNIVERSARY.**

*Sermon.*

*Tuesday, May 9, at vi½ P. M.; at St. Dunstan's, Fleet Street; by Rev. Edwin Dunstan, M.A., of Acle; from Ezek. xxxi. 9—I have made him fair, by the multitude of his branches: Col. 151. 2s. 7d.*

*Meeting.*

*Wednesday, May 10, at xii; in the Lower Room, Exeter Hall; Lord Bexley, President, in the Chair: Col. 101. 14s. 3d.*

*Movers and Secondors.*

Rev. Edwin Sidney; and Thomas Lewin, Esq., jun.—Rev. Henry Budd; and Henry Pownall, Esq.—Rev. Thomas Mortimer; and Mr. Joseph Griffin, one of the Society's Teachers—Rev. W. Thompson; and T. G. Conyers, Esq.—and Rev. Daniel Wilson; and Thomas Lewin, Esq.

*Resolution.*

—That this Meeting, lamenting the great disproportion which still exists between the moral and spiritual necessities of Newfoundland and British North-America, and the means provided for their relief, rejoices nevertheless in the actual good which has been accomplished; and would derive encouragement, from the present influential position of the Society in Newfoundland, to hope, that, under the Divine Blessing, it may yet become the Harbinger of the glorious Gospel of God our Saviour, with all its train of attendant blessings, not only in every corner of that Colony, but throughout the wider field of its contemplated labours.

*State of the Funds.*

Receipts, 30461. 2s. 7d.; of which the sum of 6541. 12s. 6d. was from Grants of the Local Legislature and Contributions in Newfoundland—Payments, 32991. 6s. 8d.

*Summary.*

The Society's Schools are all in active operation: there are now 43, in which upward of 9000 scholars have received instruction; and in connexion with these schools there are

Loan Libraries. The Society has been instrumental in getting into circulation upward of 10,000 copies of the Scriptures, and more than 100,000 Tracts, besides a considerable number of Prayer-Books and Homilies.

The position of the Society is now, in some respects, new and important. The Roman Catholics are rapidly increasing, while the Society for Propagating the Gospel in Foreign Parts has been obliged to close its Schools and withdraw the Catechists; so that our Teachers, with the consent and at the request of the Clergy, are now reading the Liturgy and an approved Sermon in some places, which otherwise would be totally destitute of any Ordinances on the Lord's Day. For 37 regular Episcopal Places of Worship in Newfoundland, there are only, including the Archdeacon, 12 Clergymen. [Committee.

**HOME AND COLONIAL INFANT SCHOOL SOCIETY.**

**PUBLIC MEETING.**

THE First Anniversary was held on the 23d of February, and is noticed at p. 173 of our Number for March. On Wednesday Evening, the 10th of May, a Public Meeting was held at Exeter Hall; when the Chair was taken by the Honorary Secretary, John S. Reynolds, Esq. The Meeting was convened with the view of affording to Clergymen and others from the Country an explanation of the objects, principles, and operations of the Society. It was addressed, with this view, by the Chairman and the Rev. James Millar. These Gentlemen were followed by the Rev. Edward Fraser, from Antigua—Dr. Biber—the Rev. John Cumming—and the Rev. George Scott, of Stockholm.

From various documents, we collect the following

*Summary View of the Society.*

The Teachers prepared for Schools and sent forth, who were 51 in number at the First Anniversary, are increased to 80; and there are now 11 under instruction: more might have been sent out, had not difficulty arisen in obtaining Teachers belonging to the Established Church; of the total number received by the Committee only 11 being of the Establishment, while of 55 applications for Teachers 30 were from parties who required such Teachers: the number of Church Candidates has, however, since considerably increased—With the view of assisting and improving the Teachers of existing Schools, the Rev. Dr. Mayo, of Cheam, and the Rev. Dr. Bryce, of Belfast, have delivered Lectures at the

Society's House. The Teachers, in general, of such Schools have met the formation of the Society with good feeling: having seen that its object is to benefit themselves, as well as the Infant Population, they have acted toward the Committee with confidence, and shewn every disposition to forward their views—At the end of the First Year, the Receipts amounted to 383*l.* 0*s.* 10*d.*, and the Payments to 370*l.* 18*s.* 4*d.*: the Receipts have been since carried to 800*l.*, and a balance of 200*l.* is now in hand: many Noblemen and Gentlemen have given their support to the Society—A Master and Mistress have been selected for a Model School about to be established.

LONDON MISSIONARY SOCIETY.

FORTY-THIRD ANNIVERSARY.

*Sermons.*

*Wednesday, May 10*, at  $x\frac{1}{2}$ ; at Surrey Chapel; by Rev. John Ely, of Leeds; from Luke xiv. 26—33—*Same Day*, at vi p.m.; at the Tabernacle; by Rev. J. K. Foster, Tutor at Cheshunt College; from 2 Cor. x. 4—*Thursday, May 11*, at  $vi\frac{1}{2}$  p.m.; at St. John's Chapel, Bedford Row; by Rev. R. C. Dillon, D.D. Minister of Charlotte Chapel, Pimlico; from 1 Cor. i. 25.

*Meeting.*

*Thursday, May 11*, at  $x$ ; in Exeter Hall; Thomas Wilson, Esq., Treasurer, in the Chair.

*Movers and Seconders.*

James Montgomery, Esq. of Sheffield; and Rev. Charles Mead, Missionary from Travancore: supported by Captain Fitzroy, R. N.—Rev. Edmond Crisp, Missionary from Madras; and Charles Lushington, Esq. M. P.: supported by Rev. E. N. Kirk, of Albany, United States—Edward Baines, Esq. M. P.; and Rev. J. J. Freeman, late of Madagascar: supported by Rev. Dr. Philip, from Cape Town—and Rev. W. H. Medhurst, Missionary from Batavia; and Rev. John Williams, about to return to the South Seas.

Dr. Philip introduced to the Meeting the Caffre Chief, Jan Tzatzoe; and his Interpreter, the Rev. James Read.

*Resolutions.*

—That, in the review of the proceedings of the past year, this Meeting records its grateful sense of the indications of the Divine Favour, vouchsafed in the augmented Resources, the great increase of Labourers, the gracious Revivals at some of the Mission Stations more especially in the South Seas, and

the additional number of Converts to the Faith of Christ.

—That, while this Meeting rejoices in the extending desires after Divine Truth now prevailing in India, it laments the continuance of the fearful evils resulting from the connexion between the Government and the Idolatries of that Country—is thankful that the subject has again recently shared the further attention of the Hon. East-India Company—and would cherish the hope, that effectual measures will be taken for maintaining the honour of the Christian Name in the sight of the Heathen, and for removing the obstructions which have been occasioned to the cordial reception of the Gospel.

—That this Meeting contemplates with much satisfaction the tranquillity which has been restored, to the Society's Missions in South Africa, and the promising aspect of affairs among those interesting Tribes; and expresses the hope, that the highly-gratifying visit of our Brethren from Africa will be most beneficial to the great Cause of Missions, both in this country and in their own land. The Society further desires to express its continued sympathy in behalf of the Island of Madagascar.

*State of the Funds.*

The Receipts of the Year, including 8777*l.* 12*s.* 4*d.* for Legacies, amounted to 64,372*l.* 16*s.* 5*d.*; being an Increase on the preceding year of 8507*l.* 13*s.* 5*d.*—The Payments were 63,160*l.* 9*s.*; or 2533*l.* 0*s.* 7*d.* beyond those of the previous year.

*Collections at the Anniversary.*

	£	s.	d.
Annual Meeting . . . . .	1047	15	3
<b>Sermons—</b>			
Surrey Chapel . . . . .	178	18	9
Tabernacle . . . . .	38	6	4
St. John's Chapel . . . . .	74	10	4
<b>Communions—</b>			
Sion Chapel . . . . .	40	0	0
Silver Street . . . . .	23	1	6
Craven Chapel . . . . .	32	0	0
Maberly Chapel . . . . .	11	6	6
Tottenham-Court . . . . .	22	3	4
Claremont Chapel . . . . .	43	0	0
Hackney, St. Thomas's Sq. . . . .	26	0	0
York Street, Walworth . . . . .	49	9	4
Stockwell . . . . .	24	0	0
Hanover Chapel . . . . .	17	8	0
	£	1627	19
		4	

*Summary.*

Stations and Out-Stations, 428—Missionaries, 114—Native and other Assistants, 482—Communicants, 6615; Scholars, 34,222: being an Increase, in the year, of 1376 Communicants and 4621 Scholars.

**DESTITUTE SAILORS' HOME,  
DESTITUTE SAILORS' ASYLUM,  
AND  
EPISCOPAL FLOATING CHURCH SOCIETY.  
CONJOINT ANNIVERSARY.**

*Meeting.*

*Thursday, May 11*; at xii; at Exeter Hall; Sir Andrew Agnew, Bart. M.P., in the Chair: Col. 100l.

*Movers and Secondors.*

Capt. Cunliffe Owen, R.N.; and Rev. John Davis—Capt. Fred. Vernon Harcourt, R.N.; and Rev. Henry Raikes, Chancellor of Chester—Capt. Bazalgette, R.N.; and Rev. A. S. Thelwall—and Capt. J. W. Roberts, R.N.; and Nadir Baxter, Esq.

*Summary.*

Upward of 1000 men have been received in the SAILORS' HOME during the Year; which was double the number received in the year preceding, when the Building was first opened: the sum of 757l. had been contributed by the public, while 1214l. had been expended. During the Year, 1030 distressed sailors had passed through the SAILORS' ASYLUM; of whom 928 were new names on the books: the total number relieved since its establishment in the winter 1827-28 amounted to 9146: the Receipts of the Year were 1097l., and the Payments 1044l. The Managers of the FLOATING CHURCH complain, as heretofore, of the want of attendance, on the part of the Sailors on the River; and have to mourn over the awful desecration of the Lord's Day: the sound of harps and violins, in the steam-boats, moving up and down, is seldom out of the ears of the Church-Ship Congregation, during both the Sunday Services: the sum of 360l. has been received, and that of 308l. expended.

**CHURCH PASTORAL-AID SOCIETY.**

SECOND ANNIVERSARY.

*Sermons.*

*Thursday, April 27*, at vii P. M.; at the Chapel-of-Ease, Islington; by Rev. Hugh Stowell; from 2 Cor. vi. 13 — *Be ye also enlarged*: Col. 37l. 18s. 8d. — *Thursday May 11*, at vi½ P. M.; at St. Clement Danes; by Rev. John Norman Pearson, M. A. Principal of the Church Missionary Institution at Islington; from 2 Cor. iv. 1, 2: Col. 12l. 10s. 4d.

*Meeting.*

*Friday, May 12*, at xii; in Freemasons' May, 1837.

Hall; Lord Ashley, M. P., President, in the Chair: Col. 53l. 10s. 4d.

*Movers and Secondors.*

Bishop of Chester; and John Labouchere, Esq., Treasurer—Bishop of Winchester; and Rev. Hugh Stowell—Rev. Henry Raikes, Chancellor of Chester; and W. A. Garratt, Esq.—Rev. Thomas Snow; and Rev. Henry Roxby Roxby—and Rev. Daniel Wilson; and Rev. Charlton Lane.

*Resolutions.*

— That this Meeting rejoices with devout thanksgivings in the evidence which the Society has already received of the benefits attendant on its operations; and will earnestly pray, that, through the continuance of the Divine Blessing, those benefits may be rapidly and widely extended.

— That this Meeting, while thankful to learn the extent to which the Church Pastoral-Aid Society has been made instrumental to the promotion of True Religion, deeply deploras the vast and affecting Spiritual Destitution still existing, as well in the Metropolis as in many populous Towns and Districts in the country; and would urgently call on all, who desire the spiritual and eternal welfare of their fellow-countrymen, largely to increase their efforts in support of this and similar Institutions.

— That this Meeting, under a deep conviction that the Church of England is one of the main instruments ordained by God for the promotion of the best interests of the people of this land, rejoices in that extension of its Ordinances, which has already been effected by means of this Society; and fervently implores the blessing of Almighty God on every undertaking, the object of which is to increase the Spiritual Efficiency of the Established Church.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Annual Subscriptions .....	1150	9	0
Donations .....	4458	18	7
Collection at First Anniversary,	35	17	8
Congregational Collections.....	186	9	6
Associations .....	1501	10	2
Interest .....	26	15	6
Sale of Publications.....	3	10	7
Total.....	£7363	11	0

*Payments of the Year.*

Grants for Clerical Aid .....	261	8	7
Grants for Lay Assistance.....	372	9	6
Miscellaneous Grants .....	115	0	0
On account of Publications ...	338	16	0
Advertisements .....	234	0	0
Salaries, Furniture, Travelling,	282	16	0
Postage and Sundries.....	234	16	0
Total.....	£1604	10	1

It is trusted that many sums, contributed as Donations, will be continued yearly, and that the list of Subscribers will also receive

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large augmentation; inasmuch as it is upon Annual Contributions that the Committee must depend for the renewal of their Grants from year to year, according as the exigencies of the several cases shall require. When it is stated, that the Grants already voted amount to nearly 4500*l.*, and that in almost every case the renewal of those Grants, the Committee are aware, will be most urgently desired, every friend of the Society will be sensible of the necessity for vigorous and extended efforts in order to increase the means at their disposal. [Report.

Notices of the Society appear at pp. 176, 183, 230, and 342 of our last Volume; and at pp. 119, 214 of the present.

After giving the particulars of the Grants made by the Society, the Committee furnish the following

*Summary of Proceedings.*

The foregoing gives a faint, but sufficient, outline of the grounds on which the Society's aid has been awarded. The appeals of the Incumbents shewed, to a most fearful and appalling extent, the need which they had of help in their labours—which, in most cases, have been excessive and detrimental to health; while they still had to mourn over thousands of their flocks, for whom they could not provide.

There are few cases in the list, in which it would not be expedient that two, and even three or more, Clergymen should labour among the large flocks committed to the care of one shepherd. As it is, 58 Clerical and 13 Lay Assistants have been engaged to be employed in promoting the spiritual and temporal welfare of 68 Parishes; and, in almost every case of Clerical Aid, additional Services in Churches or Chapels, or licensed School-rooms, have been secured, as well as increased Pastoral Visitation and Cottage Lectures within an assigned district.

**DISTRICT-VISITING SOCIETY.**

*Meeting.*

Tuesday, May 16, at xii; in the Lower Room, Exeter Hall; Lord Teignmouth in the Chair: Col. 10*l.* 2*s.* 6*d.*

*Movers and Seconders.*

Bishop of Chester; and Rev. Henry Gunning, Rector of Wigan—Rev. Henry Raikes, Chancellor of Chester; and Hon. Capt. Waldegrave—Rev. T. Vouler Short; and Rev. Henry Hughes—and W. Winstanley Hull, Esq.; and Nadir Baxter, Esq.

*Resolutions.*

—That the Meeting are deeply impressed with the importance of attaching the poor and industrious classes of the community to the Established Church, and of obtaining for their children a sound Scriptural Education; and consider the institution of Parochial

District-Visiting Societies an effectual means of assisting in the accomplishment of these great objects.

—That the change, which has taken place in the administration of the Poor Laws, renders it imperative on the friends of District Visiting, to exert themselves in promoting those Institutions by which the moral character of the Poor may be so improved, as to render them more independent of eleemosynary or other gratuitous relief.

*Sermons.*

Sunday, May 14, at xi; at St. Olave Jewry; by Rev. J. W. Cunningham, M.A., Vicar of Harrow; from Gal. v. 22—*The fruit of the Spirit is love*: Col. 15*l.* 19*s.* 6*d.*

*State of the Funds.*

The Receipts of the Year were 250*l.* 6*s.* 4*d.*; and the Payments, 267*l.* 8*s.* 8*d.*

*"District Visitors' Record."*

This publication has been attended with a degree of success scarcely expected. From the limited resources of the Society, the Committee were anxious that the experiment might not prove burdensome to the funds; and they have, therefore, pleasure in stating, that, as 440 copies have been taken by Thirty-six Societies, besides the number sold by the publisher, the Society is nearly protected from loss, while the subscribers to the Society have been supplied gratis. [Report.

See a notice of the nature and objects of the "District-Visitors' Record" at p. 232 of our last Volume.

**LADIES' HIBERNIAN FEMALE SCHOOL SOC.**

*Sermons.*

Friday, May 12, at vii p.m.; at the National Scotch Church, Regent Square; by Rev. John Cumming, M.A., Minister of the Scotch Church, Crown Court, Covent Garden; from Zech. iv. 6: Col. 10*l.* 13*s.* 9*d.*—Sunday, May 14, at xi; at Trinity Chapel, Conduit Street; by Rev. J. H. Stewart, M.A., Minister of St. Bride's, Liverpool; from Rom. xv. 30—*For the love of the Spirit*: Col. 58*l.* 6*s.* 3*d.*

*Summary.*

The Receipts, from June 1834 to June 1836, were 4433*l.* 1*s.*; and the payments, for the same period, 4406*l.* 5*s.*—Schools in connection with the Society, 222; being 92 in Ulster, 27 in Munster, 42 in Leinster, and 61 in Connaught—Scholars, 11,519; nearly half of whom are Roman Catholics. Above ONE HUNDRED applications for Schools remain unanswered, from the want of funds; by which, perhaps 5000 Female Children are left without Scriptural Instruction.

The Society was formed in 1823; having for its object the establishment, through Ireland, of Female Schools, where Girls, in addition to a Scriptural Education, may be taught whatever is suitable to their sex and station. The Committee have the satisfaction to state, that the object of the Society, at least so far as it has extended, has been fully carried into effect. Females formerly degraded by ignorance, insubordination, and vice, are, through the blessing of God on the instruction given in the Society's Schools, become respectable members of the community: many have been savingly taught *the Truth as it is in Jesus*: not a few are fulfilling the relative duties of wives and mothers with credit; others, engaged as servants in private families, are conducting themselves with satisfaction to their employers; and some are now Mistresses of Schools. [Circular.

## LONDON CITY MISSION.

## SECOND ANNIVERSARY.

## Sermons.

*Monday, May 15, at vi½ p.m.; at Orange-Street Chapel; by Rev. John Leifchild; from 1 Cor. xv. 34 — Some have not the knowledge of God: I speak this to your shame: Col. 21. 6s. 11d. — Tuesday, May 16, at vi½ p.m.; at St. John's Chapel, Bedford Row; by Hon. and Rev. B. W. Noel; from Eph. iii. 8: Col. 58l. 4s. 8d.*

## Meeting.

*Monday, May 15, at xi; in Exeter Hall; Sir Andrew Agnew, Bart., M.P., in the Chair: Col. 135l. 4s. 9d.*

## Movers, Seconders, and Supporters.

Sir C. E. Smith, Bart. — Rev. John Clayton — Rev. Eustace Carey — Hon. and Rev. B. W. Noel — Rev. Henry Townley — Rev. Neville Jones — Captain Vernon Harcourt, R. N. — Rev. J. A. James — Rev. A. Farrar — Andrew Johnston, Esq., M. P. — Edward North Buxton, Esq. — Rev. John Garwood — and Rev. Robert Ainslie.

## Resolutions.

— That this Meeting deeply sympathizes with the moral and spiritual destitution of London; and, believing that the Scriptural and best means to raise all classes of its inhabitants, not only to a state of civilization and a right discharge of private and social duties, but to true happiness and reconciliation with God, is by instructing them in the Gospel of Christ, resolves to co-operate in this great work, and by every means in its power to facilitate the labours of the London City Mission.

— That, believing as we do in the efficacy of Prayer, and feeling assured that *Paul may plant and Apollos water* but that it is *God who giveth the increase*, this Meeting solemnly

resolves to plead earnestly, that God would give his Holy Spirit, and bless the means employed by this Mission to the conversion of multitudes in this Metropolis; and that, while blessing this Institution, copious showers of blessing may also descend upon all kindred Institutions engaged in the same great and holy work.

## State of the Funds.

## Receipts of the Year.

	£	s.	d.
Contributions .....	3022	6	3
Interest .....	22	17	6
	3045	3	9
Sale of Publications .....	82	19	9
Total .....	£3128	3	6

## Payments of the Year.

Salaries to Agents .....	3478	17	2
Paid for Tracts .....	154	9	6
Printing Magazines and Journals, 406	2	9	
Salaries, Rent, Furniture, Public Meetings, Advertisements, Postage and Sundries .....	420	9	8
Total .....	£4459	19	1

Notices of the Society appear at pp. 183, 234, 527, and 570 of our last Volume; and at p. 120 of the present Volume is given an abstract of the Society's proceedings from May to November of last year: we subjoin a

## Summary of the Year's Proceedings.

Agents, 63 — Courts, Alleys, and Portions of Streets allotted to them, 1307\*; containing 17,816 Houses, occupied by 27,072 Families—Visits paid, 209,769; of which, 30,576 were to persons afflicted or dying.

District Meetings for Prayer were held to the number of 5208: seven Work-houses were regularly visited; and several large Lodging-Houses, in some of which were found as many as 80 of the adult Poor, were visited, with some instances of success. Fifty wretched Females were rescued from profligacy; and placed in suitable asylums, or restored to their friends. Many drunkards have been reclaimed, and reverence for the Sabbath awakened.

In 40 Districts it was found that 12,200 persons totally neglected Public Worship, and that 4000 of them had not a single page of the Scriptures. By the assistance of the Bible and Tract Societies, 805 Bibles or Testaments were lent or given, and 258,870 Tracts distributed.

\* The number of 136 courts and alleys, quoted at p. 120 from the Report of Proceedings from May to November, appears to have been wrong, as it was afterward stated at 1217. — *Editor.*

## EUROPEAN MISSIONARY SOCIETY.

## NINETEENTH ANNIVERSARY.

*Sermon.*

*Friday, April 28, at vi½ p. m.; at St. John's Chapel, Bedford Row; by Rev. Hugh Stowell; from Hos. iv. 6—My people are destroyed for lack of knowledge: Col. 27l. 14s. 6d.*

*Meeting.*

*Wednesday, May 17, at xii; in Exeter Hall; Lieut. Col. Phipps, Vice-President, in the Chair: Col. 21l. 14s. 2d.*

*Movers and Seconders.*

Rev. Edmond Holland; and Rev. Emile Guers, from Geneva—Captain Vernon Harcourt, R. N.; and Rev. T. S. Grimshawe—Rev. James Murray, from Portugal; and Thomas Reynolds, Esq. jun. from Paris—and Rev. John Cumming, of the National Scotch Church; and Rev. John Cumming, of Hammersmith.

*Resolution.*

—That, as the present state of various parts of the Continent of Europe affords some peculiar facilities and openings for preaching the Gospel, and as these opportunities may be of short continuance, it is the more imperatively the duty of this Society promptly to embrace every opportunity in its power to spread the knowledge of Salvation through that *only Name given under Heaven, whereby men must be saved.*

*State of the Funds.*

The Receipts of the Year were 1622*l.* 3*s.* 3*d.*, and a Legacy of 500*l.* 3½ cents. The Payments amounted to 1577*l.* 18*s.* 1*d.*

*Labourers.*

Missionaries of different classes: in France, 15; and in Switzerland, Corsica, and Lisbon, one each.

## IRISH SOCIETY OF LONDON.

(A Branch of the Irish Society of Dublin.)

## FIFTEENTH ANNIVERSARY.

*Sermon.*

*Friday, May 19, at vi½ p. m.; at St. Clement Danes; by Hon. and Rev. B. W. Noel; from Luke xix. 10: Col. 12l.*

*Meeting.*

*Wednesday, May 17, at xii; at the Hanover Rooms; Earl of Galloway in the Chair: Col. 115l.*

*Movers and Seconders.*

The Dean of Ardagh; and Rev. H. H. Beamish—Rev. Edward Nixon, Rector of Castletown, Co. Meath; and Hon. and Rev. B. W. Noel—Rev. William Short, Rector of St. George the Martyr,

Queen Square; and Rev. Robert Bell, of Clonmell—and Rev. James Kelly, from Ireland; and Captain Fitzgerald Gambier, R. N.

*Resolutions.*

—That, encouraged by the gratifying progress of this Society, we feel ourselves bound to and would strenuously urge on all its friends the importance of increased personal exertions, that, under the Divine Blessing, its stability and future success may be secured.

—That, far from being discouraged by the insufficiency of the funds to meet the increased demand for Scriptural Instruction, through the medium of the Irish Language, we desire to express our humble gratitude to the Giver of all good, for the support which we have hitherto received, and our firm reliance on Him, that He will not suffer a cause to be deserted, which involves the advancement of His own glory, and the spiritual good of those who are perishing for lack of knowledge.

## PEACE SOCIETY.

## TWENTY-FIRST ANNIVERSARY.

*Meeting.*

*Tuesday, May 23, at vi p. m.; at the Friends' Meeting-House, White-Hart Court; Joseph Pease, Esq. M. P., in the Chair: Col. 24l.*

*Movers and Seconders.*

Rev. J. Belcher; and Rev. A. J. Slat-terie—Rev. J. Dr. Pye Smith; and Rev. T. Timpson—Rev. Richard Knill; and George Thompson, Esq.—J. S. Buckingham, Esq. M. P., and Rev. John Dyer—Rev. James Hargreaves; and Rev. J. W. Wayde—and George Pilkington, Esq.; and Rev. N. M. Harry.

*Resolutions.*

—That this Meeting fully approves the principle on which this Society was formed, That all War is inconsistent with the nature and spirit of the Christian Religion.

—That this Meeting would most earnestly urge the Society to call the attention of all the Teachers of Religion at home and Missionaries abroad to the Pacific Character of Christianity; being fully persuaded that the sanction given to War by persons professing themselves Christians has always been one of the greatest obstructions to the spread of the Gospel, and has presented to the Jew and the Infidel an almost insuperable objection to the belief of its doctrines.

—That this Meeting appeals to the generous sympathies of the Christian Public, both for their avowal of the principles of Peace, and their pecuniary assistance to enable the Committee to prosecute vigorously the great objects of the Society.

*Receipts of the Year.*

These amounted to 842*l.* 14*s.* 3*d.*, including a Legacy of 100*l.*

*BRITISH AND FOREIGN BIBLE SOCIETY.*

MR. DUDLEY gives the following

*Illustrations of the Tendency and Effects of Bible Institutions.*

Since the termination of my spring engagements, I have had the privilege of attending more than One Hundred Public Meetings, principally in the counties of Kent, Sussex, Somerset, and Dorset, and in the Channel Islands. With very few exceptions, these Meetings have been characterized by the best evidences of continued and extending interest, increased attendance, and augmented collections; and the Reports presented, generally speaking, bear testimony to the same gratifying fact, while they prove the necessity of unremitting exertion, by the increasing demand for the Holy Scriptures.

Of the Fifty Meetings held in the county of Kent, forty-four were Anniversaries; and at thirty-seven of these, the Committees reported an extending demand for, and increased issues of, the Holy Scriptures. This is the more remarkable when taken in connexion with the fact, that these Societies had previously put into circulation 116,208 Bibles and Testaments; and that, in many places, an extensive distribution has likewise been made by the District Committees of the Society for Promoting Christian Knowledge.

The desire to confer, bears a gratifying proportion to the desire to possess, the blessing. At no fewer than twenty-three of the Anniversary Meetings, an increase of Free Contributions was reported. This was particularly the case at many of the Village Associations; and the following instances will afford a gratifying and encouraging evidence of the value of these interesting Institutions:—

Rainham, including a population of about 1500, has distributed, within five years, 230 Bibles and Testaments: at the last Meeting, 221 were voted as a Free Contribution; making nearly 1001. already remitted.

Wye, with a similar extent of population, has distributed, in six years, 415 Bibles and Testaments; and enabled us to send double that number to distant nations.

Ightham, with only 1600 inhabitants, has already supplied 557 of them with the Holy Scriptures; and has this year voted us 281, making nearly 1501. within six years.

It is scarcely necessary to say, that these results have been produced by the agency of Christian Females; who have proved in Kent, as in every other part

of the kingdom, the most persevering and efficient Collectors. The Brenchley Association affords a striking illustration of this truth. It had been conducted, for some years, by Gentlemen, the annual amount of whose Receipts, as reported at the Anniversary in 1835, was 61. 12s. 9d. At that Meeting, our Clerical Secretary suggested the establishment of a Ladies' Association: the hint was promptly adopted; and this year the Receipts have been 481. 15s. 4d.; of which, 201. have been voted as a Free Gift to the Parent Society.

I cannot feel satisfied to close this sketch of recent proceedings in Kent and Sussex, without adverting to one collateral benefit of the Society, which does not appear to be sufficiently appreciated. On no fewer than three different occasions, the public avowal was made, by as many Gentlemen, that they could distinctly trace their first serious and salutary impressions to their attendance at Bible-Society Meetings.

*New Arrangement of Districts.*

The following new arrangement of the Home Agents' Labours has been lately made, in consequence of a change of circumstances:—

*Mr. Dudley's District.*

Cornwall—Devon—Dorset—Hants—Sussex—Kent—Somerset—Gloucester—Wilts—Berks—Islands: Population, 3,259,349.

*Rev. T. Brooke's District.*

Lancaster—Warwick—Derby—Notts—Durham—Northumberland—Westmoreland—Cumberland—Leicester—Oxford—Isle of Man: Population, 3,227,507.

*Mr. Brackenbury's District.*

York—Lincoln—Huntingdon—Rutland—Northampton—Bedford—Cambridge—Norfolk—Suffolk—Essex: Population, 3,183,279.

*Mr. Sanger's District.*

London—Middlesex—Surrey—Herts—Bucks: Population, 2,160,668.

*Rev. T. Phillips's District.*

Wales—Monmouth—Hereford—Chester—Worcester—Salop—Stafford: Population, 2,193,096.

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## Western Africa.

*Terra Leone.**CHURCH MISSIONARY SOCIETY.*

FROM the recent communications of the Missionaries, we collect a variety

of passages, which throw light on the state of the people; and shew how justly this Mission is denominated, in one of the Resolutions at the Annual Meeting quoted at p. 221 of the present Number, a "quietly-prospering Mission," notwithstanding the resistance still made by *the strong man armed*.

*Improving State of Kissey.*

There is much in the people of this Station which is pleasing and encouraging; and that the gracious and almighty Spirit of God is carrying on His work in the hearts of some of them, may be gathered from the following particulars.

About twenty applicants were received, during the quarter, as Candidates for Baptism; and several backsliders, who had been for many years indifferent as to the concerns of their souls, came forward, expressing the sorrow which they felt on account of their sins, and asking for direction to walk again in the way to Zion. Nor has the general conduct of communicants given much occasion for regret: one of their number, indeed, has been requested not to come to the Holy Communion, until some circumstances, which appear to cast a blame on his character, shall have been cleared up.

[*Rev. G. A. Kissling.*]

*Prevalence of a Christian Spirit at Regent and Gloucester.*

Divine Service has been kept up at both Stations, Regent and Gloucester; the Lord having granted me health and strength for His work. I must say, that both congregations are endeavouring to walk worthy of the Gospel; and to glorify the Lord, who called them out of darkness into light. The communicants at Gloucester, especially, cause me much joy, by their brotherly love, their willingness to support their poor and sick brethren, and to make any sacrifice that is required; and by their regular attendance on the Means of Grace. They have formed among themselves a Company, called the "Christian Company," every member of which contributes something weekly: the amount is fixed according to their means: their fund is at present about 3*l.*, out of which seven poor persons of the congregation are supported; and if a poor person die, the expense of his burial is defrayed. They would also make an effort to get a better church;

but to bear the whole expense of a new one, would be too much for them.

[*Rev. C. F. Schlenker.*]

*Improved Attendance on Worship at Hastings.*

Thanks be to the Lord our God, that He has not despised nor abhorred the low estate of His servants! We hope and trust He has been with us during the quarter, and has graciously helped us to perform our several duties. During this quarter, the Lord has cheered and encouraged our hearts; and caused many to attend church, who never used to attend. I have also heard of some who are now attending our chapel, that they had for several years been devoting themselves to the service of idols or devils, whom they had ignorantly worshipped, and placed their dependence upon for help and safety. But now we hope it will please the Lord to make them, like the Prodigal Son, to see how they have wasted many opportunities of attending to the one thing needful.

[*John Attarra.*]

*Springing-up of long-sown Seed.*

A young man, who in his youth had been under the tuition of the Rev. M. Renner, attended a Missionary Meeting at the chapel; when, among other things, an account of pious feelings, manifested by some young Heathens (Church Missionary Record for May 1835), was read. Soon after, the man came to my house, and thus expressed the state of his mind:—"When you read of that little boy, Sir, how anxious he was for instruction, I looked upon myself; and the thought came to my mind, 'How long have I been hearing God's Word, and it never touched my heart!' My sins were now brought before me: I remembered how I could go to my farm on Sunday. Such heaviness came now upon me, that I did not know what to do; and this heaviness has followed me by day and by night: I have neither been able to eat nor sleep: yet I am not sick; I am quite well. Now I desire to serve God; and I have come to you, Sir, to ask you whether you will receive me into the Church, and baptize me?" I told him that I could not receive him at once into the Church; but that he should first read the Scriptures with me for some time. He, accordingly, came to my house twice a week; and it gave me real delight to expand the way of Salvation to his hungry soul. He was afterward baptized, and



has been hitherto a steady and attentive member of the chapel.

May 16, 1836—I had some conversation with the Candidates for Baptism, previously to their being admitted to that Holy Ordinance. One said, that he had been brought to this Colony, as a recaptured slave, about nineteen years ago; and had learned to read in the Society's Evening School. Twelve months ago, he said, he felt a desire to join the Church: he was a sinner, and felt sorry because of it: he prayed against the corruptions of his heart; but he was sure, also, that the blood of the Son of God could cleanse him. Both he and his wife were baptized on Whit-Sunday last. Another, who had been a Candidate for Baptism above five years, thus spoke of himself:—"After the death of my Teacher," the late Rev. G. R. Nylander, "I ran about from place to place, doing such things as are not good. Sometimes I attended meetings on Sundays; but I did not consider what I was doing. By and bye I felt something in my heart, which made me go oftener to church, and then I looked upon myself as unworthy to come to God's people. I have prayed that God would forgive my sins, and have felt comfort afterward; but evil is still in my heart. Sometimes, when I come from my farm, and have nothing to eat, I get angry and quarrel with my wife; and then I cannot sleep: but when my wife and I kneel down and pray to God, peace comes again into our hearts, and the devil is forced to go away."

His wife, who joined the Church with him—when conversing with me on the death of her only child—observed, "I feel wicked thoughts in my heart; but I hope Christ will make me free from them, and receive my soul also. It was very hard for me when I lost my child; but now I thank God, through Jesus Christ, who gave the child, and took it away again."

May 19—I was much pleased with the state of mind of another religious inquirer, who expressed her gratitude for freedom from slavery and instruction in the Word of God; adding, "When I came to this country, I was in great trouble; for they told me on the slave vessel, 'Suppose you come to the white man's country, the King will kill you, and boil your blood;' but I found that white man do not eat black people, and

the King does us good."

On July 17, a Communicant requested me to visit his wife, who was very ill. When I had come to the house, she wished me to pray with her; complaining, at the same time, of herself, that she could not fix her mind on God, as her thoughts were wandering. When I was praying for the pardon of her sins, and for her acceptance through Jesus Christ, she repeatedly exclaimed, "Do, Lord, do!" Her attention to the word addressed to her was very pleasing; and though she had no full assurance or hope of eternal life, yet a concern for her soul was apparent. On the 23d of July, I called again upon her, and spoke of the necessity of preparing for another world. I then asked her whether she had a desire to go to Heaven? "Yes, Master," was her reply, "but I want to know the way: please tell me how I can come to God." I read and explained to her John x. and Isaiah liii.; during which time she became exceedingly quiet, so that I paused, supposing she had fallen asleep. This, however, was not the case; for when her husband asked her whether she heard the Word of God, she quickly answered, "Yes, my mind is following that word: please, Master, go on; when you teach me, the devil goes away."—"Do you feel troubled on account of the devil?" "Master, bad thoughts are always in my mind; but when I hear of Jesus Christ, I feel peace."

[Rev. G. A. Kissling.]

Sept. 17—I examined a person who wished to be taken under religious instruction. He expressed himself as follows. "My heart trouble me to come before Christ for what I have done. If I try to beg Christ, He will help me. I have sinned against Him."—"When your heart troubles you, what do you do?" "I kneel down and pray." "What do you pray for?" "For God to teach me to forsake all my sins, and to help me to serve Him."—"What more?" "To give me the Holy Spirit, to show me the way of truth."—"Do you remember any thing you have heard in the House of God?" "I can hear; but when I go out, I forget."—He was taught to read the Bible in our Sunday School.

[Mr. Warburton.]

*Recovery of Backsliders.*

July 13—Conversed with three persons, one man and two women, who desire to join the Church: they can read

the Word of God; and, what is interesting, one of the women was instructed by Mrs. Warburton and myself, when in charge of the Liberated Africans' School at Bathurst, to which she then belonged.—The man was educated in the school here—Kissey—in the time of the Rev. G. R. Nylander and Mr. Coney. He says, that Mr. Nylander took particular notice of him, instructed him, and received him into the Church by baptism; but that after the death of Mr. Nylander he went astray. I said to him, "Mr. Nylander gave you much good instruction: he baptized you, and admitted you to the Lord's Table; and yet, you have turned out of the good way in which he endeavoured to lead you, and for many years you have been living without God: when you think of this, how do you feel?" "When I consider this, I am not able to bear it: tears come into my eyes: it is a great grief to me. The devil and the world draw away my heart: but my heart tells me I must leave off, because I am a dying man. I want to live Christian way." For some time previous to this application, I have perceived this person to be regular in his attendance at the Sunday School, and in the House of God. May the Lord heal his backslidings!

[*Mr. Warburton.*]

July 15, 1836 — A backslider, who has been re-admitted into the Church, spoke to me in this very affecting manner:—"When I was once reading in the Hebrews, tears came into my eyes: I felt a love to Christ; and had I then died, I believe I should have been in the hands of God; but now I feel that I am a great sinner in His sight."

[*Rev. G. A. Kisting.*]

A woman called on me. I said, "What do you want?" "Please, Sir, in Mr. Johnson's time, I belonged to Church: then I fell into sin; and now I have no comfort in my soul. I wish to return to God."—"What was it you did?" "I left my husband."—"Did he fetch you back?" "Myself came back, three years ago."—"What made you go back to your husband?" "The man, with whom I lived, died."—"What do you now come to me for? Did you ever go to class meeting?" "Yes, when Mr. Young was here."—"Do you think that what you did was wrong?" "Yes, Sir, it is sin before God. I have followed my own heart; I have no peace; I am afraid to die."—"Can I give you peace? or who can give you peace?" "No; you cannot

give me peace: your word broke my heart down, the time you were preaching the last year: Jesus alone can give me peace?"—"When did my word break your heart?" "The time you baptized people, you preached to backsliders: you said, Many who had been baptized, and had received the Sacrament, had gone away and lived in sins; and could not go to heaven, because they did not abide in Christ. When I heard it, I said, 'True, me one: I did make agreement with God, but I break it: my work not finished. I am sorry for my sins.'—"You said that Christ alone could give you peace, and forgive your sins: do you believe that He forgave you?" "Yes; because He has kept me to this day, and has not punished me for my sins."—"Do you not fear that He will punish you in the next world?" "I am afraid to die; I have no peace; I have no hope; what shall I do?" "Return to God with all your heart; confess your sins; pray for the forgiveness of all, for the Saviour's sake."

[*Rev. J. F. Schon.*]

#### *Plan and Benefit of Bible-Catechising.*

Thirty persons, including the fourteen who were mentioned at Midsummer, as having been admitted into the Church, have continued to come to my house from a distance of more than two miles, to attend a Weekly Meeting. Having read with the more advanced of them, and practically explained the Gospel by St. Luke, I commenced the Acts of the Apostles, in which we have proceeded as far as chapter viii. This plan of instruction, where it can be adopted, is attended with peculiar advantages; as it is calculated both to enlighten the understanding and to touch the heart. One instance may show how some of these persons interpret of themselves the Holy Scriptures. When questioning them on Luke ix. 57 to 62, whether it was wrong in a child to bury his parent, or whether taking leave of relatives was contrary to the will of God, the answer given was: "No, it was the hearts of those men that were not right: half, they would follow Christ; and half, the world: and that made Jesus say, that they were not fit for the kingdom of God."

[*Rev. G. A. Kisting.*]

#### *Trials from the Mixture of the Population in the Villages.*

The character of the mixed population of an African Village, and the

difficulty of bringing them into an harmonious spirit of co-operation, is well represented in the following account by Mr. Collins :—

*August 24, 1836*—I received a note from the Manager of Wellington, informing me that he had assembled the principal men of the village, for the purpose of holding “palaver” about the church fence, and requesting my presence on the occasion. Feeling much interested in the measure, I willingly attended the meeting. It appears that the mighty burden of keeping the fence in repair falls upon the whole body of the 3400 inhabitants. Had the task devolved upon any one person, or class of persons, in the village, there would, perhaps, have been little difficulty in getting it done; but who is equal to the task of arousing such an immense body of people to their duty, in this particular? The object of the present meeting was to try what could be done. The village, as before observed, consists of a variety of people of different nations; each nation possessing a peculiar dialect. Where the number of any separate nation is considerable, they form themselves into distinct bodies or companies, according to their respective languages, and live alone; and they usually term the district which they inhabit, their town, which they name after their nation. Thus Wellington, though classed as a village only, possesses, according to the usages of the people, the singular anomaly of containing many towns within its precincts; and we have, within the compass of one village, Aku Town, Ebo Town, Calabar Town, Congo Town, &c. &c. Each of these districts is inhabited by these several tribes, and has its Headman; and these were assembled on the present occasion. The most influential people in the village are the discharged African Soldiers, who were first located there; who also sent their representatives to the Meeting; and whose good wishes it seemed desirable to conciliate, ere any steps should be taken toward the accomplishment of our object. These men, out of deference to their long standing in the village, were first consulted as to the propriety of getting the fence repaired: they all expressed their conviction of the necessity of the measure, but unfortunately were for putting off the work till the rains were over. With this arrangement, however, the  
*May, 1837.*

Manager was not satisfied; and turning to the Liberated Africans, he asked them what they said. They replied, that they were willing to commence. After a deal of talking, and the soldiers still shewing a disposition to procrastinate, we addressed the Liberated Africans, who term themselves “King’s Boys”; telling them, if they would begin, and cut their share of the posts, and bring them to the spot, we were sure the Soldiers would soon bring theirs also. Such a stimulus, the Old Soldiers, to their credit, could not resist; and they promised forthwith to do their duty; being unwilling to allow the “King’s Men” to be wanting in their duty, while the “King’s Boys” appeared to be alive to theirs.

While the Gospel is bringing light to the minds of those who embrace the Truth, it is very painful to see the lingering influence of early errors still haunting their imaginations. This is a class of evils by which heathenish countries are peculiarly characterized; and the trials hence arising to the Ministers of the Gospel must be proportionably great. A few instances will serve to illustrate this

*Distressing Influence of Early Superstition.*

Mr. Kissling relates the following case of one of his charge in Gibraltar Chapel :—

A circumstance which came under my notice shews the remains of idolatry and superstition in one who had professed the name of Christ. I was called to the death-bed of a woman who had been for many years afflicted with a bodily distemper. Her state of mind was distressing: she complained against God, that she was so long laid up with sickness, and that He had not heard and answered her prayers. I told her that God did not punish in anger: His chastisements were intended for our good, that we might seek His face with full purpose of heart, and flee to Jesus the friend of sinners: and that her sufferings were nothing, when compared with the sufferings of hell, which we all had deserved. I then asked her whether she had ever prayed that the Lord would save her soul? She answered, “I have prayed till I became tired; but my sickness is still the same; pain, pain, pain all over my body! I can

no more pray."—"Will you join me and your husband, if we pray with you?" "It is not for me. Jesus Christ was once dear to my soul: I could then eat and drink at His Table, and feel that He lived in my heart: but now my heart is like wood, no feeling. God cannot be pleased, if my lips say the words, and my heart is not there."—"Then only listen; and we will entreat the Lord that He may be pleased to take away the heart of stone, and give you a heart of flesh, and that His Holy Spirit may prepare you for another world." To this she consented; and, on my going away, expressed her thanks for the visit.

When at the house of this much afflicted woman the second time, I thought her countenance was more cheerful: she also expressed her gladness to see me again, as her end was nigh at hand. Finding that her strength, indeed, was rapidly declining, I spoke freely of death, and told her that she should prepare to meet her God. During the conversation, however, I perceived that there must be something heavily pressing on her mind; and when I asked her, whether she could now look on her affliction as sent for her good, she replied, "This sickness was brought on by bad people: they were angry with me, and did something to make me lie all this time on my bed." I observed, "Do you not believe that Jesus Christ has all power, both in heaven and on earth?" "Yes," she replied, "He has all power; but He does no more mind me." I remonstrated with her; and told her, that Heathens were troubled with such foolish thoughts, but that Christians should not be. I spoke particularly against idolatry; but I soon discovered that I was losing access to her mind, and therefore changed the subject; dwelling chiefly on the love of Christ to sinners—the blood which cleanseth from all sin—and the righteousness in which she could appear before God. In this she seemed to take more interest. After again offering up a prayer with her sorrowing husband, that the Lord would receive her graciously and love her freely, I took my leave, fully persuaded that I should see her no more in this world. Shortly after, she became delirious, and died in that state. It would be unbecoming in me to make any reflections on this poor woman's case. I have rather related it as one of those instances which, in a measure, let us

into the secret of the conflicts and temptations to which those are exposed who are gathered into the Church from among the Heathen. They are liable to trials of which we ourselves have little experience. Being from their childhood inured to the customs, habits, and notions of their idolatrous countries, they find it no easy thing to cast away, at once, such works of darkness, and to look upon them with contempt. I fear that many, who are sincere in their Christian Profession, have to strive against the influence of superstition all the days of their life. Hence the utility of shewing, again and again, to our Congregations, the errors and absurdities of Heathenism.

Further instances of this nature are reported as follows, by Mr. Kissling:—

I will mention, on this occasion, two cases of superstition, which I observed with much grief. A child of a communicant had a cushion tied to his neck, when attending our Sunday School at the chapel: on inquiring of the parent and sponsor what the cushion signified, I was informed, that the boy was born with a membrane encompassing his head, which was sewed up in the cushion, and that he wore it "to keep him from sickness and fits of fright." My arguments against the superstitious practice availed very little: the individuals indeed consented that the charm should no more be brought to school; but the importance which they attach to it, I believe, remains still the same.

At another time, when I had to attend a burial, I noticed, at the house from whence the funeral proceeded, a bason of water with strong smelling leaves in it; in which the mourners, on their return from the grave, formally washed their hands; to prevent, as I was afterward told, the departed soul from pursuing them. It is not to be wondered at, that such a superstitious practice should exist among Heathens; for the vilest of them believe in the immortality of the soul, and the best of them have fears on account of it; but to see Religious Professors join in it, is grievous, yea, disgraceful. But such occurrences, painful as they are, do not discourage us in our work.

John Attarra, relating his visits to the people at Hastings, gives also some similar instances of supersti-

tious habits 'among them. He states—

*August 22, 1836*—I went out this afternoon, as usual, to visit people at their houses. When I had been to different houses, and had declared to them the Word of the Lord, and had also exhorted some, who never attended church, to come, I came to a house wherein resided a man who is an idolater, or rather a worshipper of thunder. I had sometime ago conversed with this man respecting this evil way of living; but he did not regard it; but would persist that he was right, and I was wrong. To-day, I asked him, what he thought about his own manner of living, and whether he still believed it to be better than the Christian life? I put this question to him, because I had seen him attend our chapel on the two preceding Sundays, which he never did before. He replied, that he was convinced that my way was right, and his wrong. I then inquired of him, what it was that had induced him to say that my way was better than his. He said, that he knew it by experience; "for," said he, "I had put my trust in country fashion, to assist me, in many things; but I found it could not help me." He said, that he had wasted a great deal of money on it, but all was in vain: this caused him to see that he had been a foolish man, to depend upon such things, which could not help him, either in this world or in that which is to come. With regard to what he had spent for that purpose, he said, that if the money he had spent were to be collected, it would be sufficient to build a frame house. I then admonished him to pray to God to keep him from turning back to his former state. He promised that he would come to church often, to hear God's Word; and since that time he has regularly attended church and school.

I went to another house, the owner of which is the chief drummer, but a very superstitious man. As soon as I entered the piazza, he offered me a seat. I then asked him the reason why he never came to hear the Word of God. He replied, that he had much country fashions in his head. I told him, that although he had much of it in his head, yet he should come to church to hear the Word of God, which is able to save the soul. He promised that he would begin to attend. He found it a difficult thing to forsake his country fashion, as I ad-

vised him, because he was born in a heathen country; and therefore, whenever it wants a fowl, or any other thing, he will make a sacrifice to it; that by so doing he may please it, in order to preserve him from sickness and trouble; and also, when he is in need, that it may assist him. I endeavoured to point out the evil and folly of depending upon such things, which could not help him; but he could not be persuaded to believe the Truth. He said further, that I disbelieved him because I was not of the Aku Nation. I replied, that this was not the reason; for the country which I came from observed the same evil practices: the only reason why I opposed it was, that the Word and Spirit of God had convinced me of the evil of it: I was taught by that Word the vanity and folly of trusting in such things.

*Resistance against the Gospel.*

*July 16*—A man from Charlotte came to me, crying. I asked him what was the matter: he replied, "Too much trouble with this girl, my daughter: she is going on bad way, and will neither obey me nor her mother. Since she left school she has followed bad ways." He then related what I cannot commit to paper; and was often so overcome, that he could not proceed. His daughter was at his side, and betrayed no feeling of sorrow whatever. She began to defend herself most furiously; until I stopped her, and pointed out to her the sinfulness of speaking against her parents. Turning to the father, I said, "I could better weep with you than comfort you, when I think of the great sin your daughter has committed, and of the many advantages which she has enjoyed; having been taught to read the Word of God and understand His will, and the bad returns she makes. I expressed my mind in a way that they could understand; and said, "I am sometimes afraid that Missionaries come to this place in vain; for some, as soon as they leave school, behave worse than the people who are brought to this country, though they know not God. I must write to the people in England to send Missionaries to other places; and to such as will not only learn the will of God, but do it." "No," replied the father: "suppose Missionaries no come to this country to teach us, I cannot be sorry for my daughter's sin: in my country I did not know better. Please speak to my

daughter, that she must repent, and be sorry for her sin; and comfort her."—"Comfort her, you say; and you see her heart is as hard as a stone! She does not yet feel what she has done. She is not afraid, though she is on the way to hell."—I seriously admonished her to flee youthful lusts which war against the soul, and to obey her parents; which she reluctantly promised to do.

The last I would mention, is a man who had been in the habit of neglecting Divine Service. When he was asked the reason, he said his wife had no time to wash his clothes. He defended himself very obstinately against one of the Society's Servants formerly employed here, whom he considered to have wronged him very much, in taking notice of his not attending church; which, he said, was no great sin. I allowed him to go on without interruption; by which I became acquainted with his whole mind. When he had done, I told him, that as he was a neighbour, I had had opportunity for watching him well; and by what I had observed, I was convinced that he was a very unfit person to be admitted to church; that I was grieved to see him neglecting Divine Service Sunday after Sunday, and even preventing his wife from attending; that he was not a good father, or he would take more care of his children. Before I could finish speaking to him, he went away, evidently angry with me. I could not make up my mind to allow any of these persons to attend the Sacrament; though I am not without hope that there are some tokens for good in them. I earnestly entreated them to *seek the Lord while He may be found—to call upon Him while He is near.* [Rev. J. F. Schön.

August 4, 1836—Kept Divine Service in the evening: Congregation attentive. After Service, I called on a neighbour, who seldom attends the House of God more than once a week, on the Lord's-Day Morning.—"Have you been at church?" I said. "No."—"It would be good for you to go and hear the Gospel: while you neglect the House of God, you can never be happy. But I perceive, by your conduct, that you do not want to go to heaven, and be happy when you die." "Yes, I want to go to heaven: every body wants to go to heaven."—"No, you do not. If you want to go to Freetown, do you sit down in your house?" "No."—"If you desire to

go to heaven, would you sit down in your house, and refuse to go to church, where you might learn the way?" "No."—He seemed to feel what I said, and I endeavoured to follow up the conviction.

[Mr. Warburton.

In the mixed population of the Colony, consisting of persons of many tribes and various religious professions, we occasionally meet, in the Missionary Journals, with some notice of the self-righteous Mussulman. Mr. Schön gives the following account of a

*Conversation with a Mahomedan.*

August 10—On my way to Freetown, I met an aged Mussulman belonging to Gloucester, with whom I had had several conversations before. At our last meeting, he promised to go to church. I now asked him, whether he had attended church since I saw him last? He replied, "No."—"Did you not promise me that you would go, and endeavour to care for your soul?" "Yes, Sir, I did: I care for my soul; God knows it."—"The same answer you gave me before; but you are always the same man; you cannot care much for your soul." I do nothing bad; I drink no brandy, no gin, no wine; I do not make greegrees; I do not curse; and suppose any body hurt me, I cannot hurt him again." I endeavoured to make him understand, that we defile ourselves more by what comes out of the mouth than by what enters in; but the carnal mind perceiveth not the things of the Spirit. He smiled, and spoke of the assurance which he had, that, by God's power, he should go to heaven; and seemed to consider it unnecessary to exert himself any further than to abstain from spirituous liquors. When I mentioned that God looked upon the heart, which in every man was bad, he said, "No, Sir, I do not know your heart; but I cannot believe that my heart is bad: my heart is good; I know it."—"But if your heart were good, how could you commit such sins as those of which you are guilty, and which you cannot deny?" I mentioned some of them to him. He looked at me, and sighed heavily; drawing back, that I might have no further opportunity of speaking to him.

*Timidity of some of the Natives.*

The following remarks, by Mr. Croley, shew the necessity, as well as

difficulty, of attaching the Natives by kindness. It is no matter of surprise that they should fear Europeans, if they have either suffered, or heard of, the cruelties of the Slave Trade. Writing from Kiskey, Mr. Croley remarks—

During the past quarter, I have had an opportunity of both seeing and understanding much more of the native character than before; and I am convinced that a knowledge of the manners and customs and country habits of the people is of the greatest importance to individuals coming into this Colony with the view of instructing the Liberated Africans. I am also of opinion, that this experience can only be attained by a residence among them. I now see much more of the benefit arising from my being placed with an experienced person, when I came to the Colony, than I did then or before: and I do think that many young Missionary Candidates picture to themselves, at home, very different views of things in heathen countries to what they really are.

With respect to the children, it appears to be the general custom among them, when they leave school, to throw off all their clothes: and this custom, I fear, does not arise from a love of saving their clothes, but must be attributed to the foolish indulgence of the parents; who, in some cases, know no better, and in many, perhaps, much less than the children themselves: for the parents seem not at all ashamed of such conduct; while the children, if they see an European, run away and hide themselves. I have also discovered, among some of the children, a dread of white men: one or two instances will prove the fact. A little boy, who was very young, came to our school. I went into the class, and, seeing this strange child, spoke to him; but instead of speaking to me, or looking at me as a friend, he bounced off, and endeavoured to cover his eyes; and though I entreated him to come near, he would not venture. However, I could not persist in my entreaty, because his countenance bespoke his terror; but I am glad to say, that, after he had attended school for some time, his fears abated; and now, instead of flying away at my appearance, he looks at me with a countenance beaming with pleasure and delight.

At another time, coming suddenly up to some houses, a child saw me, and ran away, screaming with all its might,

“White Man! White Man!” and soon housed himself. On another occasion, I went out into the back part of the village, with a view to solicit the people to send their children to school. I suppose it was a strange thing to the children who did not attend school to see a white man there. Several of them ran away, quite naked, and terrified. The little creatures ran in every direction, some to their parents, others to their houses; and some would not even venture to go home, but ran away through the different streets, and put the neighbourhood quite in an uproar. However, to show that I was not an enemy, but their friend, I at length persuaded one of them to come and give me his hand, which he did with much fear and reluctance: this encouraged the rest, at least so far as to cause them to stand. I confess I could scarcely refrain from laughing, at the time, at the idea of their being, one and all, so much afraid of one who was their friend, who gave them no cause for alarm, and who only sought their welfare; but, on after-consideration, it gave me some uneasiness, as I could, in some measure, trace the fact to its proper source.

#### FOULAH-MISSION INSTITUTION.

##### *Designed Measures for promoting Cultivation.*

FROM a recent Circular, it appears that difficulties have arisen in obtaining the large tract of land, noticed at p. 272 of our last Volume. The Committee have, therefore, turned their attention to the cultivation of Macarthy Island; as will be seen from the following extract:—

The Committee had hoped that the land, mentioned in their former Report, would, ere this, have been purchased; and that the Foulahs might have been securely settled on it to hear the Word of God. But they have now reason to believe, that, owing to various circumstances, it cannot be bought: it is, however, affirmed, that sufficient may be attained for the accomplishment of their object by the payment of a small annual rent. This would gain the protection of the Native Chiefs who own the ground; a circumstance essential to the preservation of life and property.

The Committee are of opinion, that it would be a great and manifold benefit to confer on the Heathen, when they are

instructed in the great things of God's Word, some of the leading implements and arts of civilized society. Can there be an individual who would say, It would be well to leave them to invent the harrow, the plough, or the machine for separating the cotton from the seed, or the mill; and to learn, by the revolution of years, and by tedious and circuitous experiments, the most advantageous methods of tilling the ground, and of furnishing themselves with the necessaries of life? Is it not rather an imperative duty, to take them by the hand, and give them at once the decided advantages of our own important discoveries?

In full harmony with these views, your Committee think that prompt and decisive measures should be adopted to bring the 600 acres of land already obtained, to the best account, for the general advantage of the Mission. They are informed, that the low parts of Macarthy Island form excellent rice-grounds; and the higher parts will produce corn, cotton, ground-nuts, arrow-root, ginger, spices, and beautiful indigo.

Effectually to accomplish this plan, the following agents would, perhaps, be necessary:—a blacksmith, a carpenter and joiner, a weaver and spinner, a gardener, a person acquainted with machinery, and a farmer to superintend the whole. And the following machines and implements would be wanting:—a wind or corn mill, machines for cleaning rice and cotton and for pressing oil out of nuts, one or two saw-mills, spinning-wheels, weaving utensils, lathes, and carpenters', shipwrights' and blacksmiths' tools.

As the Missionaries cannot be expected to undertake the accomplishment of such a work—for it would necessarily divide their attention from their peculiar duties—the importance of a Committee to carry the scheme into effect evidently arises out of this circumstance; in other words—an Institution to benefit the Converted Aborigines of Western Africa, with a special regard to the Foulah Tribe, and the Liberated Africans, located in and near Macarthy Island.

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## South Africa.

LONDON MISSIONARY SOCIETY.

*Instances of Exemplary Conduct in the Society's Hottentots in the late War.*

THE Directors state on this subject—

The Hottentots have, from time to time, exemplified, in various ways, the decision of true Christian character, and the powerful resistance of the renewed heart to sinful indulgences and unholy habits and practices. The events of the late war in Caffreland frequently brought to severe test the moral principles of the Members of the Church at Pacaltsdorp; and the Missionaries often had occasion to admire the firmness with which their people bore the various trials and temptations to which they were exposed. During that eventful period, the influence of the lessons of temperance, which had been inculcated on their minds, was distinctly exhibited in the exemplary conduct of the men who joined the Colonial Forces: among other instances equally gratifying, the following is given as illustrative of their moral resolution in withstanding the seductions of a camp, and the laudable purposes to which they devoted the instructions given them by their Teachers at Pacaltsdorp:—

A pious man, named Jan Komein, a Member of our Church, on returning from the army, was asked by Mr. Anderson, Who had written the several Letters which had been sent from the Camp to Pacaltsdorp; Mr. Anderson remarking, "We have often wished to know; thinking that it must have been the work of some good man who was kind enough to write for you; and we also wished to be assured that what he wrote was the genuine expression of your own hearts." He replied—"We wrote the Letters ourselves, no one to help us: Stoffel Stoffels, Hendrick Armoed, and Johannes Orosthagen wrote the most." On hearing this, we were much delighted; reflecting on their advantage in having been taught to write; and also rejoicing that they carried with them, and maintained as soldiers, a serious regard for religion. Mr. Anderson then asked—"Where and how did you procure writing-paper and pens?" "We preserved our rations of liquor; which," said he, "when collected together, we sold; and with the money bought pens, paper, and other useful articles." "I need not say," observes Mr. Anderson, "how greatly this intelligence increased our pleasure, and excited our surprise; nor can I describe the heartfelt satisfaction with which we contemplated such unflinching resistance to the snares of intoxication: and their converting, under circumstances so unfavourable, the supply of ardent spirits, which might have been their ruin, to such a commendable and beneficial purpose."

Of the pious benevolence and energy of another Hottentot, Mr. Anderson affords the instance which we now adduce:—

It may be easily imagined, that the calling



of the Burgher Force, on the sudden invasion of the Caffres, caused considerable dismay and confusion, and left little time to think on any other subject. So it was here. The ready and cheerful conduct manifested by the Hottentots was truly admirable. About seventy-eight volunteered their services, leaving father, mother, wives, and children behind. In this moment of consternation and anarchy, Hendrick Armoed, sen., a Member and Deacon of our Church, came forward and addressed the volunteers: "I have," said he, "a singular impression on my mind toward you—you are without a guide—without any one to counsel or direct you. Therefore my concern for your welfare bids me to go with you, and be your friend to the last"—and immediately he stepped into their ranks. As soon as the proposal was made that they ought to choose one from among them to act as chief, Hendrick was immediately appointed; and his appointment afterward received the sanction of the Civil Commissioner. While Hendrick was spared, he constantly maintained Religious Worship among them, unless prevented by military duty. I have been informed, that he met with opposition, reproach, and ridicule, from the Dutch Boors; yet he boldly persevered from February until May, when his death occurred.

Being out on a patrol, he was accidentally shot by one of the soldiers, in the thick shades of the forest. This sad event was universally lamented, both here and all through our neighbourhood. At the Institution, where he was very useful, Hendrick bore an excellent character. He possessed great influence with the young people, and was not less esteemed by our neighbours. A Gentleman of George Town, speaking of him one day, told us the following:—"Hendrick was once driving my waggon from Cape Town to my residence, when, observing him unusually quiet and meditative, I asked the reason. 'Do you not know, Sir,' he replied, 'that this is Sunday?'"—"With regard to this worthy man, we may add, *How wonderful are thy ways, O Lord God!*

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WESLEYAN MISSIONARY SOCIETY.

*Past Miseries of the Fingoes.*

MR. AYLIFF'S account of the sufferings of the Fingoes, while under the exactions of the Caffres, may well lead us to rejoice that these wretched fragments of a ruined people are, at length, brought under our protection. We owe them a debt of gratitude; for they have ever "shewn themselves," as the Committee testify, "the firm and courageous friends of the Missionaries in times of peril; and appear willing to receive the Gospel,

and to subject themselves to the institutions and order of civilized life."

What an awful view does the existence of these fragments of African Nations present to us! The remains of these Eight Nations do not, at the present time, number more than sixteen thousand eight hundred souls: of these, about ten thousand have been born since the time of their dispersion: and if we estimate the original population of the Eight Nations at eight hundred thousand, which I am persuaded is the very lowest computation, then war has, during the last twenty years, destroyed, in this part of Africa, more than seven hundred thousand souls!

In consequence of the sanguinary wars which had been the cause of this people's dispersion, famine consumed thousands of those that remained, who had escaped the assagai. These remaining few wandered from river to river, in search of food and a resting-place. To hear them describe the sufferings which they endured during their journeyings has made our hearts to feel for human woe; yes, even our hearts, accustomed as we are to hear of, and see, the miseries of the people who dwell in this dark place of the earth, so full, so awfully full, of the habitations of cruelty!

Having heard that there was corn in the country of the Tambookies, and also among Hintza's people, part of the Fingoes reached the Tambookies, and the greater part entered Hintza's Tribe. Among the Tambookies they were received and treated with kindness; but among the Amacalika, or the people of Hintza, they only exchanged war and famine for slavery.

As they entered the Tribe of Hintza, they were received by that Chief and his people as entire dependants on their mercy and generosity; and this was called by the Caffres, the "picking them up."

When they entered the Tribe, they were disposed of in the following manner: Hintza and the principal Chieftains first supplied themselves with as many as they thought fit to take, and then the more common people took as many as they required.

The country being at that time but thinly populated, Hintza was considerably advantaged in thus obtaining a great increase of people; and not only so, but

in attaining a greater number of servants to attend his cattle and corn-fields.

The Fingoes received from Hintza, and others in his Tribe, cattle to herd; and were allowed the use of the milk for the support of themselves and families. In consequence of the cattle being divided into small herds, well herded by day, and guarded by night, and the greatest possible attention being paid to the young cattle, the cattle of the Tribe, as might be expected, greatly multiplied.

The Caffres, besides giving out their cattle to herd, kept a number of the Fingoes on their places, for the purpose of getting wood and water, milking, herding, and the cultivation of the land. Independent of cultivating the ground for the Chief and their masters, the Fingoes cultivated extensively for their own support, and for the purpose of obtaining cattle: their surplus of Caffre and Indian corn, beans, pumpkins, and sweet cane, they exchanged with the Missionary and Traders, for ornaments or useful articles. These they took to a distant part of the country where there were no traders, and exchanged them for young cattle. By this system of barter they obtained cattle; though they seldom had the pleasure of looking at them in their own kraals; for if it were known by the Caffres that a Fingo had a few head of cattle, it would be sure to subject him, sooner or later, to their insatiate covetousness; sometimes losing them by simple force, and at other times with the accompanying sufferings of being charged with witchcraft. Hence the Fingoes generally hid their cattle, and practised the greatest falsehood to keep them hidden.

For the purpose of obtaining cattle, the Fingoes eagerly sought employment of the Missionary and British Traders; and in consequence of the kind treatment which they received, and the liberal way in which their services were remunerated, their desire to get from among the Caffres into the Colony was strong and universal.

Although Hintza and his Tribe derived the greatest benefit from the residence of the Fingoes among them, as their servants in the time of peace and their helpers in the time of war, yet they endured all the misery of a grievous bondage. They were the frequent subjects of the horrible superstitions of the land. From their poverty and friendlessness, they became the easy victims of the Caffre Doctors'

accusations, who charged them with being the cause of the sickness of individuals, through witchcraft; and as, by the same means, driving away rain, holding nightly intercourse with wolves, and sending them among the Caffres' cattle; and also with exerting an influence over baboons and monkeys, though otherwise wild, and sending them into the Caffres' gardens to steal the Indian corn. All these charges subjected them not only to the loss of the little property which they might possess; but oft-times also to the loss of life, by the dreadful torture of the black ant and hot stones. However painful these things were, yet they were not intolerable; as they themselves were believers in, and used to practise, the same customs.

That which did really make their state of bondage intolerable, was this—that, after they had cultivated the fields of their masters and gathered in their crops, and had cultivated their own fields for the purpose of supporting their families and increasing their stock of cattle, they could not call this, the fruit of their toil, their own; but were subject to the loss of it, whenever the fancy or covetousness of the Caffre induced him to take it from them. If a Fingo Woman or Child was taking a bundle of wood or grass to the Trader or Missionary to sell, and was met by a Caffre, whether chief or common man, it was generally taken from them. The same was practised with respect to corn or sweet-cane: when taken to the Trader's, oft-times the Caffre would seize upon it while the Trader was in the act of buying it, much to the annoyance and inconvenience of the Trader, as well as loss to the Fingo.

During the time of this people's residence with Hintza, their children greatly increased: the parents, both father and mother, shewed the greatest affection for their children; but as they were subject to the loss of their children, their situation was made deeply afflicting. If a Fingo had a daughter, who was a girl of an interesting appearance, she was generally sent for to the residence of the Chief. It was distressing to see some of the poor girls, who had derived the benefit of instruction from the Missionary's Wife, on being sent for to the Chief's place, running into the Missionary's house, praying to be hidden, and saved from the Chief's violence.

These sufferings caused them to come to the determination of revolting, and

making a stand for freedom. On one occasion, a party of Fingoes fought in defence of a young woman whom the Caffres were taking away: they beat the Caffres, and saved the young woman. On another occasion, the nephew of Hintza went with a party of men, and took five head of cattle from a poor man; cattle which he had received of the Traders for service, and which were all that he possessed: this Fingoe was emboldened to keep these cattle at his own place, hoping that the circumstance of his having received them of a White Man would shield him from the danger of losing them: the Fingoes rose against this Young Chief, and took the cattle from him. At the commencement of the late irruption, an extensive battle was fought near the Butterworth Station, in which the Caffres were beaten and driven before the Fingoes. I have reason to believe that it is somewhat in consequence of the influence exerted by myself, to induce them to be patient under their sufferings, that they were restrained from rising in a body against the Caffres.

Knowing these things, I have been led to consider it a singular Providence that our Governor should have arrived in the Tribe of Hintza at the time he did; thereby saving the Tribe from a bloody internal war, in which many of the Caffres would have fallen, though the fate of the Fingoes would have been certain, as they would have been overpowered by numbers, and, having no place of retreat, they must have been destroyed. But, instead of destruction, they have been delivered from oppressive bondage, made freemen and fellow-colonists, to the number of 2000 men, 5600 women, 9200 children.—Total 16,800 souls.

Some account of this people and of their establishment in the Colony, appears at pp. 506, 507, 547, 548 of our Volume for 1835.

**Mediterranean.**

CHURCH MISSIONARY SOCIETY.

MALTA.

THE following is the account of Publications issued from the Malta Press during the year 1836. It falls below those of several former years; which is to be attributed, in May, 1837.

part, to the reduced state of the Society's Mission in Egypt.

*Publications issued from the Malta Press in 1836.*

<i>Greek.</i>	
Commentary on the Acts . . . . .	24
Life of David . . . . .	86
— Eliot . . . . .	206
On Prophecies . . . . .	106
Thirty-one Holy Meditations . . .	106
Jesse Allan . . . . .	106
On Education . . . . .	230
Twenty Short Stories . . . . .	208
Prayers for Every Day of the Week,	126
History of the Old Testament . .	100
Alphabetarion . . . . .	310
Tract, No. 4 . . . . .	325
Chrysostom on Reading the Scrip- tures . . . . .	56
Klimax . . . . .	840
Questions on the Parables . . . .	343
Arithmomatron . . . . .	642
Koray on Timothy and Titus . . .	316
Koray, Catechism . . . . .	436
“What must I do to be saved?” .	199
The Christian Teacher's Help . .	1840
<i>Turkish.</i>	
Spelling Book . . . . .	960
Natural History . . . . .	300
<i>Arabic.</i>	
Primer and Lokman . . . . .	100
Traveller and Yourself . . . . .	50
Bible History . . . . .	106
Prayers . . . . .	17
Watts's Catechism . . . . .	36
New Catechism . . . . .	10
Geography . . . . .	440
Universal History . . . . .	43
Astronomy . . . . .	50
Scripture Lessons . . . . .	10
Primer of 1827 . . . . .	400
— with Cuts . . . . .	1460
Asaad Shediak . . . . .	65
Pilgrim's Progress . . . . .	206
Search the Scriptures . . . . .	500
A Friendly Conversation . . . . .	500
General Dikern . . . . .	300
Way of Escape . . . . .	600
Robinson Crusoe . . . . .	834
Arabic Grammar . . . . .	4
<i>Lithographic Works.</i>	
Arabic Atlas . . . . .	28
Greek Atlas . . . . .	1867
Arabic Writing-Lessons, Arithme- tic Tables, &c. . . . .	1000
Greek Writing-Lessons . . . . .	360
— Ditto, incomplete . . . . .	600
English Writing . . . . .	24
Arabic Sacred Music . . . . .	100

*Total of Issues in 1836.*

Greek	6405
Turkish	1260
Arabic	5731
Lithographic	4033
	<u>17,429</u>

## SYBA.

The Journal of the Rev. F. Hildner, up to the close of the year 1836, had not been received when we gave our Readers extracts (pp. 181—184) from his account of the first three months of that year. The following portions, relative to the remaining nine months, will shew, with much minuteness of detail, the

*Progress of Scriptural Education in Greece, amidst many Difficulties.*

April 29, 1836—Yesterday we found a Pentateuch cut into a hundred pieces, at the door of our Boys' School; and today, at the staircase of our house, we found pieces of Korai's Catechism of Scripture History.

April 30—I visited the Governor; who made great exertions to persuade me that he was our friend; but he said, also, that there existed, throughout Greece, a very strong feeling against the Missionaries and their Schools; and that, therefore, we should rather yield something, in order to pacify the people; by hanging up, for instance, pictures in our schools; employing a Greek Priest to catechize the children, &c. I replied, that in order to save our influence, and the Schools from being dissolved, we would certainly yield as much as we conscientiously could; but that they could never expect us to go a single step further. If the agitators of the late disturbance should be found out, we might soon hope to have tranquillity in the place; but it seems probable, that those who are at present in office are either hostile to us and our cause, or, at least, indifferent about the matter. A petition from a number of parents, who have children in our Schools, was sent to day to the Demarch, that he might make inquiries, respecting those who disturb the peace of the place, and thus procure security to their children.

May 1: *Lord's Day.*—The School went on in regular order, and the different classes had their lessons in Biblical In-

struction. Mr. Leeves preached in English, and Mr. Wenger in German. The people continue to annoy us when we pass through the streets; but we trust that the Lord will soon put a stop to the Wicked-one.

May 2—The number of children in our different Schools is, unexpectedly, again about 300 in attendance; a circumstance which, at the present time, speaks strongly in favour of us. But something else now seems to threaten us. A great number of people flock from hence to the Island of Naxos; where, according to the prediction of the old shepherd Geromanoles, who is said to have had visions from the Virgin Mary, pictures are to be found, and all sorts of sicknesses to be healed. When these fanatics return, they will probably cause some excitement. In the evening, we had a highly encouraging monthly meeting. The sixth chapter to the Ephesians was read, and made a great impression on us all. Mr. Leeves prayed more fervently than ever. It became rather late before we separated; so that our servant, when I returned home, told me that he had been much concerned about me.

May 3—There is still some terror among the children of our school. This morning, at the beginning of school, a window was accidentally broken, and the pieces fell into the yard: the children, who were assembled there, became frightened, and began to run away. The boys, however, were kept in their places; and the girls were soon put to order. Any little thing may make the little-ones afraid, and they require, therefore, the utmost attention.

We ought to have had the celebration today, in our school, of the Sixth Anniversary. The present time, however, makes it advisable to have as little noise as possible. However, at the end of the afternoon school, I first assembled all the girls in the large room up stairs, and spoke a few words adapted to our present circumstances; and exhorted them to offer prayers and praises to the Lord, who had upheld us hitherto, and who alone could preserve us in future. After this, we sung the hymn, "The grace of our Lord Jesus Christ, &c." The Mistress, Koresi, then read the portion of the Eighteenth Psalm, which I had pointed out to her, and which seemed most suited to our present circumstances:

and finally, A. Parparia read a suitable prayer, which the children closed by singing, "Amen, Hallelujah." I now went down stairs to the boys; assembled them, in like manner, in the large room of the boys' department; and there we had the same solemnity as we had had with the girls. Mr. Kritikides read a portion from the Psalms, and the prayer; after which, a hymn was sung by us all. There was nobody present, besides Mrs. Hildner, myself, and the Teachers: and thus we celebrated, silently, indeed, but in a solemn and edifying manner, the Sixth Anniversary of this School Establishment. Our present critical circumstances seemed to cause our hearts to be touched the more. May our gracious Lord grant, that in future, also, His blessing may rest upon this Institution, and that every member of it may bear manifold fruits to His glory, through generations to come, and through eternity!

May 11, 1836.—Mr. ———, obviously much afraid, came early this morning to our house, and expressed great fears respecting our affairs. I endeavoured to tranquillize his mind; and he went to the School, where I soon repaired also. I expected, to-day, only a few children; but, to my great surprise, there were not fewer than yesterday, which encouraged me not a little. About eleven o'clock, a friend came to our School, called me out, and told me, that, in the Bazaar, it was believed that some would be sent, by the Demarchy, to seal up our School; and that I had better send the children away before, in order that no noise might occur. None of these things, however, took place. In the afternoon, the girls of the lower classes, as usual on Wednesday afternoon, had no school. I went into the large room of the Girls, much concerned respecting our Establishment; and finding myself alone, and profound silence around me, I fell upon my knees, with a contrite heart, praying to the Lord: "Here, O Lord! with hundreds of children assembled, we have so often—a hundred, nay, a thousand times—sung together and prayed, *The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all.* But if, out of these hundred and thousand times, only *one* time, and this one time, only *one* among us, or the children, have heartily and sincerely prayed this prayer, Thou, O Lord, who sittest on the right hand of the Father,

and who art mighty to help, wouldst hear, shewing Thy mercy further upon us, and keeping us and this Establishment longer, in spite of those enemies who endeavour to destroy it; that many, young and old, may hear and learn thy Word, and thus thy name be glorified! Amen!"

May 11—Mr. Leeves told me, that, last night, a copy of the Pentateuch had been burnt near his house. People continue to annoy us, and our Teachers, in the street.

May 12—An English corvette, the "Favourite," coming from Tripoli, has providentially been driven in here by contrary wind. This has made an impression on the people, in favour of us. It is generally thought that she has come on our behalf; and, indeed, the Commander is willing, at the British Consul's request, to stay some days, if he can be of service in establishing tranquillity. He will stay here at least till Sunday, when an eclipse of the sun will take place; which might easily give occasion to the superstitious and the wicked to create disorder.

At eleven o'clock I was called to the Demarchy, where I found the Demarch and several Members of the Municipal Council assembled. The former began, in a friendly tone, to speak to me about the present excitement in town; and, after some preliminaries, proposed to me, in order to tranquillize the people, the following points:—

1. That I should close my School for four or five days.
2. That I should allow a picture of the Virgin, with her Infant Child, to be hung up in my School.
3. That a Priest should come to consecrate the School.
4. That a Priest should come every Sunday, to give religious instruction to the children.

I refused all relative to the first three points; and as to the last, it being according to law, I could propose no other way, than that they should appoint some public building, as, for instance, the Church or the Gymnasium, where the children of the Schools might be taught the Church Catechism by a Priest, and where the children of my Establishment should also be permitted to attend. They made no objections to my remarks; but, as it seemed, thought them reasonable:

May 23—Pretty good attendance of children in the School. Another Pentateuch has been burnt. Mr. Kritikides

found a Latin Catechism partly burnt, in one of the school-rooms : it was thrown in at the windows.

July 18, 1836—We have spent about five days in Tino with our children. Our little boy is better ; but not quite well. In our absence, the British Ambassador had been in Syra, and visited our School, in the progress of which he had manifested great interest. The Demarchy seems to be unwilling to appoint a public place, where the children of my School, and other private schools, might go to be taught the Catechism by a Priest. A Commission appeared in our School, who intended to introduce a Priest to teach the Catechism every Sunday. This I refused to permit. I immediately wrote a letter to the Nomarch, stating the reasons why I could not permit such a thing ; but having received no satisfactory answer, I thought it best to go myself to Athens, and to bring the case before Government. I left, June 30th, for Athens ; and had the satisfaction to find there the British Minister, the Minister of Instruction, and several others in authority, acting much in favour of our School Establishment ; and after having got the assurance that the new Governor in Syra should receive instructions to favour the continuance of our School, I left on the 15th July for Syra, and arrived there in safety last night from my tour in Athens. I perceive that every thing here is again assuming a quiet aspect. The new Governor, who is expected soon, is reported to be a friend to Schools. The new pamphlet, written by one of the higher Clergy, against the Missionaries, has had little or no effect in Syra, though its contents might easily excite the Greeks against us.

Sept. 5—The Eighth Number of the "Evangelical Trumpet," a religious periodical, edited by a Greek Priest, who of late has begun to attack the Missionaries and their work severely, has appeared ; and contains, 1st, An Answer to Professor Bambas's Reply to the Anonymous Pamphlet against the Americans ; 2dly, An Answer to the Smyrna Reply to the same Pamphlet ; and 3dly, A Pastoral Letter from the Patriarch to the Bishops, Clergy, and Magistrates of Smyrna, desiring them to burn all the books of the Missionaries ; to prevent, by all means, the parents from sending their children to our schools ; and to have, if possible, no connexion whatever with them. Those

who act otherwise are threatened with ecclesiastical and civil punishment. This letter seems to have been the chief means of putting a stop to the Schools in and near Smyrna. A good many copies were sent here also ; and a person was ordered by some priest to sell them in the Bazaar ; but the man and his pamphlets were generally looked upon with contempt, and no evil effect has been produced here : the Schools go on quietly and prosperously, and new children apply for admission.

Oct. 12—The Work-Society of Ladies for the Poor of Syra has been kept up : though this institution also stood in jeopardy for some time, from the intrigues of our enemies. The Ladies assemble now at our house, till a more commodious place be found. Six Ladies were working to-day for the poor.

Oct. 24—Several new scholars were received to-day. There is, however, not much opportunity for the sale and distribution of our books. The Hydra scholar in our Female Seminary left to-day, to take charge of the newly-established Female School in her native island : thus Syra has provided also for that island. One among the causes for our being thankful to God, is, that all the Teachers of our Pædagogion enjoy good health ; that they do their work, with very rare exceptions, cheerfully ; and that one of the distinguishing features of our Schools continues to be, the perfect harmony and peace which pervades them, as also the Christian conduct of the Teachers. This is certainly a strong consolation, among trials of another nature, and the temptations which sometimes trouble us, as though our labour and the contributions of Christian friends were in vain. Good seed is sown in the Schools : they stand, and are conducted on Scriptural principles. Scripture continues, as from the beginning, to be richly taught : Scripture is expounded to the children, and brought near to their hearts ; and is also committed by them to memory. We try to have a watchful eye upon them, in every respect ; and all this, I trust, will not remain without some fruit for the Kingdom of our Lord.

Nov. 17—I received a letter from the Mistress in Crete ; by which I learn that the Girls' School there is going on, and that she would be exceedingly sorry if I were to withdraw the small support which I have hitherto allowed for the school. I learned, from some persons with whom

I am acquainted, and who came from Scio, that, in consequence of the late Circular Letter of the Patriarch, the School of Mr. Houston, American Missionary, was closed. The Demogerontes, indeed, wished to keep it up, but the Bishop threatened them with excommunication and the Turkish Government; and thus the school was not opened again. The people are not pleased with this change; and some have sent their children here, that they may be sent to school. Alas! the enemy has nevertheless succeeded very far. By letters from our Scio friends in the Piræus, they wish me to send them a Female Teacher, in order that they may establish a good Girls' School there. I hope to succeed in getting one.

Dec. 3, 1836—Several Sciots, who have gone from hence to settle in the Piræus, have sent on here to get a Female Teacher from our school: indeed they wish very much to have my Second Teacher, A. Parpara, and I have consented to make the sacrifice. They have, accordingly, applied to her, and have offered her more than double the salary she gets here; but she is not willing to leave Syra. It is always difficult to make young females go to another place from hence, if they have not particular inducements or facilities.

Mr. Hildner closes his account of this trying yet prosperous year, with the following cheerful remark:—

I must, indeed, be very thankful, that, under the most difficult circumstances, our School Establishment has been kept up, in so gratifying and respectable a condition. People from other places, when they visit our Schools, are highly surprised, that, after a time of such disturbance, our school should remain in existence.

We select from the Journal, of which the chief part refers to the Schools, the following brief notices of

*Superstitious Observances and Alarms.*

May 4, 1836—People continue to take their sick to Naxos. (See May 2, in the preceding Journal.) Fifteen hundred passports, it is said, have been given for Naxos, in Syra alone.

May 9—The people are now nearly all back from Naxos. Respecting the miracles, however, we have no certainty yet; some begin to be ashamed; and others are entirely silent about them. Our School has gone on quietly, and with the regular number of children; viz.

about 300. We are not without hope, that many more will come back, if our enemies only keep quiet, and refrain from inducing ignorant or superstitious parents to withdraw their children.

May 10—Every body here appears now much more afraid than before, on account of a slight earthquake that has recently happened here; and many charge us as being the cause of it. Toward evening, some women, who had been to fetch water, frightened the people, by saying that the world, or at least Syra, would be destroyed. It is said, that a priest, who met them on the way, had told them to say so. In consequence of this, a crowd of people went to the churches; and asked the priests to open them, and to ring the bells, that people might assemble for prayer. The priests prevailed, however, and the bells were not rung; but they could not withstand respecting the opening of the churches. A great concourse of people was assembled in both the churches, after a few minutes; and prayers were read. A soldier, who was sent from the Nomarchy to prevent prayers being read at such an unusual hour, was immediately beaten, and also some other person, so that the noise became very great; yet no accident happened, and the people dispersed. Some, however, went to throw stones into Mr. Leeves's windows; and others went to Mr. R.'s house, to break open the doors, or, at least, to frighten them: they were, however, prevented from doing so, and nothing else happened.

May 14—The Mistresses dined with us. When I told them about the eclipse of the sun, which was to take place to-morrow, our female servant, who had listened to it, fearing for Syra, went immediately, after dinner, to procure a passage for Tino, her native island, not far off from this. We had great trouble in convincing her of her mistake.

## Ceylon.

*CHURCH MISSIONARY SOCIETY.*

THE state of the Missions at Cotta and Candy was reported in our last Number: we subjoin an account of the other two Missions.

BADDAGAME.

The Rev. Messrs. Trimmell and Faught have continued labouring at this Station; though the health of

Mr. Faught has of late suffered so much, as to occasion his return to this country. Under date of Nov. 9, 1835, he briefly reports on the

*Progress of Christian Labours at this Station.*

Our Schools are now regularly attended; our Schoolmasters are better acquainted with the Scriptures; our congregations hear with greater attention our message of love and mercy; but yet Satan never appeared more active, more busy, than at present: perhaps he sees his kingdom in some degree tottering to its fall. Within about a mile of our dwellings, a foot-mark has lately been cut in a rock, a fac-simile of the reputed miraculous one at Adam's Peak, for Buddha; to which the people, in crowds, resort to worship, and to present their offerings.

I went to see a planetary ceremony some time ago; but the performer would not tell me what he was doing, nor would the people allow him; for when I asked him a question, they said to him, "Do not attempt to answer; for you will not be able to argue with him." They gave me a hearing; and I briefly proclaimed to them the Gospel, which they told me they understood, but, however, should follow their ancient custom; stating at the same time, that they were neither Christians nor Buddhists. In fact, the most of the poor Heathen know not now what to follow, and consequently they are of no religion. Perhaps it is something to have effected even so much among them.

Mr. Trimnell, in a Letter of Dec. 23, 1835, describes the influence of Idolatry as being still very great. He gives the following account of the

*Prevalence of Satanic Superstitions.*

The absurd practice of devil-worship prevails to a dreadful extent. In my last, I sent an account of some of the demons to whom offerings were made and ceremonies performed. Shortly after that, I was informed that a devil-ceremony had been performed for a poor sick woman, whom I had several times visited, and to whom I had given medicine. She was a relation of a young man who, several years ago, was dismissed from the Seminary for bad conduct; and I requested him to give me some account of the ceremony; which, as it shews the depth of superstition into which this poor people

are sunk, I think it may be well to send. The woman died the morning after the performance.

*Ceremony for discovering the Causes of Sickness, &c.*

¶ Near the house of the sick person, three enclosures are made with common sticks; and over each enclosure a white cloth is spread, for a covering. The enclosures are decorated with cocoa-nut leaves and areca-nut flowers; and within each there is a kind of platform or altar, made also with sticks, on which a piece of plantain-leaf is spread. The devil's priest offers on it various kinds of flowers and sandal-wood, ground with water; and sprinkles water over them, which has been previously consecrated, by putting it into a new vessel with saffron-leaves. The devil's priest then takes some powdered resin; and having charmed it, *i. e.* repeated over it charms or incantations, sprinkles it on live coals taken from the fire, in a vessel which is then placed under the altar; so that the smoke rises up around the offerings of flowers and sandal-wood. After this, he repeats several charms, and begins to sing and dance, while tom-toms are played by others. The priest is dressed in a clean white cloth and a woman's jacket.—In Ceylon, the upper garment of a respectable woman is a jacket.—Some small bells are tied round his legs, to make a noise when he dances; and he has a white turban on his head. Thus dressed, he dances and sings, and occasionally repeats charms or incantations, having a lighted torch in his hand. After this, the people tie a small bag of paddy (unhusked rice) to one end of a stick, and a cocoa-nut to the other; and the priest offers them to the gods in the name of the sick person. He offers also boiled rice, and a curry made of seven different vegetables, sauce, fish, and meat, and fried seeds; after which he repeats other charms, offers incense, and sings and dances as before. Having danced for a long time, he takes twelve small lighted torches; and fastening them to a small piece of a plantain-tree, about a span long, places it on one end of a long stick, the other end of which is stuck in the ground. These twelve lights are intended for twelve gods; and while they are burning, the priest takes three betel-leaves, warms them by the lighted torches, and throws them up, at three different times: if they fall on their glossy side,



it is considered a good omen; if on the other side, a bad one. At each different time when the priest makes the offering, he goes with it to the sick person, and receives a piece of money, declaring that the sickness will entirely leave with it. After having done these and many like follies, the priest puts on a black jacket, and takes a torch in each of his hands; and, having painted his face, begins to dance in a very violent manner. A mat is then spread on the ground; and the priest having in his mouth a torch, both ends of which are lighted, lies down on the mat, and puts himself into different postures. Then lying down on his back on the mat, he takes powdered incense, or rosin, and throws it on the lighted torch in his mouth; and according to the direction which the smoke takes in ascending, he decides from what quarter the devil came who is afflicting the sick person. After this, the priest takes a handful of rosin-powder, and, having repeated several charms, puts it on live coals, and allows the smoke to come to his face: then, after a few minutes, he begins to stagger and to run about the house, as if mad; and when he comes out again, two persons, who were waiting for him, seize him and hold him fast, and say, "We pray the gods to declare, through this man, what is the cause of this person's sickness, and by what means it may be cured." When thus asked, the priest says, that such and such devils have occasioned the sickness; and that it may be cured by making such and such offerings and ceremonies. Then the poor deluded creatures will turn their thoughts toward the performance of another ceremony, equally absurd, if not more so, than this. None but those who live among this people can have any idea how deeply rooted is their attachment to these ceremonies. When our late Modeliar, who from his youth had been much with Europeans, was a man of information, and had a good knowledge of Christianity—and made, as we had hoped, a sincere profession of it—could, in the last few months of his life, have these ceremonies performed for him, and expect benefit from them, we cannot wonder that the low and ignorant should be held in bondage by them.

NELLORE.

The Rev. Messrs. Knight and Adley

are at this Station. From a Letter, by Mr. Adley, dated Nov. 21, 1835, we select the following account of the

*State of the Mission and the Seminary. 2*

In regard to our great work, the Cause of Missions, a steady though slow advance is evidently being made: the means of general instruction and knowledge are yearly multiplying around us. Schools, both Government and Mission, for instruction in the English Language, and the branches of a general education, abound throughout the Island, and especially in the Northern Province; and very great is the desire of the Native Youth to secure to themselves the benefits thus offered to them. Light and truth are in this manner making their way over gross darkness and superstitious error; and there can be no doubt, these steps being persevered in, of our beholding ultimately, and we believe ere long, that truth is great, and must prevail. We are therefore led the more earnestly to supplicate, *O send out Thy light and Thy truth! Let them lead the world, and guide all the dwellers therein to Thy holy hill, and to Thy tabernacles!*

The state of the Seminary continues encouraging. A good and serious feeling is manifest throughout. The inquirers continue steady in their purpose; and are growing in knowledge, and, I would hope, in grace also. One, at his earnest desire, long expressed, was admitted to the Communion on the first Sabbath of the present month. He is the son of a late Headman who possessed considerable influence at Manaar. He is of mild and amiable disposition; and, when he returns to his people, will, I hope, be a light and an instrument of good among them. On passing the mind's eye over the situation of a few of the Youth who were some years with us, but are now scattered abroad, I cannot but consider the Missionary Stations as the focus or centre from which rays of light are emanating and spreading forth, that will, I trust, increase, and shine brighter and more burning, till they form a galaxy of glory and blessedness, embracing the whole world.

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**North-West America.**

Red River.

CHURCH MISSIONARY SOCIETY.

Our Readers will bear it in mind,

that the Society's Missionaries are here labouring among three distinct classes—Settlers, Half-breeds, and Indians. It is not always practicable to distinguish of which class they speak: it is, however, highly encouraging, to see that it pleases God to bless their labours to so many of those who are brought under their care in this new and interesting field.

From Mr. Jones's Journals, so long delayed by the circumstances stated at p. 213, we extract some

*Notices of Ministerial Labours.*

May 20, 1835—I buried a child of six years of age, belonging to an Orkneyman, married to an Indian woman. This is the ninth child they have buried since their settlement at Red River. They had four lying dead of the croup at one time in the house. The mother at that season was for some time disordered in her mind, but was mercifully restored; and now she knows where to flee for strength and consolation, under these bereaving strokes.

May 23—Within all-day, striving to prepare for the exercises of to-morrow. How distressing the task, when subjects and matter are not suggested from above! In the evening, a party of strangers arrived, from the Saskatchewan and Columbia; consisting of two chief factors, three chief-traders, and two clerks, with the requisite number of servants and attendants. They descended the Saskatchewan in boats, to Carlton House; and thence came across the plains on horseback, a ride of seventeen days.

May 24: *Lord's Day*—The churches were very full, and the Morning Service was attended by all the new comers; who afterward called at the Parsonage, and expressed great surprise, as well as gratification, at the appearance of the Church and Congregation.

June 7—Preached three times; and was, as is usual in this enervating weather, very tired at night. At the Indian Meeting, baptized three infants. On these occasions I always explain the rite administered; and make a paraphrase of the passages of Scripture introduced into the Service. This I find to be very beneficial, in keeping alive, in the minds of the audience, their duty to themselves and their offspring; as well as in reminding the rising generation of their vows

and obligations to serve God according to their engagements at the baptismal font.

Aug. 23: *Lord's Day*—In the morning, I preached to a crowded church, from Malachi iv. 1, 2. I was exceedingly unwell, and I thought it quite impossible that I could get through; but the Lord was my helper. In the afternoon, I preached from Heb. vi. 14. At the Indian Meeting, finished expounding the Lord's Prayer: this Service was the best attended during the day. Family Worship in the schools in the Hall of the Parsonage, with expositions of the Epistle and Gospel for the day, left me perfectly exhausted: indeed, during the hot season, it is more than enough for one person; but while God gives the strength, surely the work must be done. I was in very low spirits all the day, and had to live entirely on the remembrance of the years of the right hand of the Most High.

Nov. 22—The thermometer, at sunrise, was 15° below zero; which is a very unusual thing, so early in the season. The church was exceedingly cold; but the congregation large and attentive, which made amends. The Middle Church was warm and comfortable, and as full as it could hold. Rode in sleighs on the green ice, which was like the smoothest glass; but the horses being shod accordingly, they found no difficulty in trotting along with amazing speed. At the Indian Service, I dilated on the reception of the Prodigal Son by the kind and forgiving father. When I came to the expression, *I have sinned*, I told them, after a pause, with solemnity, to ask themselves if they were in the habit of approaching God with, *I have sinned*, and under the influence of a similar feeling with that of the prodigal. The impression was greater than I ever witnessed before, and many could hardly refrain from giving vent to their feelings by outcries and tears.

April 2, 1836—Weather very fine, and the snow disappearing fast. Several Indian women dragged the Interpreter with them, to seek admission to the Church by Baptism to-morrow; but, on the whole, I thought it best to seek further evidence of their state. One of them had been under serious impressions before; but soon became tempted to believe herself inspired, and pretended to have visions and revelations: she also thought herself

a discerner of spirits! At this season she often painfully disturbed our solemnities at church, by vociferous screamings. Soon after this, she was led to utter gross absurdities, and often blasphemous ravings. Her husband, the "White Bear" by name, now interfered, and put her into close confinement in a small outhouse adjoining his hut; and there left her, and smoked his pipe with all the gravity and unconcern imaginable. This soon cooled her heated imagination; and no wonder, when the thermometer was 10 or 15° below zero. She then begged for mercy, and resumed her daily avocations. I do not remember to have heard her speak from that day to this. I was as severe on her as Christian charity would allow; but still encouraged her to repent.

Mr. Cockran's Journal supplies some encouraging instances of the

*Progress of the Gospel among the Indians.*

Oct. 18, 1835—Preached in the morning at the Rapids, to a large assembly; and in the evening at the Indian Settlement, where we had several new attendants. One old man, who has lately arrived, desired me to explain to him the meaning of sin; for, he said, he had been walking in the dark all his days, and now he wished to hearken to the Word of the Master of Life, and avoid the things that were offensive to Him. I directed his attention to the intemperate, licentious, indolent, and impious habits of savages, and proved them to be contrary to the Word of God. I exhibited repentance, and faith in the Lord Jesus Christ, as the only way of escaping the consequences of sin, and gaining access to the favour of God. The shades of night put a period to the conversation. After singing a hymn, and prayer, the assembly was dismissed.

Nov. 15—Preached at the Rapids in the morning, and at the Indian Settlement in the afternoon. Had several applications for baptism from adults. The number of professing Christians here is gradually increasing; and I am happy to be able to state, that all those who have been admitted into the Church, by Baptism, conform strictly to the Word of God. They are regular in their attendance on the Ordinances of God; many of them habitually pray; and they have all been kept, by the mercy of God, from dishonouring their profession by excessive

May, 1837.

drinking. The efforts which they have made to cast off this, their besetting sin, is to me the most striking proof of their sincerity.

Nov. 25—At the Indian Settlement, I baptized a girl about twelve years of age. She is an orphan, and has drifted in with some of her distant relations. The old man who has adopted her for his daughter, appears to be extremely desirous of becoming a Christian, and yet he hangs back. He seems as if he would wait at the door till all his connexions have entered, and then step in after them. The day is appointed for the baptism of his wife and children: the ill health of his adopted daughter leads us to initiate her into the Church to day. But he, Felix like, says, *Go thy way for this time.*

Dec. 13—Preached at the Rapids in the morning; and at the Indian Settlement in the afternoon. I received into the Church, by Baptism, a young man of a good moral character. He has been strongly dissuaded by his parents from embracing Christianity, and severely reproached for attending our Meetings. However, he has persevered through all their dissuasions and reproaches, and to-day openly avowed his confidence in the Word of God, and his readiness to conform to its precepts; in order that he might have a share in the blessing of immortality, and the glories of Heaven, promised to those who believe and obey. The young man's father pretends to great skill in medicine; and, by the aid of his familiar spirits, to be able to foretell future events, and do great things. We may be assured that it required no ordinary effort to get from under the influence of such a person. But greater is He who is for the Truth than he who is against it; therefore all the wiles of the Evil-one are insufficient to impede its progress, or to stifle the convictions which it works in the mind.

Dec. 25—I preached at the Rapids, and administered the Sacrament after the Service of the day. There were 71 communicants: those of the Indian Settlement are included in this number. It is encouraging to relate, that, at the Indian Settlement, we have a seed who have cast off their idolatrous practices, have joined themselves to the Living God, and are walking in His ordinances and commandments, blameless. It is true, they follow with tardy steps, and serve Him with fear and trembling; but they keep

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in the way, and have their *conversation in heaven*. May the presence of Him who *dwell in the bush* ever overshadow His little flock in this heathen land, that they may be kept incessant in prayer, rejoicing always in the Lord, and bearing the genuine fruits of faith, hope, and love; so that the unconverted Heathen may see that the Religion of Jesus is *profitable in all things, having the promise of the life that now is, and of that which is to come!*

I baptized several adults, with whom I had made an appointment to-day. One of them was deeply impressed with the obligations which she had laid herself under; and the whole company seemed to be touched with similar sympathy, anxious to view themselves in the same way bound and allied to God. This woman has been more than twelve months a candidate for Baptism; but as she had several Roman-Catholic relations, who were endeavouring to bring her over to their way, I thought it advisable to have full proof of her sincerity. She has resisted all their importunities, and has waited with patience for admission. When she first came into the Settlement, she was strongly prejudiced against Protestants: when I baptized her first child, she was quite impatient under the ceremony: however, she had her lot cast in the house of a pious woman, who used to read the Scriptures to her, and point out that all the Ordinances in our Church were administered according to the Word of God, and that consequently we must be right. Her mind gradually opened to the truth; and now she feels truly anxious that her soul may be saved through the mercy and grace of the Lord Jesus.

Jan. 8, 1836—In my usual visit to the School at Park's Creek, I called on a young woman who had been indisposed for some time. She very willingly entered into conversation with me on the state of her soul. I was happy to find that she had learned to trust in the mercy of the Lord Jesus. She said: "I read and pray, and am anxious to have proper views both of myself and of Christ's power and willingness to save me; but I cannot accomplish my wishes." I read several promises to her, exhibiting the fullness of Christ, and His readiness to stand forward to help us in the time of affliction. At her request, I sung a hymn, and prayed. It is not yet twelve months since I saw her brother lying on the

same bed, preparing, through the chastisement of God, for endless felicity. Her mind has, through the mercy of God, received the same pious turn: and should her affliction be unto death, I hope she will have a similar passage into the presence of Him who ever makes intercession for us. The world, the lusts of the flesh, and the devices of Satan, sadly impede the progress of the Gospel; yet, through the mercy of God, some escape from their tyranny, and enter the region of bliss.

Jan. 12—I visited a sick young man, who was sensible that he was drawing to the close of his pilgrimage. He informed me that he had, for several months past, been praying earnestly to God to prepare him for eternity, and he was happy now to find that his love of life and the fear of death were entirely removed; and he was now patiently waiting the time which should relieve him from all his troubles. I prayed with him; and reminded the aged father of the necessity of making earnest prayer to God, to cause the affliction of his son to work for his good.

March 18—I called upon the sick person before alluded to, and read and explained a part of 1 Cor. xv.; on the Resurrection. This, to the family party assembled, appeared to be quite a new subject, and was attended to with great interest. The sick woman, turning her hands and arms round, and gazing upon them, felt delighted with the idea that her wasted and enervated body should be re-animated, and for ever freed from corruption, disease and decay, and rendered like the glorious body of our Lord and Saviour Jesus Christ. I felt rather astonished that this should have been a new subject to this family, who had attended the preaching of the Gospel for several years. At every funeral, this passage is brought forward, and exhibited in various forms, according to the occasion; and yet it comes not home, nor arrests the attention, till the party feels immediately concerned. What need have we to give *line upon line!*

April 8—I rode up the Settlement, and visited a sick person. I found her waiting patiently for the hour of her departure: her trust was in the Lord; therefore she often said, *When I pass through the valley of the shadow of death, I will fear no evil.* Truly happy are those who die in the Lord! death to them has

lost its terror; the sting of it has been taken away; and it comes as a welcome messenger, carrying tidings of release to the imprisoned soul.

Mr. Cockran thus speaks of his *Solemn Feelings in administering Baptism.*

In baptizing adults, I explain the whole of the Baptismal Service to them, and reduce it to the simplicity of a covenant between them and God: and when the explanation is finished, I ask them if they really intend to serve God according to the contract. If they reply that they do, I baptize them; if they feel in doubt, I recommend them to defer their baptism. When a person has the subject so honestly stated to him before many witnesses, he is ashamed to act a dishonourable part after his baptism.

Adults press to enter into covenant with God. I feel delighted in welcoming them; and often tell them not to fear, for it is the Father's good pleasure to give them the kingdom. But when I enter their names in the Register, and remember that they will prove either vessels of mercy or apostate Christians; and consider their former habits, and their besetting sins; the knowledge that has to be communicated; the victory that has to be achieved, over the world, the flesh, and the devil; when I ask how shall I and they discharge the obligations which we owe to Him who has redeemed us with His blood, in such a way as to be able to lift up our heads and rejoice at His coming; my spirits sink, my heart throbs; and could I, without incurring loss, I should run from the charge.

*Importance in a Mission of Due Administration of the Lord's Supper.*

The value of the Sacrament of the Lord's Supper, as giving to the Pastor the opportunity of continual supervision of his flock, is strikingly illustrated in the following accounts by Mr. Cockran:—

Dec. 18, 1835—I met a person who intended to come to the Lord's Supper for the first time. He told me, with a faltering voice, and the tears rolling down his wrinkled cheeks, "I have waited; I have waited, expecting that I should grow better, but I am still wicked: I am afraid to delay any longer." I said, "Come! the means of grace were appointed by God, not for the whole, but for the sick. You came to church, and God, by His word, taught you that you were wicked.

Come to His Sacrament, and He will shew you yet more how the wicked can have their sins pardoned, the stains of their guilt wiped away, and their soul nourished, till they come to the measure of the stature of the fulness of Christ." This poor old man was dangerously ill last summer, and it gave him great uneasiness that he had not been a member of the Church of Christ in full standing. He said, "I have been baptized and have gone to church, but I have never been a partaker of the Sacrament of the Lord's Supper. This, perhaps, will go hard against me: it looks as if I were ashamed of my religion." However, it has pleased God to restore him, and give him another opportunity of openly professing his faith in Christ; and it is encouraging to see him mindful of the vows made in the day of affliction.

Dec. 27—I preached at the Rapids in the morning, and at the Indian Settlement in the evening. The congregation at both places was large; the weak and infirm having made an effort to be present at the last day of the feast. The Sacrament of the Lord's Supper is an Ordinance much esteemed here, and looked forward to with solemn veneration: there are but a few of our little flock whose consciences would allow them to present themselves with unwashed hands and insincere hearts.

March 29, 1836—Most of the day was spent in conversation with those who intend to partake of the Lord's Supper for the first time. Two of those who were admitted had been awakened to a sense of their need of mercy about eighteen months ago, when it pleased God to visit their houses with affliction, and to carry off their children by death. On the days of the funerals, when prayers were offered up to God for them, and the songs of Zion sounded in their ears, they saw the vanity of the world, and first felt a desire to prepare their souls to be with Christ. Since then, they have come forward to say, We will be His servants for ever. A third had her attention arrested one night in a peculiar manner: she fancied she heard a voice, saying, "This is the Word of Life: God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." These words laid hold upon her memory: she recollected that she had heard them in church, and that they were the words

of God. She resolved to receive them, and to-day she was admitted to the Communion. Another was a woman who had undertaken a journey of about 300 miles to get her children baptized, and lost one of them before she had the pleasure of seeing them dedicated to God. In the evening I held the Meeting, which was large, and read the names of the new communicants; and desired any of the members of the Church to inform us whether they knew any thing inconsistent in their moral conduct, which rendered it necessary, for the general good, to exclude them. Nothing was alleged, except against a woman who had assumed too much authority over her husband. When the matter was investigated, it was found that she had taken the reins of government into her hands when her husband was incapable of holding them; consequently, there was no serious infraction of the matrimonial contract. One of the old members was accused of countenancing vice, by allowing two persons who are living in a state of adultery to reside in his house. He pleaded, as an excuse, the ungovernable spirit of his wife, which often led him, for the sake of peace, to sit down quietly under what he disapproved: however, he was advised to assume the authority of master of his household, and to dismiss the persons without delay, that he might give no cause to those who are without to speak evil of Christianity. We are a few sheep surrounded by an immense heathen wilderness: we find ourselves, our children, and all our domestics, liable to be misled and contaminated by heathen example. What need have we to watch over each other, that we may prevent Heathenism from deluging us, and leaving us only with the name of Christians!

*March 30, 1836*—Rode to the Indian Settlement, and examined the scholars. I explained many things connected with the Communion to those who are coming forward for the first time. On coming home, the track was almost impassable: the snow had begun to thaw, and was now too soft to carry the weight of the horse: he frequently sunk to the belly; and sometimes remained stationary, his legs being so deeply entangled in the half-melted snow.

*April 1*—Held Divine Service at the usual hour, and afterward administered the Lord's Supper. Notwithstanding the nearly impassable state of

the track, the church was full, and almost the whole of the communicants were present: those of the Indian Settlement had sufficient zeal and perseverance to trudge over a long and tedious journey, through half-melted snow up to the knees, to be at the altar of God for the blessing. The progress of the Gospel is so slow in a wild country among erratic inhabitants, and the natural impediments so great, that our hands often grow feeble, and our shoulders weary of the yoke. It is only when we view the gradual increase of the flock of Christ, and have the pleasure of seeing some enter into rest, that we are reconciled to our lot, and feel a resolution to persevere in the work. It is only by gazing steadily on an endless eternity that patience can be obtained, to gather in the scanty vintage of God. To-day, I entered the church at half-past ten o'clock, and closed the doors at three.

*May 11*—I visited the Indian Settlement; went through some of their farms; examined the children; and baptized two adults and two children. Our little flock in the wilderness continues gradually to increase; and though they do not manifest any eminent virtue, nor seem to enjoy any particular share of evangelical light or love, yet we are encouraged by the improvement of their moral conduct, and the powerful restraining influence which God exercises over them. All who have been baptized have kept themselves from intemperance of every kind. They were drunkards, and adulterers, and incestuous persons; but from all this they have been saved.

*May 31*—I was out, baptizing adults. Some of them gave very appropriate reasons for wishing to be admitted into the Church. Their moral characters were all unexceptionable. God, out of His overflowing benevolence, disposes the hearts of men to enter into covenant with Him for their good. I hope He will also bestow His favour abundantly on those who bear the Christian Name, that they may continue to walk worthy of their high vocation.

Mr. Cockran thus endeavoured to correct the

*Vanity and Heartlessness of a Young Indian.*

Rode to the Indian Settlement, and assembled the Indians. I got them to help to lay the foundation of the

Grist Mill. The wood was too large for us to lift. There were twenty-four present: a smile was on every countenance, except one, who was afraid he should not live to see it finished. This young man had caught the influenza; which had so reduced him, that there was little hope of his recovery. There was a peculiar incident connected with this youth; which strongly marks the necessity of doing good, when there is an opportunity. On the 22d of May I was riding up the Settlement, and fell in with this lad: he told me he was engaged as servant to a Gentleman who was wintering at Red River. His hat was decorated with ribands; his garters ornamented with beads; a fine red belt was round his loins; and he was strutting like the greatest of the great. I shook my head, and said, "Ah, Bill! could you not find a more useful way of applying your money, than purchasing these ribands and

beads and belt, to mark you out as a fool to all sober men. If this be an error of judgment, I will point out a remedy. You have an uncle at the Indian Settlement, who is in want of a cow. Come! let you and me put our mites together, and purchase him one. There are plenty of cattle here: any of the settlers will sell us one"—we were walking in the midst of a herd. This motion was disagreeable: he quickened his pace, and left me. Time rolled on; the influenza came; Bill's money was spent; he caught the epidemic; poverty and disease drove him to seek an asylum under the roof of the uncle, and to feed on the charity of one whose counsel he formerly despised. I often tell him, "Let the young men who despise the counsel of their friends, and shut their hearts against the wants of the aged, learn, from you, to be wise in time, and do good while they have an opportunity."

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Clergy-Aid Society*—This Society, the formation of which was briefly noticed at p. 215, is under the Joint-Presidency of the Archbishops of Canterbury and York: the Bishops of the two Provinces, with an equal number of Noblemen and Gentlemen, are Vice-Presidents. The business of the Society is to be conducted by a Committee, consisting of the Presidents, the Bishops, the Treasurer; and Twenty-four other Members, to be named by the Presidents, one half of them being Clergymen. The Archbishops and the Bishop of London have each engaged to subscribe 200*l.* per annum. The following Regulations will shew the special objects of the Society:—

— That the Committee be empowered to make Annual Grants of money, toward the maintenance of *additional* Clergymen in those Parishes and Districts which are most in need of such assistance; strict regard being, in all cases, had to the spiritual wants of the Parish or District, the rights of the Incumbent, and the authority of the Bishop of the Diocese.

— That no such Grant be made, except on application from the Incumbent of the Parish or District, for aid toward the payment of a Curate, to be nominated by him to the Bishop for his approval and licence.

— That, if the state of the Society's funds should at any time appear to justify such a measure, the Committee may also grant sums, not exceeding a certain amount, in aid of Endowments offered by Patrons, or offered gratuitously by persons not being Patrons; but that no such Grant be made without the recommendation of the Bishop of the Diocese.

— That the Society undertake to receive any sums of money subscribed for the specific purpose of supplying the spiritual wants of a *particular* Parish or District, as well as contributions for its *general* purposes.

*Church Miss. Soc.*—The Rev. G. A. Kissling

left Sierra Leone on the 6th of March, on board the "Ruth," Capt. Corrigan, in consequence of ill health, and landed at Portsmouth on the 1st of May—The Rev. Bernhard Schmidt, with his wife and their two daughters, sailed from Madras on the 21st of January, in the "Wellington," Captain Liddell, and arrived in the River on the 2d of May. Mr. Schmidt landed at Madras in August 1817. He spent three years in the Mission in that city, and twelve in that of Tinnevely: his health failing, he passed the remainder of his time in India, except one year in the Mayaveram Mission, at the Nilgherry Hills; but has been obliged to seek renewal of strength by a visit to Europe—On the 20th of May, the Rev. W. J. Woodcock arrived in London, from his Station at Cochin—On the 21st of May, Mr. Frederick Biltmann, Mr. Joseph Henry Gray, A.B., and Mr. Henry Powell, were admitted to Deacon's Orders, by the Lord Bishop of London.

*London Miss. Soc.*—The Rev. John Baillie, who had laboured for nearly seven years in South Africa, arrived in this country with his family, in the latter end of September. His connexion with the Society has been since dissolved; without any imputation, as the Directors feel themselves called upon to testify, on Mr. Baillie's character—The Rev. Charles Mead and his Son arrived, on the 30th of March, from South Travancore, in the "Walmer Castle," Capt. Bouchier, for the recovery of his health, after the faithful labours of nearly 20 years.

*Wesleyan Miss. Soc.*—Several Missionaries have returned from the West Indies. With Mr. Fraser, who addressed some of the Annual Meetings, arrived Mr. Banks and Mr. Gartsdale,

with their families; and Mr. Rathbone and Mr. Vigis, with their families, landed at Bristol.

*"Christianity the Means of Civilization"*—We beg to direct the attention of our Readers to a Volume recently published under this title. The fact asserted in this title is proved by the evidence given before a Committee of the House of Commons, of which Mr. Buxton was Chairman, on the subject of Aborigines, by D. Coates, Esq., the Rev. John Beecham, and the Rev. W. Ellis; Secretaries, respectively, of the Church, Wesleyan, and London Missionary Societies: with Selections from the Evidence of other Witnesses bearing on the same subject. The Reader will find the following remark, in the Advertisement prefixed to the Volume, fully borne out by the evidence given:—

It will be seen that there was a very general concurrence in the views of the Secretaries examined, as to the tendency and efficacy of Christianity to civilise mankind, and to promote their social well-being. This is the more worthy of notice, as there was no sort of concert among them antecedently to the delivery of their evidence. This co-incidence in their evidence tends, therefore, to substantiate the important fact—That there is no means so effectual, under the Divine Blessing, to benefit man for the life that now is, as well as for that which is to come, as "THE GLORIOUS GOSPEL OF THE BLESSED GOD."

*Madagascar Embassy*—The Embassy (see pp. 215, 216) from the Queen of Madagascar, having had their final interview with His Majesty's Government on the 18th of March, and received written communications for their Sovereign, sailed for Calais on the 19th, on their way to the French Capital; after an interview with the French Government, they will sail from Bourdeaux, on their return to Madagascar.

*Education Statistics*—The following notice appears in the last Report of the Sunday-School Union:—

The resident population of England and Wales, in the year 1831 amounted to 13,897,187; which number, at the usual rate of increase (one and a half per cent. annum), must have become 14,400,000, when the Education Inquiry was made and answered. At that time, the Children under instruction at Infant and other Daily Schools being 1,275,947, were nearly nine per cent; and the children who attended Sunday Schools (being 1,548,890) were nearly eleven per cent. of the above population—the proportion of children from five to fifteen years of age being twenty-four per cent. of the entire population, as was ascertained by enumeration in 1818.

*King's College, London*—In the Report delivered at the last Annual Court, it is stated that the prosperity and efficiency of the College have continued undiminished through the Year. The number of Regular Students and Pupils, at Christmas, was as follows—Senior Department, 118; Medical Department, 65; Junior Department, 380; Total, 563. Occasional Students entered in 1836—Senior Department, 54; Medical Department, 108; Total, 162. Grand Total, 725. Care has been taken that the name of no Student should be twice enumerated, though he may have attended many different classes.

On Saturday, the 13th of May, a distribution of Prizes to the Medical School took place in the large Theatre of the College; on

which occasion the Bishop of London presided. The Professors all gave the Students under their care the highest character for diligence and good conduct.

*Deplorable Want of Church-Room in London*—The Rev. Robert Ainslie, at a late Meeting of the London City Mission, made the following appalling statement on this subject:—

The population of London is now about 2,000,000; a ninth part of the population of England, Wales, and Scotland. These are residing within a radius of eight miles from St. Paul's Cathedral. After the most careful calculation, embracing all places where the doctrines of Christianity are *professedly* taught, and excluding none but Jews' Synagogues, the number amounts but to 618, affording accommodation for 497,078 persons. Three-eighths of the whole population Dr. Chalmers calculates may be considered as legitimate absentees; amounting, in London, to 637,358: so that, if every place were full, 511,252 persons, according to the population of 1831, would be compelled to be absent. The increase of the population during the last five years amounts to about 353,712. If, by the variation of congregations, 100,000 of this number are regularly accommodated, and 124,962 are legitimately absent, then the remaining 128,750 must be added to the 511,252; making a total of 640,002 neglecting Public Worship in London!

*London Female Mission*—A Society, under this name, has been some time in operation, of which Gurney Hoare, Esq., son of Samuel Hoare, Esq., of Hampstead, is Treasurer; and which thus announces its benevolent designs:—

The object of this Society is, to promote the welfare of the Female Population of the Metropolis—to meet, by appropriate measures, the temptations to which they are peculiarly exposed—and to administer such advice and assistance as the situation of the parties may most favourably admit.

It contemplates the instruction of Mothers, Young Women, and little Girls, by Females of suitable attainments, who shall be remunerated for their services; and will encourage the establishment of Lodging-Houses, under the care of respectable Females, for the accommodation of Young Women of good character seeking situations, and thus preserve them, especially those arriving from the country, from those dangers to which, in such circumstances, they are especially liable.

But the Committee wish to arrest, as well as to prevent, the inroads of sin; and, for this purpose, have provided a Probationary House for the reception of Penitent Females, previous to their being classified and sent to Local Asylums in connexion with the Society. They have, at this time, twenty-five of these women under their care; and they earnestly entreat the increased assistance of the Christian and Benevolent Public to enable them to carry out their various plans.

*Houseless Poor*—Mr. John Sard, who has been in charge of the House of Refuge, opened for the Houseless Poor of the Metropolis, has made to the Lord Mayor the following report of the benefits rendered to the destitute during the winter:—

The Asylum for the Houseless Poor closed its operations for the season on Monday Morning the 1st of May, after a most severe and trying winter. The doors of the Asylum have been open for 196 nights, viz. from the 26th of December to the 1st of May—the longest period since the establishment of the Institution: during which time, 3317 men, 1265 women, and 549 children, making together 5121 individuals, were admitted within its walls, most of whom were



in a state of great want and wretchedness; and several told me, that, had it not been for the reasonable aid afforded them by this charity, they must have perished: 42,136 nightly lodgings were given them, and 99,906 rations of bread distributed. Divine Service was regularly performed every Sabbath Day, by the Rev. Dr. Vale, to very attentive auditories; and a large number of Religious Tracts, kindly given by the Religious-Tract Society, were distributed among them, especially on Sundays, which were received with avidity. The number admitted has nearly doubled that of any previous season, and many were in a state of the most melancholy destitution.

*Ignorance and Crime*—The connection of Ignorance and Crime is strikingly evinced in a Return, made by the Governor of Salop County Gaol, of the persons committed to that prison from Michaelmas 1834 to Michaelmas 1835. Of 660 Prisoners put under his charge, 130 could read and write, 159 could read only, and 371 could neither read nor write.

*Religious Newspapers*—From an Official Return of the Stamps issued monthly to each of the London Newspapers, for the first three months of the present year, it appears, that, of those avowedly Religious Papers which are issued once a week, the WATCHMAN received 40,000 stamps, averaging 3077 for each week; and the ADVOCATE 13,000, averaging 1000. Of the Papers which are published twice weekly, the RECORD received 74,000 stamps, averaging 2846 for each Publication; and the PATRIOT 60,500, averaging for each 2327.

*Newspaper Stamps*—The following Return, explanatory of the effect produced on the Revenue by the reduction of the Stamp Duty on Newspapers, has just been made to an Order of the House of Commons:—

The Reduction of the Newspaper Duty took effect on the 15th of September 1835. In the half-year ending 5th April 1836, the number of Newspapers stamped in Great Britain was 14,874,652, and the net amount of duty received was 196,909*l.*: in the half-year ending 5th of April 1837, the number of Newspapers stamped in Great Britain was 21,362,148, and the net amount of duty received was 88,502*l.*—shewing an increase in the number, in the last half-year, as compared with the corresponding half-year before the reduction, of 6,487,496, and a loss of revenue of 108,317*l.*

Of the above number of stamps taken out in the half-year ending 5th of April 1837, 11,547,241 stamps have been issued since 1st of January 1837, when the distinctive die came into use; whereas only 14,784,643 were issued in the six months ending April 1836.

Since the reduction of the duty, one Daily Newspaper, one published twice a-week, 93 Weekly Newspapers, one published once a fortnight, and one occasional, have been established in London; of which eight are now discontinued, and two are incorporated with other Papers. Within the same period, 35 Weekly Newspapers, and one three times a-week, have been established in the country: of which six are now discontinued or incorporated with other Papers.

*Savings of Servants and Youth*—From the "Penny Magazine" for October, we extract some information, which may serve to encourage habits of forethought and economy among Servants, Labouring People, and the Young.

The number of Female Depositors in the Marylebone Bank in November was 2466, of male depositors 4004; being not quite two to one: the largest class of depositors consists of Female Servants: they amount

to one-fifth of the whole number, or 1290; and they each possess, on an average, about fifteen guineas, or, in the whole, the sum of 20,407*l.* 8*s.* 10*d.* The Male Servants are not so numerous a class, and scarcely form one-tenth of the whole number of depositors, being just half as numerous as the female depositors; but the amount invested by them is higher, being for each, 636*l.* in number, a sum of 21*l.* 16*s.* or 13,664*l.* 4*s.* 10*d.* The sum invested by Male and Female Servants, conjointly, is 34,071*l.* 13*s.* 8*d.*, or more than a third of the whole sum invested; though, as compared with the number of depositors, they form considerably less than one-third.

It may stimulate this class to continue the practice of laying by their Savings, when they learn, that, in the Devon and Exeter Savings' Bank, 965 Male Servants have invested a sum of 43*l.* 6*s.* 11*d.* or about 50*l.* each; and that the sum invested by 3558 Female Servants amounts to 106,022*l.*, or about 30*l.* each.

Dressmakers, Milliners, Needlewomen, and Shopwomen have laudably placed a part of their earnings in the Marylebone Bank. This act is the more meritorious, as their earnings are comparatively small; while they are, at the same time, compelled to keep up a superior appearance, and are, indeed, peculiarly exposed to the temptation of making an unnecessary display: yet, in spite of the various obstacles in their way, 631 have invested a sum of 8780*l.*, or about 14*l.* each.

Of Clerks, Shopmen, and Warehousemen, there are 219 depositors, whose investments amount to 14*l.* 16*s.* each.

The average sum invested by 793 Mechanics and Artisans is about ten guineas.

The investments of Schoolmasters and Teachers is about 16*l.* on an average for each; and those of Schoolmistresses and Female Teachers, 22*l.* each.

A number of depositors have wisely commenced the practice of Economy besides; and it is pleasing to learn, that about a tenth portion consists of Children and Youth of both sexes; viz. 284 females and 343 males. The investments of the females amount to 5*l.* 16*s.* for each; of the males, to 4*l.* 12*s.*: and the total amount of their joint deposits exceeds 3800*l.* There are eighty-two Apprentices, who have each put by about 4*l.* In the Devon and Exeter Bank, 443 Apprentices have acted in the same praiseworthy manner; and each, on the average, has in the Bank a sum of nearly 6*l.*

These Young Depositors may be informed, that a shilling a week put into the Savings' Bank, and allowed to accumulate at compound interest, that is, neither to withdraw *t* principal nor the interest which is every year added to it, and continuing the weekly deposit of a shilling for the space of ten years, they will, at the end of that period, be in possession of a sum amounting to 30*l.* 7*s.* 5*d.*, or 44*l.* 7*s.* 5*d.* more than was put into the Bank. In the same way, two shillings a week will produce 60*l.* 14*s.* 10*d.* in ten years; three shillings, 91*l.* 2*s.* 3*d.*; four shillings, 121*l.* 9*s.* 8*d.*; five shillings, 151*l.* 17*s.* 1*d.*; six shilling, 182*l.* 4*s.* 6*d.*; and seven shillings a week will, if the interest be allowed to accumulate for ten years, amount to 212*l.* 11*s.* 11*d.*; and, in twenty years, seven shillings a week will, in like manner, amount to 510*l.* 1*s.* 4*d.*

It is quite unnecessary to say any thing as to the valuable uses, which a prudent man may make of a small capital: or of the moral benefits resulting from the practice of a system of economy, which is pursued in a wise and liberal spirit.

In addition to the direct investments of Young Persons of both sexes: to the number of 708, rather more than one-fifth of the accounts are opened as trusts, chiefly on behalf of children. The number of this class of accounts is 1310; and the sum invested exceeds 20,000*l.*, or about 16*l.* each.

#### CONTINENT.

*Church Miss. Soc.*—The Rev. Samuel Gobat (p. 216) sailed from Malta on the 30th of March; and reached Benggen, in Switzerland,

on the 13th of May: his health was improved, but still precarious.

*German Miss. Soc.*—Of the Missionaries who have gone forth since the formation of the Bäale Institution, 20 years since, 93 are still living: of these, 26 are engaged in the service of the Society, at its Eight Stations among the Heathen; and 32 others are connected with Foreign Missionary Societies, chiefly with the Church Missionary Society. In the last year, 9 left the Institution for various Heathen Countries, and 12 candidates were received: the Institution now contains 41 Students, who are, in four classes, under an education of four years for the Ministry among the Heathen.

#### SOUTH AFRICA.

*Church Miss. Soc.*—The Rev. F. Owen and his Companions (p. 44) reached Cape Town, on their way to their destination, on the 2d of March.

*London Miss. Soc.*—The Rev. James Read jun. and his Companions (pp. 26, 120) arrived in Table Bay on the 18th of January.

*Wesleyan Miss. Soc.*—The Rev. W. Shaw and his Companions (p. 33) arrived at Cape Town on the 14th of February. The Rev. Barnabas Shaw being about to return to England to recruit his health, which of late has suffered greatly, Mr. Bingham, for the present, will remain on the Cape Station. Mr. W. Shaw and Mr. Green re-embarked early in March for Grahamstown, their ultimate destination.

*American Board*—The Missionaries Lindley and Venable and Dr. Wilson (pp. 43, 44) had, in the middle of August, reached Masika, a place selected as the site of their Mission, which lies in the south-western part of Mosolekatsi's territory, and is in 25° 24' S. Lat. and 27° 47' East Long.

*Stations among the Namaquas*—From an account of a Journey, by Captain Alexander, in November, lately read at a Meeting of the Geographical Society, it appears, that, at the Station of Ebenezer, belonging to the Rhenish Missionary Society, which is on the south bank of the Oliphant's River, about 20 miles from its mouth, there are already 108 Hottentots on the books of the Station: the people were leading out the waters of the river; which overflow its banks every three or four years, when the return of corn is a hundred-fold. Of Lily Fountain, belonging to the Wesleyan Society, and of Comaggas connected with the London Missionary Society, Capt. Alexander says—

Passing through a barren and uninteresting country, covered with shrubby plants, we reached the Green River—entered the Khamlesberg—and, in three days, reached the Missionary Station at Lily Fountain, beautifully situated in a plain between the mountains, which here rise 3000 feet above the sea, commanding a view of the South Atlantic at a distance of 70 or 80 miles. There are 800 Namaquas on the books of this excellent Wesleyan Establishment: and the quantity of land under cultivation in these mountain valleys is quite surprising.

After two days spent at the London Missionary Station at Comaggas, halfway between the Swart-linje's River and the Koose, I started for the Orange River. I found the bed of the Koose, the northern

boundary of the Colony, dry; and only two good fountains in four stages between the Koose and Orange Rivers—the country mountainous and hilly—the plains sandy—and everywhere covered with low bushes and shrublike plants: flocks of ostriches, many steinboks, and occasionally zebras, were seen on the plains. About 800 Namaquas, and some Bastaards, live scattered between Comaggas and the Orange River, under the charge of a worthy old German Missionary, Mr. Schmelten.

#### MEDITERRANEAN.

*Church Miss. Soc.*—The Rev. C. H. Blumhardt (p. 120) arrived safely at Massowah on the 9th of December; and intended to leave, for Abyssinia, on the 17th.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. John Thomas (p. 137) arrived at Madras on the 24th of December.

*London Miss. Soc.*—Mrs. Miller, wife of Rev. W. Miller, departed this life, at Quilon, in South Travancore, on the 1st of December; having sunk, in about four months, under the ravages of pulmonary consumption. The interests of Female Education at Nagercoil, where Mrs. Miller laboured, have been deprived by her death of eminently valuable aid.

#### INDIAN ARCHIPELAGO.

*American Board*—The Rev. Elisha Doty and his Companions (see p. 161) arrived at Batavia on the 15th of September.

#### WEST INDIES.

*United Brethren*—Death has renewed its fearful ravages among the Brethren's Labourers. On the 3d of September, the Wife of Br. C. F. Koche, of New Eden, Jamaica, aged 39, was carried off by the prevailing yellow-fever: on the 13th of October, an apoplectic seizure brought the Wife of Br. J. Seitz, of Bethel, St. Kitt's, to the grave: Br. John Taylor, of Barbadoes, fell a victim, on the 6th of November, in his 57th year, to the yellow-fever, after a service of 18 years in the West Indies, which will be long held in grateful remembrance; and, on the 18th of that month, the same disorder proved fatal to Br. Francis Eder, of Emmaus, in the Danish Island of St. Jan, at the age of 39 years. The Brethren thus feelingly ask our sympathy and prayers:—

We cannot but earnestly commend the work of God in our West-India Mission, which has been deprived of no fewer than Eleven valuable Labourers within the short period of Twelve Months, to the faithful intercession of all our dear Brethren and Friends. More especially would we address our beloved fellow-servants in the Missionary Field: and say, *Come, let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up.*

#### GUIANA.

*London Miss. Soc.*—Mr. and Mrs. Parish (p. 119) arrived at New Amsterdam, in Berbice, on the 4th of February.

#### UNITED STATES.

*Board of Missions*—On the 7th of January, the Rev. Albert L. Holladay, the Rev. George W. Leyburn, and Mr. W. R. Stocking, embarked, with their Wives, at Andover, on board the "Barsian," Capt. Inglee, bound for Smyrna. Mr. and Mrs. Leyburn proceed to Scio; and the other Labourers are to join the Persian Mission.

# Missionary Register.

JUNE, 1837.

## Biography.

### MEMORIAL ON THE LATE BISHOP OF MADRAS,

ADOPTED BY THE COMMITTEE OF THE CHURCH MISSIONARY SOCIETY.

WITH unfeigned sorrow we apprise our Readers, that Bishop Corrie has been called to his Eternal Rest. This afflicting event took place at Madras, on Sunday Morning, the 5th of February. At the Monthly Meeting of the Church Missionary Committee on the 11th of June, their feelings on this melancholy occasion were put on record in the Memorial which we here subjoin.

The Committee desire to receive the painful intelligence of the death of the Bishop of Madras with meek submission to the will of God; and they judge it right to place on their Minutes a brief view of his labours and character.

The records of the Society, from his first opening of a correspondence with it in December 1813, when Chaplain at Agra and directing the labours of Abdool Messeeh, bear continued testimony, all through his life to its very close, to the combined wisdom and zeal with which he endeavoured to promote its great design.

Returning from India in June 1815, for the recovery of his health, he passed nearly two years at home, not re-embarking till April 1817. On occasion of this visit, he preached the Annual Sermon before the Society in 1816—giving therein affecting testimony, as an eye-witness, of the delusions under which the Heathen labour; and shewing, from his own experience, the special adaptation of the Scriptures, Missions, and Christian Education, as means, under the Divine Blessing, for recovering them from these delusions. On these important subjects, he enlarged, with great effect, at the Meetings of various Associations connected with the Society; everywhere increasing the interest which was beginning to be taken by Members of the Church of England in the Cause of Missions.

Succeeding in due order to the Chap-  
*June, 1837.*

laincy at Calcutta, Mr. Corrie was appointed, by Bishop Heber, Archdeacon of the See. In this office he was thrice called—on the deaths of Bishop Heber and of his two immediate successors—to supply, so far as it was in his power, the wants of the vacant See. In April 1835, he arrived a second time in this country, to receive consecration as Bishop of the newly-formed Diocese of Madras. The short period of his stay did not allow of his renewing the exertions which he had made on his first visit; but, at the Annual Meetings of the Society and of the British and Foreign Bible Society, held in May of that year, he traced, with an able hand, the Rise and Progress in India of Missionary Labours and of the Bible Cause.

Arriving at Madras in the latter part of October, the Bishop entered on the duties of his See; but has been spared only for the short space of little more than one year. When at Hyderabad, in November last, he complained, for the first time, of a pain in his head; which was thought to be the effect of the labours of the Visitation in which he had been engaged. Returning to Madras on the 15th of that month, he had soon to encounter the anxiety and fatigue of watching by the dying bed of his beloved Wife, who fell asleep in Christ on the 21st of December. From her, who had been his affectionate and faithful companion during almost the whole of his residence

in India, he was not long separated: his own infirmities rapidly increased upon him; and on the 5th of February, he was called to *enter into the joy of his Lord*. The next evening—the evening of the Sabbath—his honoured remains were laid by the side of his Wife, in that grave at which he had stood but a very few weeks before, calmly submitting himself to the will of God.

The Committee, in recording this brief notice of the labours of Bishop Corrie, desire to ascribe all glory to God, for carrying His servant through such a course of toil in India, and for enduing him with gifts and grace so peculiarly fitted for the work committed to his charge. He stands forth, in his whole life in India, an exemplification, above the usual range of Christian Labourers, of the words of the Apostle James—*Who is a wise man and endued with knowledge among you? let him shew, out of a good conversation, his works with meekness of wisdom.*

Bishop Corrie entered on his labours in India with an observant mind. Discharging with fidelity the duties of his Chaplaincy, he from the first determined to connect with these duties every degree of relief to the spiritual wants of the Natives, which it might be in his power to render, consistently with the more immediate care of his countrymen. He looked round him, therefore, with a watchful eye and a compassionate heart, on the character and state of the millions among whom he lived; and, as he devised means of opening a way for the Light into the thick gloom which hung on the Heathen, he was prompt in executing what he had devised: insomuch, that the First Bishop of Calcutta, when he wished, at his Primary Visitation, to stimulate and encourage the assembled Chaplains to unite with their immediate duties all practicable care of the Heathen, pointed to the Chaplain of Agra as their pattern.

Thus trained in the school of experience, and turning all his observation to practical purposes, his suggestions to others and his own measures were grounded on large intelligence and comprehensive views: and, though naturally

susceptible, the grace of Christ had so chastened his spirit, that he could meekly and with gentleness bear up under indifference, and even opposition; while he was immovable in such plans and measures as it came within his own province to devise and pursue. Rarely, indeed, had he occasion to retract any opinion which he had given, or to regret any step which he had taken. He seemed to have acquired, through grace, an almost intuitive perception of what was fit to be done on all occasions; and to take such quiet and firm hold of his object, as to give confidence to his friends, even in difficult circumstances.

In all this course, there was a simplicity and a saintliness of demeanour, which awakened love and reverence in all around him; and, of his influence over others, he was ever on the watch to avail himself, in leading them to that Saviour for mercy and grace, through whom he himself had habitual access, by the Holy Spirit, to the Father.

A few months after his arrival at Madras, the Bishop felt some discouragement under the difficulties which surrounded him. His ignorance of the vernacular tongues of South India seemed to separate him from the Natives, and his time of life forbid the hope of acquiring the necessary information in due season. "All I can now do," he wrote, "is to watch and pray against despondency; and, by the grace of God, to be found doing what I can in my place." And the Committee are persuaded, that, short as was the period allotted to the labours of this Servant of God in South India, they have answered a most important end. He arrived at a very critical season; and was enabled, in a wise and gentle manner, to rectify disorders which had crept in, and to diffuse somewhat of his own meek spirit around him. His brief administration will not soon be forgotten; and the Committee cannot but earnestly hope and pray, that it may please the Great Head of the Church to lead those in authority to the appointment of a successor of *like mind* with their late revered and beloved friend.

BRIEF MEMOIR AND OBITUARY OF REV. DR. J. P. ROTTLEK,  
LATE MISSIONARY OF THE GOSPEL-PROPAGATION SOCIETY, AT VEPEKY, NEAR MADRAS.

THE death of this venerable man was stated, and some short notices of him given, at p. 303 of our last Volume. From various documents, published by the Society for the Propagation of the Gospel, we collect further particulars.

The following extract from the Minutes of the Madras Christian-Knowledge Committee offers a brief view of Dr. Rottler's Labours.

This eminent Servant of God was born at Strasburgh, in June 1749, where he received his early education, which was continued at Copenhagen. He was admitted a Candidate for Ordination, by the Bishop of Zealand, in 1775. He embarked for India, when Ordained; and arrived early in the year 1776, in the service of the Royal Danish Mission, at Tranquebar, and there laboured faithfully for many years.

In 1803, he was nominated by the Brethren at Tranquebar to assist in the superintendence of the Vepery Mission; in consequence of an application made to them, on the removal to Calcutta of Mr. Poezold and the death of good Mr. Gerrické, which had left the Station without a Missionary.

The connexion, thus formed, did not extend beyond the year 1807; Mr. Poezold having resumed his labours at Vepery, and the Royal Mission College at Copenhagen being unwilling to lose the services of so pious and efficient a labourer as Dr. Rottler. But a short time before this decision of the Danish Authorities was known, he had been placed in charge of important duties at the Presidency by Lord William Bentinck, then Governor of Madras; and this rendered a further reference to Europe necessary; the result of which was, that, instead of returning to Tranquebar, as first determined, he remained at Madras, as Secretary and Chaplain to the Female-Orphan Asylum, and the duties of that appointment he conscientiously discharged for many years.

The death of Mr. Poezold brought him once more, toward the close of 1817, into the service of the Society for Promoting Christian Knowledge; and, from that time until the day of his death, he continued a Missionary in its employ.

Increasing infirmities and years had, for some time, compelled him to forego active

employment in direct Missionary Work; but, while the Lord gave him strength, he was faithful and zealous in the Cause; as those can testify, who received, through his ministry, their knowledge of the Saviour, *to whom he preached the Word, instant in season, out of season, reproving, rebuking, exhorting, with all long-suffering and doctrine.*

Among the most essential benefits which he conferred on the Mission, in his private hours, were a revision of Fabricius's Translation of the Old Testament; and the preparation of a Tamul Version of the Liturgy of the Church of England, now in general use throughout the congregations in union with the Church of England in South India, and also, it is believed, in those holding communion with the Wesleyan Methodists: he was likewise engaged, to the last day of his valuable life, in compiling a Tamul and English Dictionary, now in the press, and to which he had devoted a certain portion of his time for the last twenty years.

In the earlier seasons of his residence in India, he pursued, in his leisure hours, the study of Botany; in which science he attained to so great eminence, as to have been in communication with the most eminent Botanists in Europe, and to receive in acknowledgment of his high attainments the diploma of a Doctor of Physical Sciences, in the year 1795, from the University (or the Imperial Academy) of Vienna.

He has bequeathed to the Vepery Mission his valuable Herbarium, his books and manuscripts, together with the contingent reversion of some pecuniary property.

It is stated in a Note—

The Herbarium has been sent to England by the Executors of Dr. Rottler, to be at the disposal of the Society for the Propagation of the Gospel; whose intention it is to deposit it in some one of our national museums.

The character of this Servant of Christ is thus depicted:—

In his public and private character, no one could be more deservedly beloved and respected. For many years he persevered in his holy calling, while heavily afflicted with sickness, (for the first ten years of his life in India he was a constant sufferer,) seeking his recreations in the most becoming and innocent paths, and in the end was brought to his heavenly rest in peace—a worthy associate of Swartz and Gerické!—the last, but one or two, of those holy and apostolic men, who were the privileged few, in earlier years, who had committed unto them among the Heathen, in this land of darkness, *the Ministry of Reconciliation*. He is now gone to his reward—in *the peace of God which passeth all understanding*.

In a Circular issued in this country, with the view of collecting a sum of money for the erection of a Monumental Tablet in the Church of Vepery, it is said—

The death of this truly primitive Christian Minister seems to mark an epoch in the history of the Protestant Mission in the South of India; for the long period of his faithful labours connects him with the earliest days of Christian Knowledge in that country, and with the planting of many Churches by the Apostolic Swartz and his contemporaries, under the blessing of Him to whose glory they were devoted. Rottler was 22 years a labourer in the same vineyard with Swartz, and has survived him 38 years. For the last 20 years, he has borne a prominent part in all the measures adopted for the improvement of the Mission in Southern India; first under the Society for Promoting Christian Knowledge, and also after its transfer to the superintendence of the Society for Propagating the Gospel in Foreign Parts. He has, in his latter days, witnessed the erection of the New Mission Church at Vepery, the chief Station in the neighbourhood of Madras—the enlargement of the School—and the establishment of a Seminary for training Native Youth to the duties of Catechists; and, eventually, for the sacred office of Missionaries. In all these works he zealously co-operated with the Local Committees and with his Brother Missionaries; giving to them the benefit of his counsels and experience, when his growing infirmities had diminished the power of bodily exertion.

In the Charge delivered by the Bishop of Calcutta in February 1835, Dr. Rottler is alluded to as

—one of the three honoured Missionaries, who have laboured for 50 years, or more, in the fields where Ziegenbalg and Swartz, Gerické and Pohlé, Jænické and Haubroe had laboured before them, and who still survive to bless us with their labours and their prayers.

It is stated, in a Note—

The two other Labourers are, the Rev. Mr. Kohlhoff, in his 76th year, and the 53d of his services in the Mission; and the Rev. Mr. Cømmerer, who went out in the year 1789, and is now Senior Chaplain at Tranquebar, having been engaged 47 years in Missionary Duty in India.

The Rev. C. Calthrop has furnished some notices of his character and last days. In a Sermon preached at his funeral, Mr. Calthrop says—

Up to the commencement of his last few days' sickness, he was engaged in his Master's work. For some time, indeed, he had not been able to preach or take any public service in our Church; but he could pray for us, and he did pray for us. By his experience, his paternal advice, his mild and affectionate counsel, his holy and lovely example, he could strengthen the hands and encourage and comfort the hearts of us, his young and inexperienced Brethren in the Mission; and by these he did strengthen our hands and comfort our hearts. Like the aged John, he could shew us, by his conversation and life (an important lesson at all times, but especially in our own), how to *love one another*—how we ought to walk with all the simplicity and affection of little children. He could weep—I have seen him weep—over the low and wretched condition of many of our Native Christians, and long for them to be raised to the standard of pure and primitive Christianity.

And need I now stay, Brethren, to set before you the loss which our Mission, its Missionaries, its Catechists, its Congregations, have sustained by the removal of such a Missionary from the midst of us—a Missionary of sixty years' experience; holy, faithful, wise, affectionate, patient; at all times glad to aid and encourage us by his warnings, his sweet and fatherly counsel, his tears, his prayers? Need I stay to prove to you

the blank which we all must deeply and long feel? I trust you will perceive and realize this. I therefore entreat you to take an interest in us, to compassionate us, and pray for us. Yes, I beseech you to pray fervently and frequently for me and my fellow-labourers—young, inexperienced, ignorant, and sinful as we are—that a double, a more than double, portion of our father's spirit may rest upon us.

In a communication to the Society, Mr. Calthrop adds—

Only the Sunday previous to his illness, he was at Church twice; in the morning at the Tamul, and in the evening at the English Service. On Monday Evening he was at my house, at our usual Weekly Meeting of the Catechists: he sat with us longer than usual, and seemed remarkably cheerful and well. The night before he was seized with paralysis he expounded, as was his custom, to the young people in his house; but was much longer, and more animated: and in the morning, before he was taken ill, he had a young native girl, his adopted daughter, to read some portion of the Tamul Testament to him, and to have it afterward explained to her.

A writer in the Madras Christian Magazine thus speaks of the closing scene—

On Wednesday Morning he was seized with paralysis; and continued in a very weak state, though sensible, until the evening of Friday: after which time he

rapidly sank; and, on Sunday Morning, without a struggle or a moan, he fell asleep in Jesus, to commence that Sabbath which remaineth for the people of God.

His funeral was attended by a large concourse of Europeans, East Indians, and Natives, the Archdeacon and all the Chaplains, together with the Missionaries of the Society for the Propagation of the Gospel and of the Church Missionary Society; and a more solemn or affecting funeral we never witnessed.

The English Congregation were afterward addressed by the Rev. C. Calthrop, now Senior Missionary at the Vepery Mission, from 2 Kings ii. 11th and part of the 12th verse, in a most impressive discourse, which we pray God may never be forgotten by those who heard it. The Mission has indeed lost a Father, and the Poor have lost a Friend; but, blessed be God! that, through Divine Grace, this aged saint has been enabled to leave behind him an example to which we should do well to give heed, and follow, as he followed Christ. He has lived for many years a burning and shining light; a man of remarkable humility, and full of Christian Love, and, in all his infirmities and weaknesses on account of age, peaceful and resigned. His only hope of eternal life was on Christ; in whom he trusted with a simplicity of faith and assurance of hope, such as the writer of this brief memorial has very rarely witnessed.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

WITH much regret we observed that some of the Speakers suffered themselves to be carried away into a spirit of censoriousness. The advocates of such Societies as profess what they consider a higher or purer aim than other bodies, are specially in danger: some such advocates have been very unsparing of their censures on those who do not follow them in their opinions. Can any course be more unwise than this, if the object be to win them over? and certainly nothing can be more opposed to the humility and charity of a real Christian. And this censoriousness has no palliation from the pressing necessity of the case; for it is indulged, not against supposed errors which concern Salvation, but against such differences in judgment or action in the parties censured as may consist with being as devoted and zealous servants of Christ as those by whom they are censured. Such advocacy re-acts on the thoughtful mind, to the discredit of opinions or principles which have so little controul over the spirit of those who hold them.

## UNITED KINGDOM.

*Christianity interwoven with the British Constitution.*

Other countries, when they recognised Christianity, recognised it in their character as already existing corporate and political societies. England, considered as one corporate and political society, never was Pagan: Paganism existed in this country only when it was split into many tribes, each tribe having its distinct head. It is true, Christianity was received when those numerous tribes had been reduced to seven or eight Governments; but, when emerging from the almost-chaotic state of the Heptarchy, Christianity was one of the original elements and constituent parts of the British Constitution; as much so as its Monarchy, or the right of the people to interference, and check, and controul. It was originally and essentially Christian in its Constitution; and has from the beginning, in its character as such, recognised, in its laws, usages, and institutions, the great principles of Christianity; and thrown around them what they required—legal protection; and given them what they deserved—legal recognition. Standing on the ground, then, that, as an Englishman, I might contend for every thing which is consistent with the ancient and original Constitution, I claim, on behalf of the English People, the distinct and consistent recognition of the Sabbath; which was one great, one principal part of the religion with which the country set out, by resolving to acknowledge, and honour, and obey God.

How many of the most important, but at the same time necessary, institutions and enjoyments of this land rest simply on this—that the country, in its political character, said, "Christianity is a religion come from God, and to that religion we submit ourselves." The whole proceedings of the Courts of Justice are sanctioned by oaths; and man speaks not merely as to man, but, by the oath which he takes, he recognises the presence, the judgment, and the authority of God.

I not long ago attended a Public Meeting, in the course of which a speaker pointed out the destitute and wretched condition of one or two hundred millions of the population of this teeming world; and he alluded especially to the wretched condition of one sex, the greater part of whose miseries are to be traced to the existence of polygamous institutions. The

old English Law, in that respect, went on a principle easily understood. I refer not to any law fixing the form in which marriage is to be contracted—that is a question with which I will not now meddle; but I will say, that, by English Law, marriage is considered as a Divine Institution; and the laws of Christ, on the subject of divorce and polygamy, are distinctly recognised, and strictly enforced. Polygamy, as constituted a sin by Christianity, is, therefore, a crime punishable by English Law.

[*Rev. G. Cubitt—at Wesleyan Miss. Soc. An.*

*Sabbath Protection the Right of Britons.*

In urging our requests for Sabbath Protection on the Legislature of this country, we take our stand on this plain historical fact. If the Sabbath is not to be recognised by the Legislature, on the plea that the Legislature has no right to take notice of any thing with which conscience may be concerned, those who wish that nothing but the word of man, without reference to God, should be relied on in our Courts of Justice, and those who speak of man's natural unrestricted liberty on the great question of Marriage, may likewise demand that all Oaths, and that all laws restrictive on Marriage, should be abolished. I like to carry out principles, as far as they can fairly and legitimately be carried out. I like not to go one step on a path, on the whole length of which I do not feel myself at liberty to proceed. I wish to have the old English Constitution, recognising the Christianity of the Bible, preserved. We take our stand here; and we ask, in consistency with that Constitution, that full Sabbath Protection—not Sabbath Coercion—which the Society for the due Observance of the Lord's Day requires.

[*The Same—at the Same.*

*Sabbath Protection earnestly sought by many Boatmen and Barge-men.*

There is one class of persons to which I am anxious to direct the attention of the Meeting. I wish to advocate the cause of a numerous body in the centre of this Christian Country, living in Heathen Darkness—the Boatmen and Barge-men of England. For centuries past, Sabbath Desecration has extended over the navigable rivers of this country; and over our canals also, since their introduction. There are about 120 canals, stretching over a line of about 3000 miles. It is difficult to ascertain the exact number of men employed as boatmen and



bergemen. On one line, however, there are 3000; on another, 2000; and, in another, 1100. It may be fairly concluded, therefore, that a very considerable body of persons are engaged in our internal navigation.

It has been proved, in evidence before a Committee of the House of Commons, that these persons are awfully demoralized; that they are blasphemous, dishonest, drunkards, and such-like—presenting an appalling spectacle of human depravity in the very heart of a Christian Country.

It is truly gratifying, however, to find, that these men are beginning to feel their condition; and that whenever the subject of Sabbath Emancipation is brought forward, they shew a deep interest in the success of that object. Some time ago, I addressed a Meeting on the subject; and, when prayers were offered up on behalf of the watermen of England, I shall not easily forget the deep emotion evinced by an honest waterman, who stood up, and exclaimed, "Amen!" In another parish, when a Petition was presented for signature, praying the Legislature to secure the Sabbath to the poor watermen, one of them said—"Master, I will sign it with both hands." On another occasion, a gentleman left a Petition in the counting-house on a wharf, with the clerk; and on calling again in about an hour afterward, he found seventy names attached to it: the clerk had merely mentioned it to one or two boatmen, and they having communicated it to others, the place was soon filled; "And," said the clerk, "it would have done your heart good to hear the observations which they made on the blessing of the Lord's Day." It is evident, then, that there is a shaking among the dry bones. We should pray that the Spirit from above may blow on them, so that, even from the degraded watermen of England, an army may arise to fight manfully under the banner of the Lord Jesus. [Rev. John Davies—at Lord's Day Soc. An.

*Instances of the remote Influence of Sabbath Desecration on others.*

Much may be done by a consideration of the effect of our conduct on the conduct and the hearts of others; which, in our artificial state of society, is too apt to be forgotten. The other day, on the sea-coast, a Lady, who is desirous to conduct her household according to the

will, and to the honour, and in the fear of God, observed, that, when she returned to London, she would have no more dinner-parties on Mondays. I was at a loss for her reason: Saturday-parties I could understand; and these she had long given up. "I find," she said, "since I have been here, that it is the early London Fish-market which causes the desecration of the Sabbath by the fishermen on the coast. Were it not for the early London Fish-market, the fishermen whom we have seen (for we had seen them) leaving their homes on the Saturday Evening, and not returning till the middle of the day on the Sabbath, would be enabled to worship God on that day." And how melancholy it is, to think, that these poor men should be forced, either to resign what appears to them the only hope of a livelihood, or to encounter the displeasure of that God to whose mercies they are every hour indebted for preservation during the pursuit of their perilous employment! And how melancholy to think, that the luxury of London should be the cause of the desecration of the Sabbath, and of the loss of all those blessings which might come from the love and the favour of God to such multitudes as are now employed on that coast!

There is another domestic consideration which I am led to mention, because it has been lately brought before me; and I do it with more pleasure, because I can be confirmed by a valuable friend now on the platform—I mean what relates to the Delivery of Letters. The Delivery of Letters in the country takes place on the Sunday, and the friend to whom I allude found his Letters were brought on a Sunday Morning. After a while, he said to the person who was in the habit of bringing them, that he desired to have them no more. The man, who had been so long prevented from attending Public Worship, like too many others under the same circumstances (for we know how want of habit leads to total apathy), was very unconcerned; and said, it was of little consequence, as he had to pass the door. "Still," my friend said, "I will not be disturbed by Letters on the Sunday: bring mine on the following day." Singular as it may seem, this remark had an effect on the man's mind, on which nothing else had produced any effect before. After a short time, it was found that this person attended a Place of Worship, and had begun to

learn the importance of eternal things. This prohibition had led him to think; and he had made an arrangement with the postmaster, that he should, on the Sunday, have at least part of the day to himself, to care for his soul and to prepare for eternity.

In this way, every individual may be made instrumental toward promoting the glory of God and the welfare of his fellow-creatures; and if we may be made instrumental to their highest interests, it is a fearful consideration, that we may also be *verily guilty concerning our brother*. For so wonderfully, so awfully, in the course of God's providence, are things linked together, that the vice of one, the ill conduct of one, often leads to the ill conduct of many, in the same way that the righteousness of one may lead many to righteousness.

[*Bp. of Chester— at Lord's-Day Soc. An.*

*Duty of Britain to manifest greater  
Missionary Zeal.*

To this country has been given the peculiar blessing, of being made the instrument of extending the light of the Gospel and the knowledge of its blessed truths to vast portions of a benighted world. Yet how long did she neglect to take those steps which her character required her to do! Even in her best days, she seemed, in her Ecclesiastical as well as Civil Polity, to be too much like the Jews; and acted as if she thought the fence, which had once shut out Israel from the rest of the world by its institutions, had been taken from that Nation and placed round her. We have too long forgotten, that the greatest characteristic of a truly Christian People is that of being a Missionary People. We too long forgot, that we had received the knowledge of the Truth that we might be the means of communicating it to others.

The proper character in which the Apostolical Church of this country ought to appear, is that of a Missionary Church. It is for this, that her stakes have been strengthened and her cords lengthened; yet, alas! how long has that character been considered only as a secondary object! and how long has the Church neglected to send forth her sons! How long has she confined her exertions to the mission of a few who were too zealous to remain at home! We have been busy in repairing the reservoir and making it more capacious, while we have neglected those channels

by which its waters are to flow through a parched and thirsty land. Our apathy in this respect has, I fear, re-acted on ourselves at home: but let us hope that this apathy is now on the wane; and that its place will be supplied by greater zeal in the service of Him who has blessed us as a Nation, by imparting to us a more than ordinary share of the knowledge of His Holy Law.

[*Earl of Chester— at Church Mis Soc. An.*

*Instances of Liberality in the Missionary  
Cause.*

In the little town of St. Ives—a little fishing town, where there are not more than 3000 inhabitants of all grades and professions—one of a Missionary Deputation was appointed to preach on Tuesday afternoon. And what did I see there? As I passed along, I saw shops closed—offices closed—houses shut up—and business at a stand! I inquired if there had been some awful mortality. "Oh, no," said my friends: "without any previous arrangement, the inhabitants have all resolved to shut up their houses till the Sermon is over." But I have another thing to mention: I absolutely saw one or two large Spirit Shops closed! At that Meeting, crowded and overflowing, the collection was 145*l.* at that little fishing-town! Then there were the proceeds of what we should call in the metropolis a Bazaar: the fishermen's wives, sisters, and daughters had been employing their time in constructing articles of great curiosity, and perhaps of great utility too; and, in disposing of them, they realized 57 sovereigns, making a total at that Anniversary of 202*l.* in the little town of St. Ives!

About half-past ten o'clock at night—for I believe that some of us talked till about that time—I was taking some refreshment at the house of a friend, and there came in an old fisherman; and he said to me, "Sir, I am glad to see you. I heard you preach at Liverpool seventeen years ago." Sitting down, he said, "Why, I feel that I have hardly given enough: but nobody knows what I have given; I keep that to myself." Addressing a friend of mine, he asked when his Meeting was to be. Said my friend, "Oh, our Meeting was on Friday last." "Indeed," said the Old Man; "I am sorry for that, because I should have liked to give 10*s.* to it." "Oh," said my friend, "the accounts are open yet, and you are not too late now;" and he

immediately gave his 10s. He was told that the Meeting was to be at St. Ann's, next week. "Next week!" the Old Sailor said, and immediately burst into tears. I think I see the Old Man now, with a face which had endured many a pelting storm, and a head as white as the drifted snow. "Ah! my father," he said, "was an old St. Ann's man: if you will take 10s. more for St. Ann's, and do not tell from whom it came, but only that it came from the son of a St. Ann's man, I shall be gratified." He then took out a sovereign from his pocket, and gave it to my friend. My friend was preparing to give him the change; but, "No, Sir," said he, "it shall all go." My friend thanked him cordially. "Not so," said the Old Sailor: "do you know, that I am naturally very fond of these things; and if I were to follow my own natural inclination, I should get as many of them as I could, and keep all I got: therefore, it is not I, but the grace of God—therefore, let all thanks be given to Him." Can we imagine a finer instance than this of Divine Power and Grace triumphing over the natural influence and selfishness of man?

[*Rev. Robert Newton - at Wesleyan Miss. Soc. An. Christian Instruction of the Young required by the State of the Country.*]

I beg to make one or two observations with reference to our social position. Since this Society began to put on strength and vigour, most important changes have taken place in the political relations of the country. I am not about to give an opinion as to the merits of those changes, but to refer to existing facts. I would remind the Meeting, that the elective franchise has been extended, not only to counties, but towns; and as well for municipal as for senatorial offices. The young minds committed to the instruction of this Institution are to be among the future electors of Great Britain. As the Government of the country becomes a popular Government, the stability of England will depend on the character of her electors; and the character of her future electors must be determined by the influence impressed on the rising generation. If, therefore, we love our country, our ancient civil institutions, and all which is connected with the sepulchres of our fathers and the heroic deeds which they achieved for God and for man, we shall be anxious, as citizens of this great community, to know

June, 1837.

what we can do to advance Scriptural Knowledge among the people—that they may not be betrayed to sacrifice their liberty by an electioneering festival—that they may learn to turn away from the intoxicating beer-barrel or the jovial entertainment—that, having attained freedom, they may assert it; and sustain those, who are most likely, by moral principles and elevated opinions, to promote the welfare of the country.

Another important view we are called on to take of this subject. A vast increase of political publications has taken place since the reduction of the stamp-duty on Newspapers; and the multiplication of these publications, circulating throughout the country in every form and shape, promotes, in a very extraordinary degree, the sympathies of men, not only for that which is good, but for that which is evil. It has occurred to me, in looking over the Public Journals of the last six months, that, in the unusual number of tragic crimes which have been committed, we have seen the influence of that morbid sympathy for evil for which there is no antidote but religious principle. It has been said, that there was something in the state of the weather, which had given rise to the extraordinary prevalence of deeds of violence and blood perpetrated in the kingdom. I do not think that they are to be attributed to atmospheric influence, but to the morbid sympathy which exists in the hearts and minds of men; and was excited by such intelligence, not counteracted by moral and religious education.

[*Rev. John Blackburn - at Sund. Sch. Union An.*]

#### *Necessity of providing Proper Books for Readers.*

I cordially congratulate the Meeting on the resolution of the Committee to establish Lending Libraries. The state of reading among the people in this Metropolis demands that some such step should be taken. I went to-day into a small shop; and, taking up some penny-publications, I found, among their titles, the following—"Martin's Annals of Crime, or Newgate-Calendar"—"A General Record of Tragical Events, including Ancient Modes of Torture"—"Tales of Romance"—"Calendar of Horrors"—"History of the Pirates and Smugglers of all Nations"—"Lives of the most Notorious Highwaymen, Footpads, and Murderers"—"The London

2 N

Singer's Magazine and Itciter's Album" —and the "Penny Story-teller." You laugh at this—but think what it is doing! The system of instruction pursued by Sunday Schools is an intellectual exercise, which, like corporeal exercise, excites an appetite. Those who are taught, hunger for something to satisfy the appetite of their immortal minds: and unless the Christian Public form, by a judicious system of Loan Libraries, a taste for that which is truly instructive, moral, and religious, what will be the influence of education? I hold, that the people may as well remain uneducated, unless there be infused into the mind a knowledge of the Oracles of God.

[*The Same—at the Same.*]

*Fearful State of the Population of our Large Towns.*

I feel bound, by the Resolution which I hold in my hand, to draw the attention of the Meeting to the work still remaining to be done; and particularly among the great populations which are concentrated in our large manufacturing towns, who, not having a sufficient number of Clergymen to guide them in the Way of Salvation, remain uninfluenced by the great truths of our Holy Religion. For those great masses of men thus crowded together, no middle course remains: they must be decidedly good or decidedly evil: and we can scarcely expect good fruits from them, when minds, like those, sharpened by the wonderful discoveries in nature, in art, and in science, which are forced on their attention by their daily occupations, and quickened by the development of the operations every moment passing before their eyes, are left to discover the FIRST CAUSE of all by the dangerous and deceptive light of their unaided reason. Such a tremendous population, powerful by its knowledge of practical science, and dangerous through its ignorance of the truths of the Gospel, should excite fearful apprehensions. It is a sort of volcano, containing within itself elements of convulsion, which, if not timely checked, may one day not merely overwhelm its immediate neighbourhood, but shake the prosperity of the remotest portions of the Empire.

[*Rev. Henry Kathes—at Past. Aid Soc. An.*]

*Picture of the Oppressive Labours of the Clergy among a Crowded Population.*

I would call your attention to that part of the subject, which is the more immediate object of our consideration—

the labours and duties of the Clergy; and shew how different is the state of a Minister placed amidst our crowded masses of population, from what poets and novelists have described that of a Clergyman to be in a rural and secluded parish. His whole day is spent in a succession of visits, in one continuous scene of woe and misery; with scarce a single ray of happiness to break its monotony. The labour of a life like that cannot be conceived by any one, except by him who has endured it. And can we wonder that he sinks prematurely to his grave, with his mind, his body, and his spirits overpowered and exhausted by his continual and cheerless exertions? I would beg of you to dismiss from your minds those scenes of peace and happiness, in which those writers of fiction have depicted the life of the Minister; and rather imagine him sent forth to combat with a fierce and ignorant population: and then ask yourselves how, unless some extraordinary measure of health be assigned to him, can the warfare be prolonged. Happy would he be, if, after daylight had closed on his labours, he could retire to the bosom of his family, to retrieve his wearied spirits! But, alas! such is not his lot: the crowded Lecture Room succeeds the labours of the day. He sows the good seed; but before he is able to bring its fruits to maturity, he retires from this scene of woe—his spirits broken by his too severe, and perhaps unsuccessful exertions; and his health impaired by the unwholesome atmosphere in which he moved. Many, whose lives are not thus shortened, when they perceive themselves labouring from day to day without any one to cheer, to notice, or console them, look forward without regret to the day when they can seek refuge from their toils, in that place where the *wicked cease from troubling and the weary are at rest.*

That great evil has at length obtained some remedy. In this Society, the Minister finds that consolation, which he has hitherto sought in vain: he finds that his exertions have at length secured him your sympathy—that his sufferings are not neglected—and that his services are not unknown or unappreciated. You give consolation to the wearied Minister, in those moments, when he turns with pain and languor from his arduous duties—when the burden of his precious life recoils back upon him—and he finds him-

self incapable any longer of labouring with those who labour. I put it to the feelings of every individual in this Assembly, whether it would be humane, or wise, or kind, to withhold from him those slight tokens of your approbation, which would prove to him that his services are not forgotten. [The Same—at the Same.

*Conversion of a Returned Convict.*

I would relate one fact in illustration of the inefficiency of mere penal inflictions to change the heart. An individual—grey-headed, trembling, anxious, distressed—knocked at my door. He asked to tell his tale, and it was this: Having served an apprenticeship in a neighbouring town, he came to Birmingham: his principles were not fixed, and he was soon marked out as a man who might be easily decoyed into sin. He was urged by one of his companions to rob his master: for a time he resisted: at length, his tempter accomplished by intoxication what he had been unable to do by persuasion. It was an aggravated case: he was convicted, and sent as a convict to Bermuda. As he had some perquisites, he saved 27*l.* That, however, was soon spent, on his return to his own country: and here he was, without money and without a character! But so little effect had punishment produced on his mind, that he joined a gang of coiners, and sold their counterfeit money. He was convicted at Lancaster, and cast into prison. Thus twelve years of his life had been

spent as a convict, or in jail in this country!—Passing by my Chapel, he entered in, and was so situated that he could not retire. He heard me say, "Of all the miserable spectacles in nature, that of a wicked, grey-headed Old Man is the most miserable." The words went as a dagger to his soul: he trembled, and wept. As soon as the Service was over, he went out into the street: he emptied his pockets of all the bad money which he had about him—for he still dealt in counterfeit coin: he recollected that he had seven shillings of good money; but his conscience was roused, and, as that money had proceeded from the sale of the false coin, he threw it away also. But he was not happy. He said, that he would give the world, if he had it, for peace of mind; and asked eagerly if I thought there was any hope for him. We prayed together, and he began to have a little hope. He was carefully watched by some Christian Friends for some months, and he is now admitted to the fellowship of the Church. Drink is constantly put before him by those with whom he works—not gin, but ale; yet he has hitherto resisted the temptation. I have mentioned his case as a proof that penal statutes and inflictions will not avail to produce a moral influence; and as a proof, that it is never too late to hope respecting any man, however deeply he may be sunk in vice and covered with disgrace. [Rev. J. A. James—at City Miss. An.

*BRITISH AND FOREIGN BIBLE SOCIETY.*

THE Committee are availing themselves of the new invention of Embossed or Raised Types, mentioned at p. 391 of our last Volume, to furnish copies of the

*Scriptures for the Use of the Blind.*

The Committee have addressed the following notice on this subject to the Friends of the Blind:—

The Committee of the British and Foreign Bible Society beg to inform the Subscribers to the Society, the Friends of the Blind, and the Conductors of Institutions for the Blind, that they hope shortly to have Copies of the Gospel of St. Luke, with the Acts of the Apostles, printed on a RAISED TYPE, for the use of the Blind, prepared by Mr. Gall of Edinburgh; as also the Gospels of St. Matthew and St. Mark, in type prepared by Mr. Alston of Glasgow: they are

likewise expecting to receive from America, copies of the Book of Psalms, prepared at the Institution for the Blind in Boston, U. S., under the Superintendence of Dr. Howe. They have also promised assistance to a Society in Bristol, engaged in preparing Books for the Blind, in characters invented by Mr. Lucas, instead of the ordinary letter: that Society has undertaken to print the Gospel of St. John in that form.

The Committee of the British and Foreign Bible Society further beg to state, that they are prepared to proceed with the printing of the entire New Testament, so soon as they shall have received sufficient information to lead them to believe that readers will be found for the copies which may be prepared. Any information from the friends of the Blind, as to their number and desire to learn, or the actual attainment of the ability to read, will be gratefully received.

From the Fifteenth Report of the Society's Auxiliary in that quarter of the Metropolis, the Committee extract the following evidence of the

*Religious Destitution of the North-East Part of London.*

Destitute as many parts of this great Metropolis are of religious instruction of every description, the North-East Part has the unenviable distinction of being the most destitute of all. The Bishop of London's having, in his Charge to his Clergy, some time previously, selected this part of London as an illustration of the spiritual destitution of the people, and his having since selected this same part as that in which he commences carrying into operation his zealous proposal of building Fifty New Metropolitan Churches, seem to intimate the full conviction, in his mind, and in the minds of the Committee appointed for the erection of these Houses of God, of the present neighbourhood possessing the first of all the claims which guilty London puts forth for help.

The awful necessities of a considerable portion of your district, and the very great difficulties which your Committee have experienced, in their earnest, but hitherto unsuccessful, endeavours to form Associations in such parts, have much pressed on their minds. Scarcely any Christian Congregations existing in several of these densely populated, but fearfully depraved districts, your Auxiliary knew not from what sources to look for Collectors, or where to seek for assistance.

At length, in November last, finding that voluntary labourers could not be obtained, especially in districts in which females could not prudently work, your Committee resolved to make trial of a paid Agent; and engaged, for a month, the services of Mr. Ebenezer Anderson, a gentleman recommended to their notice by the London City Mission: and they have since continued his services from month to month, at the rate of 5*l.* per annum, on the condition of his devoting his whole time to the promotion of the objects of the Auxiliary.

The Committee have great pleasure in reporting the efficiency of the aid which they have thereby received; and they feel persuaded, that, could the subscribers and friends of the Society but accompany their Agent in his labours,

and peruse the register which from day to day he makes of his visits, they would be convinced of the desirableness of the important step which they have taken, in employing, as a last resource, this instrumentality. During the five months which Mr. Anderson has been thus occupied, he has visited 2256 families, and paid 6227 visits; and the importance of these visits being made may be estimated by the fact which he records—that, out of 1147 families which he visited in Whitechapel, 128 only possessed copies of the Scriptures.

The Committee of this Auxiliary have adopted the plan of giving the

*Reward of a Bible to Children who shall learn the 119th Psalm.*

A plan has commended itself to your Committee, for the more extensive circulation of the Sacred Volume in their district. They accordingly resolved, in February last, after much previous discussion among themselves, and inquiry among those most likely to give them valuable information as the result of their own experience, "That it appears highly important and desirable to stimulate the ignorant and indifferent, by the example of the YOUNG, to obtain for themselves the Word of Life and the Knowledge of Salvation; and, for this purpose, to offer a copy of the Holy Bible to every poor CHILD, within the limits of this Society, under twelve years of age, who does not possess one, and who shall read and repeat the 119th Psalm satisfactorily; beginning with the parish of Spitalfields, and proceeding to the other parts of the district in succession, as the means shall be obtained to promote its accomplishment." To this important Resolution your Committee would desire to draw your particular attention; and they would earnestly pray, that, by such an instrumentality as that referred to therein, the great object of Bible Societies may be promoted, and the inestimable value of the inspired pages in some measure more fully known.

The Twenty-fifth Report of the Southwark Auxiliary furnishes an

*Instance of Children's Zeal in sending the Scriptures to Little Negroes.*

Your Committee have received much gratification, from observing the deep interest taken by the children of Sabbath Schools in the labours of the Society,

and the cheerfulness with which they contribute to its funds. The Surrey-Chapel Association records, that one of the Teachers, having notified to the children of her class, that a Member of the Christian Society at Surrey Chapel was about to go as a Missionary to Jamaica—describing, at the same time, the destitute state of the poor Negro Children in that Island—the scholars caught the sympathetic and benevolent feeling; and expressed an earnest wish to send some Testaments, as a present from themselves, to the little Negroes. The time was short: yet fourteen copies were soon subscribed for, and committed to the care of the Missionary; together with small presents of pin-cushions and other articles, made up by the same children: one of them even sent her favourite doll. The example was followed by the children of other schools; so that, on the whole, forty-eight Testaments were sent to the "Heathen Children far over the seas," from the Depository of the Association. It was further arranged, that the Books should be distributed by the Missionary on the first of August—the memorable day of their emancipation.

A Correspondent at Belfast details, under date of the 3d of May, the affecting circumstances attending a

*Collection and Legacy by a Little Irish Boy.*

A few days ago, when one of the Secretaries of the Belfast Auxiliary Bible Society and another Gentleman were engaged in collecting the Subscriptions for the present year, they had occasion to wait on a Lady who was in their district. They found her at home, and mentioned their business. She told them that she believed she had been acting wrong for some time, in giving so small a subscription to such an object (Five Shillings); and immediately gave them One Pound. "But," said she, "I have more to give you: it is not much; but the circumstances connected with it are not common. It was collected by a child of six years old, to send the Bible to the Heathen."

When about five years of age, the family were sitting round the fire on a winter evening: the weather was tempestuous, and the rain beating against the window. The child was playing on

the hearth-rug; he suddenly looked up in his mother's face—"Mamma, this is a bad night for the poor." She assented. "But, Mamma, this is a bad night for the rich."—"Why so, my dear?" "If they are like that rich man that we were reading about to-day, who pulled down his barns to build larger ones, and that night his soul was required of him." After a pause, he again said—"This is a worse night for the Heathen." "What makes you say so?"—"Oh! Mamma, they have nobody to tell them about Jesus, and no Bibles to read about Jesus." And running to his father, he said: "Papa, will you give me a half-penny?"—"What for?" "To help to buy Bibles for poor Heathens who have none of their own." He got a little box next day. During a year of suffering, he kept his object constantly in view. Able to go out but seldom, he pleaded with the friends who came to the house for something—anything—"to help to buy Bibles for poor Heathens who had nobody to tell them about Jesus." He seldom pleaded in vain: he was in earnest. In about a year, his little collection amounted to Ten Shillings and Fourpence Half-penny. At the age of six, it pleased the Lord to remove him from this world of sin and suffering. When near the close of his career, he one day said to his mother: "Mamma, I love you very much, but I love Jesus a great deal more. You have been very kind to me, and have done a great deal for me; but Jesus has been a great deal kinder, and has done a great deal more. I like to be with you, Mamma; but I'd rather be with Jesus." Into the presence of the Saviour, whom he loved, he was early removed. Almost his last request was, that his little store should be given to "buy Bibles for the poor Heathens, who had no books to read about Jesus."

RELIGIOUS TRACT SOCIETY.

The Committee have circulated the following

*Special Appeal on Behalf of India.*

The Committee have for several years assisted the Missionaries of all Christian Denominations in India in the publication of Religious Tracts, in numerous languages and dialects, which have had an extensive and beneficial circulation. The efforts made to spread Scriptural Truth have led many of the Natives to the saving knowledge of the Redeemer;

and others have felt the vanity of their idols, and have cast them to the moles and to the bats. These successful operations have created a great demand for Religious Books in the Native Languages; and several have already been translated and published with funds furnished by the Society.

The Committee have lately received an important communication on this and other points, from the Calcutta Christian-Tract-and-Book Society, in which all Christian Denominations are united—urgently soliciting assistance for the translation and publication of useful Religious Books. The Committee have resolved to assist in the publication of ten or twelve books for Native Christians and their Families in the three principal dialects of the Bengal Presidency—Bengalee, Hinduwee, and Hindoostanee: by which means the truths of the Gospel will be diffused among an increasing number of Native Christians, and of intelligent Youths favourable to Christianity; and among a large portion of SEVEN MILLIONS of Natives hitherto unacquainted with the only Way of Salvation.

The Committee of Public Instruction at Calcutta have already established Twenty-seven Colleges or Superior Schools for Hindoo Youth, in the large towns of the country: they now contain not less than Six Thousand Pupils; and, out of these, about Four Thousand are studying English. Gratuitous supplies of books having been solicited for the College Libraries, the Committee of the Religious-Tract Society have resolved to send publications to the value of Three Hundred Pounds, for those Libraries in which they are likely to be extensively useful. Already large numbers of Sceptical Works have been sent to India for sale among the population who are able to read English. The Committee hope that the Society's Scriptural Works will, with the Divine Blessing, counteract their pernicious influence.

The Committee have voted One Thousand Pounds for these special purposes, in addition to the usual grants for the publication of Tracts in the Native Dialects and Languages. The Committee feel that the progress of general knowledge in India, at the present period, calls for the most vigorous efforts to furnish the Natives with books, which shall give them clear and scriptural views of the truths of Christianity, and guard them

against the designs of the Great Enemy of Souls, who walketh about seeking whom he may destroy.

The Committee have put into extensive circulation a detailed communication on these wants of India, addressed to them by the Rev. W. H. Pearce, as representative of the Calcutta Tract and Book Society, and urgently pressing for liberal aid to its designs.

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## India within the Ganges.

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### *Brief View of the Abominable System of Thuggism.*

OUR Readers will naturally wish to know something of that diabolical System, mentioned at p. 102 of our Number for February. An extract from an article in Blackwood's Magazine for April will afford them a brief view of this appalling subject:—

It has been ascertained that Hindoostan has contained for ages, and contains at this hour, a vast multitude whose Profession is murder—whose Livelihood is the plunder obtained by this murder—and whose Religion consists in offering up human lives, from one to a hundred at a time, in compendious bloodshed, to their demon goddess, Kalee!

The inquiries, made during the late Government of Lord William Bentinck, have proved that this Satanic Brotherhood consists of many thousands—that it has existed through many ages, and all the revolutions of Indian Power in those ages—that it has spread over the whole immense surface of the country, from the sea to the mountains—that it has held on its hideous course alike under the successive Hindoo, Mahomedan, and British Lords of the Golden Peninsula—and, most singular of all, that it has almost wholly evaded research during this long period; and that, fully known to exist, it has always escaped the direct grasp of justice—thus adding to the remorseless cruelty of a fiend, scarcely less than the impalpability and invisibility of a spirit of darkness. This abhorred league, or worship, is called THUGGEE, and the assassins are called THUGS. The fable of their goddess is as follows:—

Rakut Beej Dana, a demon in the early ages of the world, devoured the human race as fast



as they were born. To enable the world to be peopled, Kalee Davey resolved to destroy this universal devourer. But the demon was a giant, of so vast a stature, that the deepest waters of the ocean could not reach above his waist; and he strode over the earth with inconceivable force and swiftness. Still Kalee Davey assailed him; and, in the fight, clove him down. But the fight was not finished by his fall: from every drop of his blood another demon sprang, who desperately renewed the battle: successive deaths only produced a still more countless crowd of new-born demons; and Kalee, already exhausted, saw that she was surrounded by a new host of terrors, and that the victory was about to be lost. The flow of blood was obviously the cause. In this crisis, she brushed the moisture from one of her arms—of it, formed two men—and, that no drop of blood more might be shed, equipped them with two handkerchiefs, to strangle the demon army.

The work was done. The demons were extinguished; and the two champions returned to the goddess, to restore their handkerchiefs: but she desired that they would preserve them, as the means of a profession by which their descendants were to live. Enjoining them to strangle men with the handkerchief, as they had strangled the demons, and giving them their plunder, she added, perhaps for the ease of their consciences, that they might claim this as a matter of right; for, having been the means of securing the peopling of the earth, they were entitled to take some lives at their pleasure. Kalee next told them, that they need not trouble themselves about burying their victims, as she would provide for that case; on the condition, however, that they never looked back to see what she did with them. At length, a slave had the daring curiosity to look. He saw Kalee, utterly naked, devouring the bodies, and tossing them into the air: the modesty of the goddess was offended, and she pronounced that thenceforth they must manage the matter for themselves.

It must have startled our residents at the Bengal Presidency, to know, that, in Calcutta, they were in the favourite region of Kalee—that they had assisted at the orgies of Kalee—and that the Hindoos regarded them as frequently worshippers of this incarnate devil, whose chosen name is Kimkalee, the Eater of Man.

But such is the state of the national belief. The Thugs hold, that Kalee first appeared on earth IN CALCUTTA—that, after she had destroyed the demon chieftain, Rakut, at the eastern extremity of the Vindeya Range, she bore the corpse to Calcutta; and that she buried it on the spot where her temple is now reared.

From the strangely inconsiderate manner in which the Europeans go to the Idolatrous Feasts of the Natives, and, among the rest, from their attendance on

the Nautches and Festivals of the great days of Kalee, they imagine them, and with some show of reason, her votaries. The East-India Company, too, is charged with the idle and culpable subserviency of assigning to this horrible superstition lands for the endowment of its temple! AND THE PRIESTS OFTEN PUBLICLY MAKE OFFERINGS TO THE IDOL IN THE NAME OF THE COMPANY. Should such things be? Or, if they exist, can we be surprised at any degree of scorn that might be felt for our timidity, our policy, or our religion? The Hindoos worship her with great veneration. They often repeat in their prayers, "O Kalee! great goddess of Calcutta! may thy promise never be made in vain!" Her delight is said to be in massacre: her drink is perpetual gore. She is believed to be of the intensest black; and to be so hideous, that no mortal eye could endure the sight of her appalling deformity.

This we conceive to be a final answer to all the dreams of human perfectibility. A League, in which mutual crime is the single bond—a Worship, in which murder is the religion—a Morality, in which the commission of the most revolting of all human crimes is held not merely innocent, but a DUTY—what is this, but Satan visible in man?

#### CHURCH MISSIONARY SOCIETY.

FROM the Twentieth Report of the Calcutta Corresponding Committee, just received, a series of Extracts is here given, exhibiting the enlarged views and operations of the friends of the Society in that Presidency.

The introductory part of the Report enters more fully than usual into a variety of important topics. In their opening passage, the Committee advert with much feeling to

*Past Unmerited Mercies, viewed as a Stimulus to Increased Exertion.*

The period has once more arrived for laying before the friends of the Church Missionary Society the results of another year's labours.

In summing up those results, more than a brief notice of which does not come within the scope of this Report, it is the earnest desire of the Corresponding Committee to state each circumstance which has chequered the past year,

whether of an encouraging or a depressing nature, with fidelity and truth.

The Committee hasten to recognise, with thanksgiving and praise, their many advantages; particularly the full toleration for the undisturbed prosecution of Missionary labour, with which, under Divine Providence, the Society has been so signally favoured.

At the same time, when they cast a retrospect upon the operations of the Mission during this period, and call to mind, that in proportion to those advantages should have been their own faithfulness and devotion, their brotherly union and affectionate co-operation, one with another, in the furtherance of the glorious work, they are conscious that a sense of deep humiliation, for their many short-comings, should bow them to the earth; and that a spirit of prayer, for more zeal and more diligence in future, should predominate over any feelings of self-gratulation connected with the past.

Mingled with such feelings, your Committee have many causes of encouragement; and they entertain little doubt, that when they shall have given a detail of past occurrences, their friends will discover many reasons leading them to look forward with pleasing anticipations.

The Committee, by their Resolutions of the 16th June 1836, have established Quarterly Conferences; in which all Missionaries in and about Calcutta are invited to take a part, and in which suggestions for the promotion of Missionary objects, from their Missionaries and friends at a distance from Calcutta, will be considered. The first Conference will take place in January next [1837].

The spiritual advantages which must attend the measure just alluded to, if punctually and wisely followed up, are too obvious to require further remark. The Report next alludes to the actual

*Progress of Conversions to the Christian Faith.*

From more than one quarter, your Committee have encouraging accounts of the success of the Gospel in the conversion of souls.

Their friends must have marked, with infinite joy and gladness, the successive additions to the Church of Christ in Calcutta; and will not have failed to recognise in one of those converts, who recently was admitted to the rite of Baptism

in the Mission Church, a persecuted youth, who, on his first profession of Christianity, was forcibly removed by his misguided parents; but in whom the good seed was not sown on stony ground, since, through much suffering, he has been enabled once more to throw himself into the arms of his Saviour. For him, and for his brethren generally, the Committee would earnestly crave the prayers of the Christian community. Young converts in this land of Heathenism are beset by many temptations, and exposed to much persecution, from which our tender years were happily exempt; and they have great need of all the strength and support which our supplications, united with their own, will assuredly draw down from Him who alone is able to save to the uttermost; and who has promised, *Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you.*

It is added, concerning the

*Disappearing of Caste,*

The barriers of Caste are rapidly breaking down; and the Missionary who goes forth into the bazaars or villages to preach the Gospel, while he finds little difficulty in assembling an auditory, and in engaging their attention, now comparatively seldom experiences that vehement and malignant opposition which in former times was unhappily prevalent.

The Corresponding Committee next advert to the important advances made at this Presidency in the

*Promotion of Religious and Secular Education.*

The increasing spirit of inquiry about Religion, and the advancing desire for moral instruction, which is so strongly manifested by the educated classes of the people, may be mentioned as one of those encouraging symptoms.

It is one that is eminently calculated to cheer the Missionary in his spiritual labours, and, humanly speaking, to give him increased facilities in the great work of evangelizing the Heathen.

A deep-rooted prejudice against Religious Education is now no longer general; nor does that strong antipathy, on the part of the people, to sending their youth to be educated at the Mission Schools, where the Sacred Scriptures form the basis of instruction, any longer manifest itself, to its former extent.

The promotion of Secular Education is, also, one of the leading characteristics

of the past year. The state of Education, generally, has been submitted to a scrutinizing examination; and your Committee indulge a prayerful hope, that, at no distant period, the call for a higher grade of moral instruction, to ameliorate the miserable condition of the lower classes, whom the intelligent writer of the Education Report describes as sunk in the grossest ignorance, will be succeeded by a still more earnest craving for that only instruction which can elevate the national character, and which alone teaches every duty toward God and man, and, through the blessed Jesus, brings *life and immortality to light*.

The subject of Education in India naturally leads to the important consideration, how an adequate proportion of the educated classes of the community may be advantageously brought forward, with a view to the preparation of Native Catechists and Missionaries. This subject has occupied much attention, both with the Home Committee, and the Corresponding Committee at Calcutta. In the present Report, the result is so fully stated, that it will suffice to present our Readers with the following Extracts, exhibiting the

*Design and Commencement of a Mission-Seminary in Calcutta.*

The Corresponding Committee are happy to report, that, within the last few months, they have been able to carry into partial effect the directions of the Parent Society with respect to the establishment, in this city, of a Seminary, having for its object the training of Native Christian Youths, as Catechists in the first instance, and eventually, they trust, as Ministers of the Gospel. The plan, which they believe to be fraught with extensive benefit to the Missionary Cause, has been, as they have stated, but partially developed, for their means are small; but it is something, to have been permitted, by God's good providence, to make a beginning, and to place themselves in a situation to take advantage of the critical state of Native Society among the educated classes of the rising generation;—and they are grateful for *the day of small things*.

The following passage from a Letter which the Committee addressed to the June, 1837.

Parent Society on the 12th of November 1834, and of which their late beloved Secretary, the Bishop of Madras, kindly undertook to be the bearer to England, will explain, generally, the principles upon which the Seminary has been founded, and the hopes which they entertain, in reliance on the blessing of the Great Head of the Church, that it may be rendered a principal instrument in the promotion of His Cause:—

“Being fully persuaded of the truth of these positions,\* while, at the same time, not a doubt arises to affect our conviction, that the empire of this vast and populous country has been bestowed upon Christian England in order to its evangelization, and probably to its becoming the Mother Church from which the light of the Gospel will irradiate the farthest extremities of Eastern Asia, we are most anxious to impress upon your Committee our earnest desire that the work of educating Native Youths in this city for the Christian Ministry should be entered on, under your auspices, without delay.

“We will gladly undertake the establishment and supervision of a Seminary of the nature contemplated; the object being, to bestow upon the Youths, selected for their piety, steadiness, and ability, the highest possible religious, moral, and intellectual education, while they are trained up, in all other respects, in the same temperate and frugal habits as their humblest brethren. By the systematic pursuance of this plan, we hope and believe that it will be found practicable to raise up a body of Catechists and Ministers upon a level with the people in regard to all their physical wants, while they will possess all the advantages over their countrymen, which knowledge, tempered by a long course of scholastic discipline, can confer. Such men will be able to travel from village to village, impassive to most of those causes which prostrate European energies in this uncongenial climate; to lodge, without a sense of privation, beneath the shed of the poorest ryot; and to communicate the glad tidings of Salvation in a language and idiom intelligible to the most illiterate of their rustic audiences; while they will be competent, at the same time, to cope

\* Referring to the opinion which the Corresponding Committee had urged upon the Parent Society, of the hopelessness of evangelizing the millions of this country by unaided European Agency.

successfully with the most learned of their idolatrous or Mahomedan countrymen, in every conflict of argument. It is our ambition, indeed, if our views be honoured with your support, that the Young Men educated at your Seminary should prove superior, even as respects secular learning, to those brought up at the Hindoo College, which excludes, by a fundamental rule, Christian Ministers from its Professorships; and that the Lectures delivered by your Tutors on Natural and Moral Philosophy, and kindred subjects—themes unknown within the walls of the public institution above named—should prove attractive, from their excellence, to every inquiring spirit among the unconverted Youth of Calcutta."

In a subsequent part of the same address, the Committee state:—"All that is requisite to the commencement of an attempt to realize the splendid objects within our view, are, Tutors of piety and learning; and such funds as may enable us to maintain them, and to erect suitable buildings for the accommodation of their pupils, upon the humblest possible scale. Strict economy, with respect to the diet and clothing of the Youths, is of the very essence of our plan, and would be so regarded even if our supply of money were unlimited; so that we are under no temptation to undue expense. But we do earnestly crave Tutors of high ability, with hearts devoted to the Cause of Christ, and purposing to seek His glory by labouring to confer on others the necessary qualifications for the ministry of the Word. Talent and learning would avail us nothing, if the spirit which induces their devotion to the dissemination of the Gospel be wanting. The establishment will be under our immediate eye; and no care or vigilance shall be wanting on our part to ensure its complete efficiency."

The Parent Society having cordially acquiesced in and sanctioned these views, directing, that, "in order to the preparation of Native Youths for Religious Teachers, and especially with a view to the raising up Ordained Missionaries for the work of the Mission, a Head Seminary for the Mission be formed in Calcutta for the reception of pious Native Youths; and that they be there placed under a course of instruction calculated to qualify them for different departments of Missionary labour, and that

in a mode not tending to disqualify them for intercourse with their countrymen, by an undue change in their habits, as to diet, habitation, &c.;"—having promised to send out, as soon as practicable, a Missionary duly qualified to conduct the education of the Youths received into the Institution;—and having earnestly recommended the Corresponding Committee to take the necessary preliminary steps for the formation of such a Seminary;—they have at length been enabled to concert measures for carrying the plan into effect.

Shortly after the instructions of the Parent Society reached India, a series of questions, bearing on the general subject of the contemplated attempt to train up Native Youths for the work of the Mission, was circulated to all the Church Missionaries; and their replies afford a valuable body of information, on several points of interest. By two of the questions proposed, each Missionary was requested to state whether he considered the education of Native Youths, as Catechists and Probationers for the Ministry, compatible with his special obligations as an Evangelist to the Heathen; and, if so, whether he were willing, being so required, to take charge of such an Institution. To these questions several affirmative answers were received; and the Committee determined to accept the proffered services of the Rev. J. Hæberlin; whose previous employment in Calcutta rendered them more readily available than those of others of his Brethren.

The Seminary was opened with prayer, and an address to the five Youths forming the first and only class of the infant institution, on the 15th ultimo. The Committee believe that it has been established upon sound principles, and that, humanly speaking, it contains the germ of much good; but, knowing that *except the Lord build the house, they labour in vain that build it*, they earnestly solicit for the Seminary the special prayers of all who wish well to this Mission of the Church of England. If it obtain a blessing from Him to whose service it is devoted, it may become the fountain-head of the best benefits to the Natives, not only of this great city, but of Bengal in general; for it is by Native Agency alone, such as it is the endeavour of the Committee to bring to bear upon the swarming population of this heathen land, that the mil-

lions who cannot *hear without a preacher* can possibly, so far as human foresight can extend, receive the Gospel Message. To this end—to supply the palpable deficiency of numbers—it is the desire of the Committee to work. They believe that their humble plan is such as God will graciously accept and sanction, and that it will conduce to His glory; and in this confidence they trust to be enabled to exert themselves earnestly and successfully in its gradual developement upon an enlarged scale.

The arrival at Calcutta of several Missionaries from America leads to the following remark in the Report; which we insert, with the view of carrying it further, and of reminding our Readers how little can be hoped for, even from Britain and America united, and, consequently, how needful it is that the principle of Native Agency should be pressed to its utmost practicable extent. The Corresponding Committee remark—

They cannot too deeply lament their being unable to announce any accession to their strength from their beloved country; for the harvest indeed is plenteous, while the Labourers are very few.

Next to occupying the field themselves, they rejoice to see it cultivated by their Brethren from other quarters; and they trust that the zealous example shewn by their Christian Brethren in America, whence they have welcomed to these shores a succession of arrivals in the past year, will stimulate their dear English friends to a similar devotion in the holy Cause, and remind them how little has as yet been done for the salvation of the countless multitude of immortal souls, who are daily hastening to a dread eternity; many, very many, of whom have never heard of Him, who is *the Way, the Truth, and the Life*.

The introductory part of the Report closes with the following remarks, on the

*Inadequacy of the Funds to the Demands of the Mission.*

The Parent Society have not withdrawn any part of their accustomed pecuniary support; but with increasing calls upon them from many new fields of Missionary Operation, they are unable to keep pace with the spiritual wants of India: and your Committee, even with

the exercise of the most vigilant attention to economy, are painfully made to feel the restraints imposed on them by their inadequate resources.

In every quarter, and in every department, their poverty compels them to refrain from entering on those fields of usefulness and enlarged action which they see around them. They mourn over the moral wretchedness, and the utter destitution of spiritual life, which pervades the country: they have a fearful picture constantly before them; and they would enlist the religious sympathies of their Christian friends and fellow countrymen on behalf of the thousands on thousands of immortal beings who are shut out from the privileges which they themselves so richly enjoy.

At a period like the present, when the resources of this vast empire are more than ever thrown open to the industry and enterprise of Europeans, and new sources of wealth are continually developed, your Committee deem it a matter for deep humiliation that the Local Subscriptions should have considerably fallen off.

They are persuaded, that if the Members of the Committee had exerted themselves more earnestly to bring the importance of the Cause, and the deficiency of means for its advancement, before their Christian Brethren in India, the call for funds would have been more largely responded to; while in answer to their daily prayers it is that the light of the glorious Gospel shall be vouchsafed, to dispel the thick clouds of ignorance and idolatry through the length and breadth of the land.

*Labours in and round Calcutta.*

At this Station, the Rev. Messrs. T. Sandys, J. Hæberlin, and J. C. Thompson have continued to labour. Mr. Sandys and Mr. Thompson have principally been in Calcutta. Mr. Hæberlin has laboured partly in Calcutta, and partly in the villages; though recently his services, and those of the Rev. J. T. Linké, from Burdwan, have been required for the Head Seminary. Mr. Sandys reports as follows, concerning Calcutta:—

MIRZAPORE—The Mission work has been steadily carried on at the Mission Premises, Mirzapore, during the past three years; and although the Mission

has not been without its trials, yet there is much reason for thankfulness to Almighty God, that He has graciously vouchsafed many tokens of His blessing being with us.

The work at present may be said to be fourfold; viz. 1. Ministering to Congregations of Native Christians. 2. Preaching the Gospel, with the view to the Conversion of the Heathen. 3. Schools for the instruction of the rising generation of Native Christians; and, 4. Schools for the instruction of the rising generation of the Native Hindoo and Mahomedan Population.

*Ministering to Congregations of Native Christians*—Divine Service in the Mission Chapel, Mirzapore, is conducted on the morning and afternoon of the Lord's Day, and on Wednesday evening. The Christians who reside on the Premises assemble also daily, for the purpose of offering up morning prayer. It is with feelings of gratitude to Almighty God that I state, that the Mission Chapel is now too small for the proper accommodation of all the Native Christians.

During the last three years, 258 individuals have been received into the Church of Christ by Baptism; of whom 118 were adults, and the remainder children. Thirty-three couples have been united in wedlock.

*Preaching to the Heathen*—The Chapel at Potuldungah has lately been rebuilt by the Church Missionary Association; and the Gospel is preached therein to very fluctuating congregations, both of Hindoos and Mussulmans; many of whom have not only heard the Word of Life, but have also been supplied with the Sacred Scriptures and Religious Tracts in their own language, whereby they may be able to read in their own habitations concerning the way of salvation through faith in Christ Jesus. No instances of conversion under the preaching of the Gospel, at this place, have recently come to my knowledge; but it is satisfactory to know, that that Word, which *shall not return void*, has been listened to with increasing attention by many individuals; and we may hope, that, in many instances, it will prove the power of God to the salvation of those who have heard it.

An instance may be mentioned, to shew that the Gospel is gradually making its way among the people. A person named Ram Das, with whom I first be-

came acquainted about three years ago, subsequently gave the greatest attention to the study of the Holy Scriptures, a copy of which I presented to him. I also gave him Mundy's Hindooism and Christianity Contrasted, Bunyan's Pilgrim's Progress, and Baxter's Call, all in Bengalee, which he read with the most serious attention. Having become convinced of the truth of Christianity, he expressed himself anxious to bring his relatives, who reside in a village about thirty miles north-west of Calcutta, to relinquish their trust in idols, and to embrace the Truth as it is in Jesus. He accordingly went, about a fortnight ago, to his relatives for this purpose, taking with him suitable books; and to-day he returned to Calcutta, bringing his two nephews, both young men, with him. It was very gratifying to me to find that their prejudices against Christianity had been relinquished, and that they were desirous of receiving instruction in the way of salvation. Ram Das observed, that in his village, where formerly the most decided prejudice against the Truth prevailed, there is now a very general disregard of idols, and an increasing belief that the Christian Religion is calculated to make man both holy and happy. He also stated, that his brother, the father of the two young men mentioned above, was formerly much opposed to Christianity; but that, since he had had an interview with me some months ago, his prejudices have considerably decreased, and hopes are now entertained that he also will be brought to a knowledge of the Truth.

*Schools for Native Christians*—In the Christian Institution at Mirzapore are about sixty Native Christian and Orphan Children, all of whom are engaged in the study of their own language—the Bengalee. Forty of these devote part of their time to the study of English; and it is intended that the remainder should commence learning it, when they have made more progress in the study of their own native language. The studies in Bengalee are confined principally to the Old and New Testaments, Ellerton's Dialogues, and Keith's Grammar of the Bengalee Language; and in English, to Grammar, Geography, the Holy Scriptures, Ancient History, and Arithmetic; in all which they are making satisfactory progress.

There are now about twenty *Native*

*Female* Christian Children residing on the Mission Premises: these learn Bengalee every morning, with the Heathen Girls, who attend the school on the compound supported by the Ladies' Society; but, with the view of giving them a better education than could be attained in that school alone, Mrs. Sandys has lately caused them to assemble at the Mission House every afternoon, where they are taught to read and to repeat Christian Catechisms and Hymns in English.

*Schools for Hindoos and Mahomedans*—In the English School on the Mission Premises, which is carried on by Baboo Mohesh Chunder Ghose, a native convert, with the assistance of two Native Christian, and four Heathen Teachers, are nearly two hundred scholars. In addition to the usual branches of education, such as Grammar, Geography, Ancient and Modern History, Arithmetic, &c. common in English schools, the boys of the first five classes read the New Testament, and other books which are calculated, by the Divine blessing, to lead them to a saving acquaintance with the way of salvation. Mundy's Hindooism and Christianity Contrasted, and Baxter's Call to the Unconverted, have recently been introduced into the upper classes; which have repeatedly gone through Bishop Porteus's Evidences of Christianity, and have had Leslie's Four Criteria explained to them.

In the English School at Alipore, which has hitherto been supported by funds kindly collected by Miss Halcott previously to her departure for England, are about one hundred Scholars. This school is conducted by a native convert, Reuben Kalla Chund, and one assistant Teacher. The New Testament, History of England, Ancient History, Grammar, Geography, and Arithmetic, form the principal branches of education imparted to the scholars. I have usually visited this school once a-week, for the purpose of ascertaining the progress which the scholars make in their respective studies.

In the four Bengalee Schools supported by the Church Missionary Association, and situated in Baug Bazaar, Sham-pooker, Simlah, and Mirzapore Lane, are about 200 scholars, who learn to read the Scriptures, Ellerton's Dialogues on the Book of Genesis, and other books, in the native language; but as there is now prevalent so great a desire to learn English, the boys do not remain in the

Bengalee Schools sufficiently long to obtain a good education. These schools have been of much greater benefit in former times than they are at present, or are likely to be in future. When these schools were first established, they were thronged by Native Boys, who otherwise would have been educated upon the old system: they consequently made the first great inroad upon that uncultivated mental field which now engages the attention of so many moral cultivators. It would have been in vain to commence teaching English generally at the time these schools were established; and the instruction communicated in them produced, in a great measure probably, that general desire for a liberal education which is now, happily, so prevalent. These considerations will perhaps satisfactorily account for the diminished number of Bengalee Schools, and the increased attention due to English Schools.

Mr. Hæberlin reports concerning CALCUTTA, AND OTHER STATIONS—The Chapels at Potuldungah and Hatcolah have been regularly kept up during the year: in the former, I delivered, on the Thursday Evenings, a Course of Lectures in English, which were well attended. As the fruit of these Lectures, I may mention an increased inquiry into the truth of Christianity by many, and the actual conversion of some well-educated young men. On the Tuesday Evenings I had a Bengalee Service in this, and on Friday Evenings in the Hatcolah Chapel: in both places, the attendance varied from 50 to 200. Several thousand Tracts and portions of the Scriptures were given away during the year, to such as attended the preaching. In some instances, very respectable householders in the neighbourhood of the Chapels either came themselves or sent to my house for the Gospels, which they have been induced to examine. Besides these regular hours, there have been many opportunities, when I either visited them myself in their houses, or when they came to me for the purpose of conversing on religious subjects.

DIGHEEPAR—My visits to this place have been regularly kept up once a quarter. In the journeys to and fro, throughout the whole district, the Gospel has been preached, and the written Word of God, or Christian Tracts, distributed.

Five Adults have been baptized, two

couples married, and one person buried, during the year.

**RASPUNGE**—The increase here has been small; only two individuals baptized, and one couple married; but there are many hearers of the Gospel, and five Candidates for Baptism.

**THAKURPUKER**—A commodious Chapel has been built during the year, by private subscription. To the Chapel is attached a house for the Catechist and Schoolmaster, and a resting-place for the Missionary in his visits to the villages. No candidates of any promise; but preaching is regularly kept up, and the people are visited in their villages and houses in the neighbourhood. The Chapel is situated on the Diamond-Harbour road, a great thoroughfare for all living to the South of Calcutta, for many miles round; and, both by conversing, and by giving away Tracts to such as are able to read, much good may be done in this place.

**GAKNYA**—During the year, a considerable number of people from this place, fourteen miles south of Calcutta, four miles westward of Thakurpuker, and the same distance north-west of Rasputge, have attended the preaching and catechetical instruction at Thakurpuker and Rasputge. The distances, however, made it impossible for the whole of the families to attend; and some of the more sincere, as I trust, from among these inquirers, united, in January last, in erecting a neat Bungalow Chapel: since that time, also, a Native Catechist has been located there; and to this, as well as to the two former places, I have paid regular weekly visits. It must be considered a most encouraging circumstance, that these people, though but ryots, yet found the means of building a House of Prayer for themselves; and I am convinced, that as soon as the Native Converts themselves shall feel a sufficiently deep interest in the salvation of their own souls as well as the souls of others, as to be induced to make sacrifices for the building not only of places of worship, but for the supporting their own ministers, men of faith, of love and humility, taken from among themselves;—so soon, and not before, may we expect a rapid increase, and a firm, steady and lasting foundation of Christianity in this country. May that time soon arrive! and may God bless our humble endeavours to sow the good seed now wherever we can, in the hope that it shall bring forth fruit abundantly!

Thirteen individuals have been baptized in this place during the year.

**BARASET, BEYALAH, AND BUDGEUDGE**—The Schools at Baraset, both English and Bengalee, Beyalah, and Budgebudge, are still kept up; but I cannot speak of their efficiency. The least pleasing, the most disagreeable part, I confess, of my Missionary duties, is the having to superintend schools in which the Teachers are Heathen, and therefore either careless of all religion, or insincere in their professions; or, what is worse, inimical to Christianity, which they are called upon to teach; and, along with this, incompetent to undertake the important office of directing young minds, and supplying them with that necessary portion of knowledge which shall be useful to them in this world and that which is to come. What we urgently require in this department are, Christian Teachers; and these well-trained and disciplined, prepared and fit men. Without this, we have little hope of doing good to the rising generation.

Mr. Thompson reports as follows, concerning his charge:—

**HINDOOSTANEE DEPARTMENT**—Since the report of last year, there has been scarcely any material change in this Mission; and though about twenty have been admitted into the fold by the Sacrament of Baptism, still the congregation does not seem to have increased. This is readily explained; for many of the congregation have left Calcutta, as well to seek as to pursue their occupations in other parts of the country.

It has been said, that the real state of a congregation may be known from the number of its Communicants: the number of those who every month regularly partake of the Lord's Supper, is about twenty—all, as far as man can judge, I have every reason to believe, sincere in their love to the Saviour. It is truly a gratifying and cheering sight, to witness their decorous conduct and attention; and to listen to prayers offered up to the True Prophet, by lips which so lately invoked the false one.

It will be gratifying to know, that the little collection made on Sacramental Sundays relieves the funds of the Society from some regular and incidental expenses, such as lighting, cleaning, &c., and tends likewise to the relief and comfort of some of their poorer brethren.



I have now twenty-four Candidates for Baptism; who are under instruction, and are making satisfactory progress. My numbers might have been more numerous, had I not advisedly followed the plan of keeping them on a long probation, to test their sincerity. On this account, some, whose motives were merely secular, have withdrawn; but by far the greater number have continued stedfast.

The English and Hindoostanee School on the Chapel Premises averages about eighty boys. It is with gratification that I give you a favourable account of their progress.

The Girls' School mentioned in my last report has been given up by the Society, owing to the low state of their funds.

During the past year, there have been three marriages in the Hindoostanee Chapel.

*Operations of the Printing Press at Calcutta.*

The Society's Press has been employed, in English, on the Christian Intelligencer, Select Sermons, an edition of Bickersteth's Psalmody in large type, Reports of Religious and Benevolent Societies, and on School-books.

The Publications of the Bible and Tract Societies have kept the Press pretty well employed; and though the receipts of the last six months have been encouraging, the Superintendent states that he has not, with but one or two exceptions, received any work from those immediately connected with the Society.

Books printed for the Bible Society:—

Copies.

5000 each of the Gospels of Mark and John, in Hindoostanee.

4000 each of Genesis, Psalms, and Isaiah, in Hinduwee.

4000 Nahum to Malachi, in Persian.

4000 Joshua to 1 Samuel, in ditto.

1000 Annual Report.

Tracts printed for the Tract Society:—

10,000 A Parable and Exposition.

10,000 The Life of Christ.

10,000 The Last Judgment.

10,000 Pundit and Sircar.

10,000 Christ's Sermon on the Mount.

15,000 Destroyer of Darkness.

5000 Christian Indeed.

5000 Fall and Recovery of Man.

20,000 Ten Commandments, with Commentary.

*Labours in the Burdwan District.*

The Report of this District, with its various Stations, is given as follows:

Burdwan and Bancoorah, by the Rev. J. J. Weitbrecht; Kishnaghur, Nuddea, and Santipore, by the Rev. W. J. Deerr; and Culna, by Mr. A. Alexander.

**BURDWAN**—The means of grace offered to the *Native Congregation*, by preaching and instruction, have been continued, as detailed in my last Report. Mr. Linké and myself have performed Divine Service on Sundays and Week-days in turn. The several members who constitute our little Native Church have evinced satisfactory conduct: some of them are eminently useful as Teachers. The features of a Church of Christ have, to my joy, become more prominent among the whole body.

I have been in the habit, on moonlight evenings, of calling on the families in their cottages, accompanied by Mrs. Weitbrecht. I look upon these as delightful opportunities for spiritual improvement. When addressing the fathers and mothers, I could bring the subject of practical religion nearer to their hearts, and stir them up to the faithful exercise of family devotion.

Three families have left our Mission Premises: one has gone to Kishnaghur, and is engaged in the service of Mr. Deerr: the other two went to Calcutta, and were engaged in the Central School.

The Orphan Girls' School, under the care of Mrs. Weitbrecht, is in a pleasing state; and will, we trust, eventually prove a great blessing, not only to the girls themselves, but to the Christian Congregation at large.

Only one individual has been added to our flock by Baptism: he is a young man, Hurinam by name, of the Writer Caste. He was for nine months under preparation. He is a very amiable character, and has, both before and since his baptism, given decisive proofs of a real change of heart. He has lately been married to one of our orphan girls, and is usefully employed in our Orphan Boys' School.

Six other individuals were at different times admitted as Candidates for Baptism, and resided for a while on our Mission Premises; but were dismissed, after ascertaining that the motives for which they wished to join us were of a secular nature.

Preaching to the Hindoos has been continued at regular hours in our Chapels

in the Bazaar, at Kunchunnugger, and in the villages of our neighbourhood. In December and January I made two excursions; one along the Calcutta road, through the adjacent villages to Hooghly; and the other, along the road that leads to Bancoorah. On both these occasions, I distributed 5000 Tracts, and a number of single Gospels. Occasionally I met with individuals who felt a more than common interest in the truths of Christianity; and I was assured, by several, that nothing but the fear of their parents, or relations, restrained them from coming boldly forward and confessing Jesus as their Saviour. This I found to be the case particularly with young Hindoos who received instruction in the schools of Missionaries.

Our *English School* in the town of Burdwan has of late risen to a more promising state than ever. Between forty and fifty lads have been in daily attendance. Mr. D'Rozario, the master of it, is faithful and diligent in his work. Some boys of the First Class receive from him private instruction in the Evidences of Christianity. I have lately commenced giving Lessons three times a week to the two first classes; explaining the Epistle to the Romans. The contents of each chapter are written out and committed to memory by the lads.

Two of them appear to labour under strong religious conviction. One of them has since joined, as Day Scholar, the Head Seminary at Calcutta.

Only six of the Bengalee Day Schools have been continued; which could be partly supplied with Christian Teachers, and are, from their situation, more easily accessible to constant inspection. 450 boys have been under regular instruction; which is almost entirely Scriptural.

BANCOORAH — At this Station there are three Bengalee Day Schools, and one English School, supported by the liberality of a few friends. 450 young Hindoos, including a few Mussulman Lads, are daily instructed; and, considering that I can see after them only three or four times a year, the progress made in these schools is truly satisfactory.

I ought also to mention, that we have met with the most liberal support from a small number of kind friends, who have assisted us in our work. The contributions on behalf of our Orphan Institutions and Church amounted, during the

last year, to not less than 1400 rupees; and the subscriptions for the Schools at Bancoorah to about 900 rupees.

[Rev. J. J. Weillbrecht.

KISHNAGHUR — I am afraid that the statement of our Mission, as it is at present, is like measuring tide at low water. The English School-house was burned; and its operations are at present nearly suspended, from the want of a proper Teacher: however, the Rev. H. C. Krückeberg is collecting subscriptions to rebuild it, which he will begin soon. Our Bengalee Schools are going on as usual: the utility of this branch of labour is well known.

But our principal attention has been directed to the lost sheep, the perishing Heathen. With very little interruption, we preach to them every day *the truth as it is in Jesus*. — *Christ crucified* is our theme, and indeed our glory; and we do not pretend to know any thing better. Our hearers are sometimes surprised at this doctrine; which seems, at first sight, foolishness to man. One said, "Nothing can stand against the doctrine of the atonement of Jesus Christ."

In this part of our labour, we have to acknowledge the valuable assistance of Native Agency; that of Callee Koomar, Paul, and Ramdhun; the last two are Catechists, and Callee Koomar is Teacher of the English School, who, besides his duties in the school, has assisted daily in preaching to the adults. These young men, besides the advantage which they have of speaking in their mother tongue, prove to be a testimony against their countrymen. The Heathens feel this; and therefore they usually give vent to their rage upon the Native Christians, while they praise the Missionary for being zealous for the religion of his forefathers; consequently, the Native Christian Brethren have to share the bitterest and greatest part of the reproaches, for having forsaken that of their ancestors. This way of reasoning is, in fact, the only argument which Hindoos can reasonably use, in support of their follies. When that argument has failed, they usually say to the Native Christians—"If the religion you embrace be so divine, why, then, have you not got four arms?" alluding to four arms and hands like the Hindoo gods. However, in speaking of their conduct, we ought to imitate the example of our Divine Master, who, in His infinite goodness, pleaded, *They*

know not what they do: so, we may say of these poor people, They know not what they mean or say. The Mission here being in its infancy, is another excuse for them.

The numbers at Doorga Poojah, and the Callee Poojah, were so few, that I fear to mention the report of the scanty number. Whether this arose from a better knowledge, or from poverty, I do not pretend to say: the people are, at least, not poorer than two years ago. The fact was striking; so much so, that, to remedy this, a high Native ordered a considerable number of images of Jugut Dhattri (Nurse of the World) to be made, and sent, by night, before the people's houses. Many were worshipped in this way; for, if it had only been for the sake of courtesy, they could not throw away the goddess: however, a sircar of ours gave, to the servants who brought it, two rupees, to carry the idol to another house. A blacksmith, to whom the goddess was sent, left her just as she was brought. I went myself to see the truth of the report: when I came into the house of the artisan, I found the intruding lady, made of mud, standing in the blacksmith's workshop. There is little doubt that such worship will produce a feeling in favour of the religion of Him whose service is perfect freedom.

NUDDEA— the seat of Hindoo learning; but also the hot-bed of superstition and idol worship. Here we have also four schools; and a small building, which serves for a Chapel, and a residence for us, when we come hither. It is situated in the heart of Nuddea, and on the high road, where we have the best opportunity to invite the passengers, and to dispense the Word of Truth at any time, from morning till late at night. We have reason to be thankful for the beginning made at this interesting place. Many, chiefly artisans, listen with great attention, and seem to be well disposed; but their fear of the Brahmins is great.

SANTIPORE—is well known for its great population. Here a friendly connexion has been effected with the leading men of the town. It is true, that it was here that an attack was made upon me: in the middle of the night, they broke open the door of the compound, and cast in bricks; but it must be recollected, that there are ill-inclined people everywhere; and besides, these oppositions are no bad signs.

June, 1837.

There are three young Brahmins, of whom there is reason to believe that they are in search of truth earnestly; and that others wish for improvement, seems to be likely from this, that money—which tells the hearts of men—has been offered for the support of an English School.

[Rev. W. J. Deerr.

CULNA—The Native Christians have attended, at the usual times, for instruction and prayer; and, I trust, are gradually improving. The Native Catechist and I have regularly, unless when prevented by sickness, visited the surrounding population, and the Schools, distributing the Word of Life, with Tracts, and explaining the Way of Salvation by a Crucified Saviour; and I have had great cause for thankfulness, having been, for the most part, heard patiently, unless among those who are actuated by sinister motives to speak evil of the way of peace and salvation by Jesus Christ. My hopes of the English School are great: one of the Youths has decidedly left idolatry, and is favourable to Christianity; and there are two others, of whom it is said, that they will not bow down to an idol. Their desire of intimacy with me is truly pleasing, and, at times, I am ready to conclude that our affection is reciprocal: their thirst for knowledge is on the increase; and I believe many of them are gradually emerging from midnight darkness to the dawn of day. The Female School is attended regularly.

[Mr. A. Alexander.

*Liberality of a British Officer at Benares.*

Concerning Benares, no Report is given, excepting the following Extract from a Letter of one of the Missionaries, stating an instance of Christian liberality evinced toward the Mission by a British Officer.

I received yesterday a Letter from Capt. —, with a draft for 300 rupees; of which 200 are to be appropriated to the erection of a Chapel in the village, and 100 to our Seminary. His Letter contains his warm and sincere wishes and prayers for the prosperity of the Benares Mission. This friend, when on his way to his station, stayed a day or two under our roof, and kindly left me 200 rupees for another Chapel at Benares. May the Lord bless him abundantly out of the riches of his grace! and may many other Christians, who have it in their power, follow his example, and endea-

your, by prayers and contributions, to enlarge Christ's kingdom!

*Extracts from the Journals of the Rev. W. Bowley, of Chunar.*

Various interesting and curious particulars are given concerning Chunar, in the following Extracts from the Journals of the Missionary who has so long occupied it. The Corresponding Committee report:—

The Rev. W. Bowley continues indefatigable in Missionary Labour; and it affords us unfeigned pleasure to be able to state, that his labours are crowned with a considerable degree of success. The following are Extracts from his Journals:—

In the afternoon, I crossed over to a village, with Swargdham and several of our boys. The moment a few Brahmins, who were sitting under a tree, saw us, they rose and pretended that they had some business at the river side; but, on being entreated, they remained to hear a Tract read. After this, we walked round the village; but met with no other opportunity to address the people.

I deputed Matthew Runjeet and Swargdham to certain villages remote from Chunar. To-day, they went three miles, to the village Bakerjabad, where there is a temple of Mahadeo, and a large well by it, as is common: at this well they sat, where the Devotees of the temple and others collected. Matthew opened the conversation with them, while they were in the act of performing Poojah:—"Whose image is this?" The Devotee replied, "Pray from what country do you come, that you put such a question?" Matthew replied: "The people call it the image of Hunooman; and it is written in the Ramayan, that he was a great Devotee; but why has he these jewels on?" Devotee: "People have put these jewels on it." To which Matthew replied: "Men have also formed this image: you should then consider how depraved has become the heart of man, since, having forsaken his Creator, he now goes about to make Him, and now worships stone and water: thus his heart has become a stone, sins have increased in the world, God has also given up mankind to their hearts' lusts; and thus they are ruined, and commit all manner of iniquity; and, having forsaken the worship of the True God, have rendered divine honour to senseless stocks.

God created man to praise and glorify Him; and God made all things for man's sake." The Devotee, in answer, said: "I have seen my Father God and His image, and do what He did. I am not like you, who have left your Father, and call another your Father." Matthew: "I beg you all to investigate this, impartially:" he then repeated a verse, "Those who follow others blindfolded, increase their disease:" adding, "It is written in the words of the Lord Jesus, *Be ye holy, as your Father is holy; for He causeth His rain to fall on the good and evil; then shall you be worthy of Him.*"

Then another asked Matthew, "Pray do you tell me which is the way to salvation." Matthew replied: "When you repent of your sins, you will perceive the way, and that we are unworthy to approach God: then, being concerned, you will seek the way which God has appointed, and you will be satisfied that it is the way, and forsake your own inventions; you will then hear the Word of God, and examine it; you will then find that Christ is the only way of Salvation, and gladly embrace it, and forsake the ways of the Devil." He replied: "Then all will abandon me; none will associate with me." Matthew: "A person who has been burnt, cares not whether he sits or stands, or whom he associates with: when the end comes, no friends will avail us; but you will obtain the society of the righteous, if you be forsaken by the world; yea, your Creator will be with you." He then read a Tract, and gave it to the man. At another village, at mid-day, the people, having returned from their work in the fields, all collected to hear a Tract: they were also addressed respecting the Way of Salvation. Our friends remained here full four hours: none had any thing to say against the doctrine. Thence, they went to a third village, where about seven assembled, and heard the Word without gainsaying. At a fourth village, they sat with four persons under a tree; who heard the Word with gladness. One asked, having given over ceremonies, how they were to worship God; when Swargdham read a portion of a prayer to direct them: after this, they returned to Chunar.

The above-mentioned Readers went to a large halting-place on the banks of the Ganges, and sat at a Mahajan's shop, where others collected, among whom was

a Devotee. Here they read a Tract; and addressed the people on their sins, and the Way of Salvation. One of the men took offence, and walked off; while the Devotee seemed much pleased, and promised to call.

I must add, that having to act as Chaplain to all the Station, as Missionary, and as Schoolmaster, besides having two Asylums for Boys and Girls to attend to, it is impossible to do justice to any department. One individual is not sufficient for these things; yet, situated as I am, I cannot do otherwise than attend to all the above duties.

A further conversation is given by Mr. Bowley, in which are forcibly exhibited the confusion of false religions, and the blasphemous arrogance of the Philosophic Hindoos, contrasted with the

*Simplicity of Gospel Truth.*

At 8 P. M. went out on the beach by moonlight; and first questioned a Devotee thus: "Pray, upon what do you trust for salvation?" "By repeating the name of Ram, I hope to be saved."—"Would the repeating the name of the judge suffice for the pardon of a criminal?" "No."—"How then can you expect forgiveness by the mere repetition of Ram?" The man was evidently embarrassed, especially when he saw several others against his assertion; and therefore was glad to walk off, and leave others, who had, in the mean time, collected, to carry on the discussion. As we proceeded, several Pundits, and, gradually, a very great multitude, gathered around us; and many among them attempted to defend the Hindoo absurdities; till a certain great Devotee and Philosopher made his appearance, with his learned followers, and, seating himself on the bare sands, with his blanket wrapped about him, commenced with a loud voice—while all, with profound silence, attended—saying, "Let the learned of this multitude come forward, and declare what he has read of the Vedas, Shasters, &c., and what are the portions he has read, and what acquaintance he has with our books. Let him come, and prove that the doctrines contained in these books are sound, and worthy of the Deity." Here several said, that their knowledge was scanty; and not one pretended to know much before this giant of Sanscrit learning; in fact,

there was no uttering a sentence, but a flood of oratory poured forth, which invariably bore down the speaker. Once, as a person attempted to reply to something that had dropped from him, he instantly beckoned to the man to come forth and appear before him; but the poor creature instantly replied, "Alas! who can dare approach the lion-man incarnation!" in allusion to the roaring and thundering of this Pundit. This appropriate answer caused great laughter: however, as no one had the hardihood to come forward in his presence, to make known his pretensions to be a champion and defender of Hindooism, he continued, and related the following anecdote respecting the Hindoo doctrine of the Supreme Being. He said: "There were six blind men, who, in search of the Deity, found an elephant: the first man happened to lay his hands upon the leg of the animal, and, having felt it from top to bottom, concluded that that was the shape of the Supreme Being, and that he resembled a pillar. The second happened to lay his hands on the ear of the elephant, and felt satisfied that the Deity was of the form of a winnow. The third laid his hands on the tail of the elephant, and, having handled it from top to bottom, made sure that the self-existent Being was precisely like that. The fourth blind man, happening to lay his hands on the proboscis, made sure that God was like it. The fifth man, feeling the head of the elephant, said He was like a globe: and the sixth, who happened to lay his hands on the back, said that the Deity was like a pavement. These blind men," continued he, "being considered the most learned, an assembly was convened to hear them describe the Supreme Being, for the edification of all; when each one differed from his neighbour, according to the idea he had formed in his own mind of the Deity. The consequence was, that a quarrel soon ensued, to the confusion of all." The man now applied what he had related; and compared the six blind men to the six Hindoo Shasters which had caused all the confusion and disagreement, respecting God, among the Hindoos; and hence he accounted for the discordant opinions prevalent among them:—and now, turning to us, he said, "If you have any knowledge of God superior to this, and worthy of being received, pray make it known to the assembled multitude: if not, here

I am, according to the Vedas, &c., the Self-existent Being, and besides me there is no God, and none can refute me."

Having thus removed the rubbish and paved the way, it became an indispensable duty to accept the challenge; which I did with much diffidence; being conscious of the utter insufficiency of my abilities to do justice to the cause, and to grapple with this giant of literature: notwithstanding, I proceeded, as I shall briefly state, by relating the nature and attributes of God, and the creation of the first human pair in righteousness and true holiness, in the image of God. Man was constituted the lord of this lower world—was placed in a garden, with full permission to eat freely of every tree of it save one;—the temptation of the Evil Spirit, through the instrumentality of the Serpent—the original state, and subsequent fall, of the angels, &c.—his victory over the woman, and, through her, over the man; their degradation, their fig-leaf covering, their attempting to avoid the Divine presence, their arraignment and condemnation;—the curse upon the Serpent and Satan—the promise, that the Seed of the woman should bruise the Serpent's head, &c.—the incarnation of the Son of God for the redemption of the world; His life, miracles, preaching, sufferings, death, resurrection; His commission to His Disciples to publish the Gospel to every creature under heaven;—the helplessness of mortals to satisfy Divine Justice, or to please God;—the promise of the Holy Spirit, and the presence of the Saviour with His people to the end of the world;—the regenerating influence of the Holy Ghost; the power to serve God by faith, through the aid of the Spirit;—the life of the Believer; his humble reliance upon Divine Grace, &c.

While I was proceeding, one or two attempts were made to stir up this Hindoo Goliath against me; but he checked them, by saying, that he should not fail to encounter me the moment he saw just cause, or any proper ground for so doing. With the exception of this momentary interruption, the whole multitude, as well as their champion, continued as quiet as so many statues; and when I had concluded, no opposition was made, but, contrariwise, admiration burst forth from every direction. It being now eleven at night, we arose to return to our boat; but before we could do so, a Brahmin invited us to some learned Devotees, who he

said would be glad to see us; but this we doubted. The man, however, having failed in this attempt to hear something more from us, in less than ten minutes afterward solicited an interview, and came into our boat, saying that he had heard with profound awe and admiration all that had been said, and found himself deeply impressed. He continued:—he had been a student for the last four years, studying the Sadant System, the Sanscrit Grammar, &c.; but having heard of such absurdities in the Shasters, &c., he begged to know whether there was any use in his continuing to study such works, which would only make him worse than he was. He also put many pertinent questions, and seemed not far from the kingdom of heaven. I recommended him to continue his study of the Sanscrit Grammar and Dictionary; and was glad to have it in my power to give him Principal Mill's History of the Life of Christ, and the Sermon on the Mount, in that language. Though he continued to talk with us till more than an hour past midnight, and was evidently drowsy, he could hardly be prevailed upon to take leave of us. I also gave a copy of the above works to the great champion.

*Proceedings at Buxar.*

The Rev. J. J. Moore, recently removed from Gorruckpore to this Station, reports to the Corresponding Committee—

I should have written earlier, to apprise you of my arrival here; but having just recovered from an attack of fever that seized me on the way, I had neither strength nor inclination sufficient to sit down and write with any degree of pleasure to myself on matters relative to this Mission. The routine of duties here is, daily preaching in the bazaars in adjacent villages; Morning Worship with the Native Christian Women who form the Native Church; a Hindoostanee, and also an English Service, on Sundays. There is one Native School, having a daily average attendance of 20 boys. An English School has also been in existence for some time, not supported by Missionary funds, for the Children of the Pensioners and invalid Soldiers. This is also visited and superintended by the Missionary. About 25 Native Women attend the Hindoostanee Service on Sundays; and from 30 to 35 Europeans, the English.

David Batavia accompanies me in my bazaar preaching, and daily instructs the lads of the Native School in English.

Such is the nature of the Missionary work here. From this you will form a correct idea of what is actually doing at present, and what, as far as I can learn, has been doing. I do not, in the above, include my labours among the Europeans, as I do not consider this to be direct Missionary work.

*Proceedings at Gorruckpore.*

The Corresponding Committee report very briefly on this Station—

The accounts from time to time throughout the year have been encouraging. Since our last Report, the Rev. M. Wilkinson, we are happy to say, through the blessing of God, has returned with renewed health, and has been re-appointed to the charge of this Mission. Funds have been raised for the building of a Church, which is now in a forward state. Of the condition of the Mission, Mr. Wilkinson writes as follows :—

“ You kindly inquired how our Mission was going on. I am happy to be able to reply, very well : we baptized five persons a few weeks ago, and are about to baptize as many more. May the Spirit witness to their sincerity ! ”

*Notices of Bareilly, Agra, and Meerut.*

No accounts have been received from Bareilly; but Peter Dilsook continues the work of teaching and catechizing, under the Rev. R. Arnold. The School at Agra has been for some time without a Master : the Committee have lately appointed Mr. Lovett to take charge of it. Mr. R. Richards, the Catechist at Meerut, supports a small School of Christians at his own expense. The Morning and Evening Services are conducted by him. When there are Baptisms or Marriages, or the Lord's Supper to be administered, the Rev. J. Whiting, or the Rev. J. C. Proby, attend.

The Corresponding Committee add, that they “ have had the high gratification of conferring a title for Ordination upon Anund Messeeh; after having carefully inquired into his qualifications for the Ministry, and satisfied themselves, that, with the favour of God, his ministration has the promise of a blessing on it.” Another Catechist had been recom-

mended for Ordination; but the full inquiries, which the Committee think it their duty to make upon all occasions, before they grant a title, were not completed.

*LONDON MISSIONARY SOCIETY.*

FROM the Journal of the Rev. Michael Hill, Missionary at Berhampore, extracts of which appear in a late Report of the Calcutta Auxiliary Bible Society, we give some

*Instances of the Anxiety of Natives for the Scriptures.*

While itinerating, I have often been surrounded by hundreds of applicants, who endeavoured, by deafening vociferation and a simultaneous rush, to obtain a Gospel; as though strength of lungs and muscular exertion would induce me to comply with their request. I confess that importunity has sometimes prevailed; but more frequently, the regrets of those who were disappointed have constrained me to modify my purpose. I could not, unmoved, hear exclamations like the following—“ It is my fate not to receive one ! ”—“ The Sahib has no kindness toward me ”—“ Could I have got through the crowd, I too should have one ”—“ I came all this distance, and am going home without one ”—“ Am I less deserving of a Book than such an one ? ” And in such cases, I contrived, secretly, to give a Gospel to those who appeared most to feel their disappointment.

*Gour Parra : Sunday, Jan. 3, 1836*—Soon after noon, I had a congregation assembling round my tent, which continued till late in the evening. I had the usual prejudices of Hindooism to contend with; but at length obtained a patient hearing, while I proclaimed the love of Christ and the blessings of Salvation. I was only interrupted by the expressions—“ What mercy ! What words of mercy ! We never heard such mercy ! ”—“ Tarry with us, Sahib, and teach us more of these things ! ”—“ Build a School, and we will undertake to send, for a commencement, 80 boys of respectable families.” I told them, that I lived at Berhampore, 80 or 90 miles distant—that there I was fixed, preached, and had Schools; but I would give them Books, by which they might learn more of these things; and that, if they would read them with prayer, God

would teach them how to serve and love Him. This they promised to do; and I gave them, perhaps 100 Tracts, and 10 or 12 Gospels. Three Young Men staid behind the rest: on inquiring the reason, they replied, "Sahib, you promised to give us a larger book, if we could tell what was contained in that which you gave us in the morning: we have read it, and claim the promised books: they then gave a summary of the book, and I gave each of them a Gospel. The fields here seem white; but, alas! here is no Labourer to reap the harvest.

*Jagooly, eight miles east of Chinsurah, Jan. 11*—During my absence from the tent in the morning, I find boys and grown-up persons have regularly been to my children, and coaxed them to give books. I est some of them should accumulate a number, and not make a good use of them, I have left word for none to be distributed unless I am present.

*Jan. 12*—Observing a large collection of cocoa-nuts, I inquired whence they had been obtained. Mrs. Hill informed me, that when the children had refused to give Tracts, saying that their father would be displeased, the people had offered to give cocoa-nuts for them—that she thought it right to encourage their desire to purchase the Tracts, though at so low a rate; considering that a Bengalee would not give even a cocoa-nut for a Tract, unless he really desired to read it: and thus a barter had been going on—first, at the rate of a cocoa-nut for a Tract, and six for a Gospel; and, at last, an offer was made to give twelve cocoa-nuts for a Gospel. The nuts we distributed among our tent-people, &c.: and I estimate the value of the nuts given for Gospels to be one rupee four annas—a trifle to begin with: but a feather will shew the direction of the wind; and as some large rivers take their rise from springs insignificant in themselves, so a few cocoa-nuts may shew that these people (many of them too poor to possess a surplus of copper coin beyond their daily necessities) have some esteem for a Gospel: and this beginning, however small, I pray may increase, until the esteem of the Natives for the glorious Gospel shall induce them to give the full cost-price for the Word of Life.

At Jagooly, I met with a man who much interested me. One evening, while preaching to about 150 persons at my tent door, I observed a tall old man to approach, leaning on a silver-headed cane.

He sat down with the rest, and heard with marked attention. As I was distributing the Tracts, he held out his hand, and said, "Sahib, I have been to every holy place, the field of Juggernaut excepted, in India. I have consulted all the Sages and Pundits whom I met with. I am two years short of eighty, and have not found a religion on which I can rest my hopes for eternity: my remaining days are few; the evening of my life has set in; and, oh! (he exclaimed with emotion) if it should please God to bring me, at the close of a long life, to know and find a way by which I can die in peace! Do give me some books, which will tell me more of those things which you have related. I will read them earnestly." I led him by the hand into the tent, and had with him an hour's conversation; in which I told him, that he must expect persecution if he embraced the Gospel of Christ. He said, "What more can they do to me than they have done! That man who tried to hinder you from speaking"—he referred to a sad wicked opposer—"is my nephew: he has cheated me of money—taken from me, by force, some of my lands—and, one day, struck me down senseless. However, I have enough left to support me the few days I have to live, and that is all I require." I had another interview with him, and he heard another Sermon before I left the place. I gave to him a Gospel, and a Letter to the Rev. Mr. Mundy of Chinsurah for a New Testament; and have since learned, from Mr. Mundy, that my note for Pran Kissen Singh of Jagooly had been delivered, and a New Testament sent to him.

Oh! who can tell how many such persons may, in the jungles, be, like him, thirsting for the waters of life, and endeavouring to feel after God, if haply they may find Him! Pran Kissen Singh may have no Christian Minister to baptize him; but who will say that he shall not be found baptized by the Holy Spirit?—have no one to commit his ashes to the tomb in sure and certain hope; but who will say that he shall not have a part in the Resurrection to everlasting life? Who would not give a Bible—and, by so doing, place such an one in the arms of Everlasting Love, rather than suffer him to expire on the thorns of a guilty conscience!



## WESLEYAN MISSIONARY SOCIETY.

*Conversion and Baptism of Arumuga Tambiran, a Learned Brahmin.*

THE Baptism of a learned Native, under the name of Wesley Abraham, was stated at p.148 of the Survey. In the Appendix to the last Report of the Society, a narrative of the Conversion of this Native is given by the Rev. Robert Carver. We subjoin the chief particulars.

Arumuga Tambiran is a native of the province of Tanjore, celebrated for numerous and splendid temples, and for a population inveterately prejudiced to caste and heathen superstition. He was born of highly respectable parents; and had the advantage of what is esteemed, among his own countrymen, a good education. He was zealous above many, his equals, in seeking knowledge; but appears never to have been satisfied in the degradation of heathen worship.

At a very early age he lost his parents, and became united to the sect of Siva, under a celebrated priest, one of his relations. After making pilgrimages of many thousand miles, and which, perhaps, have been seldom equalled even in this land of pilgrimages, he came back to the place of his birth and the first associations of his life. There he had time for reflection. In those moments, when he brought to mind what he had passed through, and how all his companions who set out with him on those weary pilgrimages had perished to a man—some by fevers, others by wild beasts, and he only left alive—his spirit was agitated, and he groaned within himself with disquietude of conscience. He conversed with Native Christians, and heard the Gospel from the lips of its Ministers. He felt the appeals of the Christians against the besotted maxims and usages of a defiling system of Heathenism, whose vain sacrifices and bloody orgies proclaim in every high place that its worship is that of devils, and not of the True God.

At the great festival of Milapur, held annually, about half a mile from the Mission House, we commenced a vigorous system of distributing Tracts and conversing with the people. One Sunday Morning, in February 1836, on descending the pulpit, I addressed Jabez, the Converted Brahmin, and other Teachers, with great earnestness, asking—

“What can we do for these miserable Heathen? Tens of thousands are around us, perishing in their sins and in their blood! None seem to lay this to heart. You must become *fishers of men*. You must go out into the streets and lanes of this great city. Go as watchmen, and sound the trumpet. If any man perish, let not his blood be upon our head.” Many persons began to receive Tracts, and eager inquiry for instruction was made at the Mission House. Numerous conversations took place with the Heathen, and the Holy Spirit was evidently at work among the people. During the time these things were in progress, several friends visited us: Mr. and Mrs. Dwight, of the American Mission, proceeding to Madura, remained a few days, and took a lively interest in the work among the Natives. On Whit-Sunday, I baptized two very promising adults, John and Philip: Philip had been employed in a temple in Madras, decking the idol with flowers daily: John was a disciple of Arumuga Tambiran.

Tambiran heard of the conversion and public baptism of John: and this led to the first interview between Tambiran and myself. His mind was open to conviction: he had already seen that an idol is nothing: he was exceedingly candid, and wished more instruction. He read the holy records with increasing delight, and began to make his visits more frequent to the Mission House.

And now the conflict commenced. Satan, while his goods were safe, was at peace; but a stronger than he coming to spoil his goods and rob him of what he imagined he had already secured, stirred up all his rage. The Heathen, the friends and disciples of Tambiran, were alarmed. They watched him narrowly; and it required great caution to pay us a visit, or to see our people without other persons being present. Numbers of Heathen attended their teacher, and scarcely ever left him alone. They engaged him in reading poetry and other heathen works; thinking, perhaps, that, in having heathen ideas constantly before him, he must remain strong in superstition: but there was at work an agent, the Holy Spirit, which, though unseen, and unbelieved in by them, overthrew all their devices.

At this period I heard that Tambiran was indisposed; and we, in our turn, began to be alarmed lest something

should have been administered. Some of his followers had left him in great anger, because he endeavoured, while teaching them, to shew that the Bible must be a better guide to happiness than any Vedam which they possessed: several could endure this no longer; and became so enraged, that they had their long hair cut off and their heads shaved, in token that they had renounced him as their Gooroo for ever. Not hearing from him for some days, I began to apprehend that he might be worse than was represented, or that his mind was not yet fully made up to risk the danger of an open profession of Christianity. He wished to see me at his own residence: his personal appearance was much altered: he was weak, and bore marks of great anxiety. Jabez, the converted Brahmin, was with me on this visit: we conversed with Tambiran; and he stated that he should have much trouble to escape from these Heathen Delusions; but declared his firm resolution to carry his intentions into effect without delay, or his death among them might prevent it: we prayed with him, that the Lord might comfort him, and direct him in all things, and save him out of the hand of the Heathen.

On Friday Evening, the first of July, Tambiran alighted at the Mission House; and, in the most affecting manner, said—"Now I cast myself upon God's Providence and this Mission, and hope never to be forsaken;" and added, as I led him in, "May the Lord Jesus help me!" All our Christian people and children were astonished; and nothing but anxiety and prayer seemed to occupy them. The scene was peculiar, and deeply interesting. Here was an aged venerable man, highly respected by his own nation, who had wandered through the mazes of Heathenism, for half a century, in search of comfort and peace to the soul; but, being disappointed, was arrested by the Gospel Message; and having heard of Jesus, the Saviour, now fled for refuge to the hope set before him!

No sooner was it known among the people, on Saturday, that Tambiran had removed from his residence, than great searchings of heart took place; and it was presently discovered that he was at the Royapetta Mission-House. Messengers from all parts of Madras came to ascertain the fact, and great excitement existed. It was only afterward that we became informed of the numerous plans

devised to carry him off by force. The great number of Heathen who visited him on Saturday and Sunday considerably heightened our fears that all was not well intended. We had no police very near, in case of a sudden attack. On Monday, there were companies of men in different places round the Mission House, appearing as if some serious matter occupied their thoughts: still, I could not imagine any violation of the law would be attempted, in the very neighbourhood of the Courts of Law themselves. About noon, a very rude Heathen was sent, who demanded why Tambiran had washed off the holy ashes, and laid aside his neck-beads, the signs of his office. At two o'clock I went to Black Town on business; but I became restless and alarmed, lest any evil should take place in my absence: I therefore returned home, leaving the Missionary Prayer-meeting, where I was expected to give the address, to others. Just at the dusk of the evening I saw half-a-dozen people walking among the trees toward the gate; when the converted Brahmin came and said, "Tambiran is going to speak to a Moodeliar in a carriage." I exclaimed, "That is to carry him away by force!" Immediately I heard cries, "Help! help! Master! Alas! Alas! they are forcibly taking him away." They were pushing his head into the conveyance, when I seized them, demanding of the person in the carriage what he meant by this outrage: with much difficulty Tambiran was separated from the gripe of the persons who held him, and taken safely to the house, dreadfully alarmed, saying, "Surely God is good! Surely God has saved me! The man came guilefully to lead me out to speak to the Moodeliar at the gate: if they had got me away, I should not have been left alive twenty-four hours: they would have beaten me to death." This was a very remarkable deliverance: the Heathens had watched till I went out, but I came back before their plan was accomplished: I did not intend to return till late in the evening, but was led to do so while musing on the subject; and if such help had not been near, doubtless they would have succeeded in their wicked purposes.

The next morning, pretensions to take out warrants against us, for forcibly detaining Tambiran, led to his appearance at the Police Office. Tambiran, who

had submitted to put on his heathen robes again, only that he might be identified at the Office as the Head of his Order, nobly said—

Sir, I am a man well known in Madras, having resided in this city since 1824. I was born in the province of Tanjore. I was united when very young to the sect of Siva, in whose robes I appear before you this day. For many years I was engaged in travelling, by way of Delhi and other great cities, to the Holy Places of the Hindoos. I dwelt three years at Casi in Bengal: thence I travelled along the coast to Madras, by way of Juggernaut. I visited all the Holy Places in the South of India, and went by Ramiseram to Ceylon—visited Manaar, Colombo, Kandy, the holy place called Katteragam on the east side of Ceylon; and returned, by Batticaloe, Trincomalee, and Jaffna, to the continent. Fifty years of my life have thus been spent. I sought all the Heathen Books, but found NOTHING FOR THE SOUL. I have taught many hundred disciples, as you know: [for the Magistrate knew him well, and congratulated the Missionary on having such a convert.] I found nothing in Heathen Books, in Heathen Temples, in Heathen Ceremonies, to SATISFY THE SOUL. I met with this Minister [pointing to Mr. Carver]; and he opened to my understanding the Way of Salvation, the treasure of the Scriptures: they suited my dissatisfied heart. I went again and again to the Missionary: I determined to abandon Heathenism. By Heathenism I got money in abundance, and honour: I WAS WORSHIPPED by my disciples; but my soul shrunk back at the blasphemy against the God of whom I had heard. I knew not how to escape from my Heathen Friends and Disciples, who were about me on every side, when this Minister, Sir, [looking at the Magistrate with great respect and firmness,] this Minister, Sir, offered me an asylum, a place in the Mission Premises. There, Sir, I went, of my OWN FREE CHOICE: there I was, when the Heathen made the violent attempt to carry me away by force: there I wish to remain, and be baptized in the Name of Jesus—to teach others, also, of this Saviour, as some little attempt to remedy the evils of having taught so many Heathen Disciples a false way, in time past!

To this Affidavit he was about to be sworn, when the Brahmin put the leaf of a certain shrub into his hand, as is usual with the Heathen. He looked earnestly at the Missionary and at the Magistrate; and then requested, very respectfully, that he might be sworn on the Bible! This quite surprised all near him. The Magistrate asked if he were baptized; and, on being answered in the negative, observed—“That form will do at present: when you are baptized, then the Christian Way will be used.” The summons taken out against the rich man and others, who had attempted to carry him off by

June, 1837.

force, has been issued; but we concluded, that, as we only sought the protection of the Law, we would now stay proceedings; which was done accordingly.

After this attempt, the people were more anxious than ever to visit him; but we deemed it prudent to use more caution in admitting them. Hundreds of Natives, of all classes, came to the Mission House daily, and stood on the roads near it; and the conversation of those who travelled on the way was on this topic.

Tambiran now resolved to cut off the long hair and beard, which for so many years no razor had been allowed to touch: this act caused another shock to the Heathen: they had some expectation that he might have been drawn away by device or guile; but when this decisive act came to their ears, hope expired.

On the second Sunday in July, the new convert appeared, for the first time, divested of his heathen robes; and worshipped, with the great congregation, at the feet of Him, who had wrought, by His Spirit, the wonderful change—while numbers of Heathen, who would not defile themselves by entering the Chapel, gazed, and thronged the doors and windows on every side of it. For some weeks, the numbers who visited Tambiran appeared to increase; and both he and the Missionary were engaged from morning till evening in conversation with them.

Every day that the baptism was delayed, furnished encouragement to the dark designing part of the Heathen, that they might yet prevent such a disgraceful defeat, by temptations of one kind or other; and this created, on our part, no ordinary anxiety. Messengers were going to and fro, with sometimes very flimsy excuses; but all seemed to tend to one point—to shake, if possible, the confidence of the new convert. At this time, the party of new Missionaries arrived from England, which gladdened our hearts and strengthened our hands. I had been contending single-handed with this phalanx of the enemy, having all the extensive Madras Station in charge; but now the battle was turned against our adversaries, and a shout of help and victory in the Name of the Lord was in our camp! It was resolved that the baptism should take place before the Brethren went to their Stations; and the first Sunday in August was fixed as the time for the reception of this convert into the Church of Christ by that solemn Ordinance.

On Saturday Morning, the day before the baptism, I received a Letter from a respectable person, stating to this effect—that thousands might be expected at the baptism—that he had good authority for saying that the Heathen determined to carry off Tambiran, EITHER ALIVE OR DEAD—that he would advise me not to expose myself—and that an attack on the Mission House was meditated that night. This I made known to the Brethren. We had in the house five Missionaries; yet I thought it proper to give information to the Superintendent of the Police, who took such steps as entirely preserved the peace. None of us enjoyed much sleep: voices and murmurs were heard around; but no attempts were made to disturb us. At seven o'clock in the morning we proceeded to the Chapel, distant near four miles: crowds of Natives had filled the Chapel, and the street in front of it. The police had mixed with the congregation, to prevent any rush or accident; and, although the Chapel was crowded to excess, every thing was conducted with the greatest decorum. The breathless anxiety—the deep silence—the earnest attention manifested by Europeans, Country-born persons, and Natives, increased the solemnity of the whole Service: but when Tambiran approached the Altar, the congregation rose simultaneously, to witness the act of his renouncing Heathenism: there he gave up his yellow robes—the sacred locks of hair—and the lingam, the abominable object of adoration among so many of the Hindoos: he then received from the hands of the Minister a copy of the Sacred Scriptures and the Liturgy, in the Tamul Language, and knelt down; and after a Gentleman had audibly pronounced—WESLEY ABRAHAM—he was solemnly baptized in the Name of the Father, and of the Son, and of the Holy Ghost. The Christian Part of the Congregation then stood round him, and joined in singing a Hymn of Praise which he had prepared; and which has since been published in Tamul and English, and sought for by thousands of Natives. Three editions in a few weeks could not satisfy the demand. Every one wanted a copy. They were carried far and wide by the Natives, and sung in the streets and roads, even by the children; until the spirit of the Heathen was excited to opposition: they sent out some verses in writing against us; but those productions were too mean, and too filthy, to have any names attached to

them. On the other hand, many Christians were encouraged to come forth in defence of the new Convert; and several compositions appeared, which successfully contrasted the excellency and morality of the Sacred Writings with the folly and immorality of the Heathen Gods.

On the 21st of October, Mr. Carver writes—

Wesley Abraham has, amidst great temptations, hitherto been preserved. His sufferings since his baptism have been neither few nor light; but, as on that day, so his song still is—*O Lord, I will praise Thee! Though thou wast angry with me, thine anger is turned away, and Thou comfortest me.*

The verses composed by Wesley Abraham increase in popularity. At Trichinopoly, at Negapatam, and at Madura they are wanted. At Negapatam, as one Letter states, persons have come from a distance, that at least they might see them, and hear a copy read, if they could not obtain one; and for Madura, 4000 or 5000 copies are requested. The American Missionaries at Madras are printing an edition of 10,000 copies; besides what may be expected from an edition proposed to the Madras Religious-Tract Society. These remarks are made only to furnish the facts. The distribution of Religious Tracts has been, under the direction of the Holy Spirit, one principal means of late conversions. This ought to be stated as an encouragement to Religious-Tract Societies. Much more might be said concerning this eminent convert; but we leave all in the hands of Him, who can turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just.

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## North-West America.

REV. RITER.

CHURCH MISSIONARY SOCIETY.

*Connection of Civilization and Christianity.*  
It must long since have been evident to our Readers, that the Missionaries in many parts of the world do, from absolute necessity, engage their time partly in those employments which minister to their temporal wants: and in doing this, they both set an example of Christian diligence to the Natives, and also find or create many opportunities of

preaching the Gospel to them. In the North-West-America Mission, this necessity exists; and it is interesting to observe the advantageous use made of it by the Missionaries. The following extracts from Mr. Cockran's Journals shew their indefatigable exertions in this department, as in the preceding notices was seen their zeal in spiritual labours. The plough, the spade, the sickle, and the mill, are very essential articles in their history.

*Instances of the Natural Indolence of the Indians.*

' *Aug. 20, 1835*—We commenced our barley harvest; and had for reapers some of the children of the Indian Settlement. Some of the boys and girls are now so far civilized, as to hire themselves to reap, by the day or by the week. This I consider as a proof of their improvement; as the Indian Children, in their rude state, cannot be induced to labour.

*Aug. 25* — I was all day with the reapers. Some of them now reap as well as Europeans; but they do nothing, unless I go with them.

*Sept. 5*—The blackbirds and pigeons were constantly upon us. In wet cloudy weather, these creatures are more voracious than when it is fine. I was obliged to take my turn with a good old Orkneyman, to keep them off. The boys, as soon as we leave them, make a lodge under the sheaves, and lie at ease, regardless of the depredations that the birds are committing. I am often astonished, that example, precept and interest seem so slowly to improve the Indian character. You may be indefatigable in the discharge of your duty before them, but they will not imitate: you may harangue them, morning, noon and night, but as soon as they are beyond the sound of your voice, they slide imperceptibly into their old way: you may say, when you leave them in the field, "Do preserve the grain from the birds: this is your own; it will be divided among you in the winter; some of it will be ground into flour to make you bread, and a part of it will be used to thicken your soup: if you allow it to be destroyed, you must starve." The love of abundance, or the fear of want, you might suppose would be sufficient to stimulate the In-

dian to exercise a spirit of watchfulness. But no; as soon as you are beyond the reach of his eye, he forgets every admonition, and sinks into a sottish negligent state; in which he remains till roused again by your presence or the sound of your voice: then your parting charge flashes on his memory, and he begins to run and work as if the last moment of his existence were on the wing.

*Sept. 16*—I went to the Indian Settlement. The Indians, generally speaking, are of very indolent habits. They cannot rouse themselves to the indefatigable attention of the husbandman. Nevertheless, it is encouraging to witness certain signs of improvement. We are building the mill upon a piece of ground which an Indian has cultivated, it being the only eligible site in this neighbourhood. Our materials are lying before the Indian's door. When the carpenter came to his work this morning, the Indian was in bed. The carpenter said to him, "It is time to rise, my brother; the sun is above the trees." He replied, "I have been thinking so, my brother." He turned himself over, and lay still. In a short time, the blackbirds came to feast upon his corn. The carpenter cried, "The birds are upon your wheat." "You can drive them off, my brother," replied the Indian, and lay at ease. The carpenter drove off the birds, and settled to his work. In a short time the birds returned. He, unwilling to lose any more time, hesitated for a moment; and casting his eye across the river, saw me unsaddling my horse. The carpenter told the Indian that I was coming across. He leaped out of bed, rubbing his eyes, to take a peep; and in an instant was after the birds. He liked to indulge the old habit, but was unwilling that I should know it.

The Mill, spoken of in the following passage, has had a salutary effect on the Indians, as will appear under the next head.

*Nov. 5 and 6* — At the Indian Settlement I baptized an infant, the child of the Indian on whose ground we have built the mill. His house is built upon the highest site in the vicinity; which leads us to build the mill near to it. As columns of red embers are constantly being emitted from the chimney in the winter, the sails are in danger of being set on fire from his house; consequently,

it has to be removed. I have offered to bear the whole expense of rebuilding it; but I wish him to do it himself, and receive the pay. The old man is indolent: he wishes to employ another to do the work, and receive only half the same proposed. This being such an unreasonable proposal, the bargain has been hanging for two months, and the house remains on the old site. I proposed to-day to rebuild it; but he perceived, if it were done by us he would have no further right to compensation. He therefore resolved to pull down the house himself, dwell in a tent all winter, and take next summer to erect his house. I have been struck every day for two months with the indolence of the old man. I have daily asked him when he was going to remove his house. He would answer, "I am waiting to see if the mill will grind this winter. I have been consulting several who know about building mills; and they say the mill will not go soon. I will therefore let my house stand." When we put up the pillar, I said, "Charles, it is time for you to be taking down your house." He said, "I will wait till the cap is on." When the cap was finished, the same was said to him, and the reply was, "I shall let it stand till the wings are on; the mill cannot grind without wings to turn it." The wings being fixed, the same subject was touched upon. He said, "I shall wait till I see the wheels." Thus, like Solomon's sluggard, he has deferred needful work from time to time, till our industry has dislodged him, and cold winter drives him to a tent.

*Stimulating Influence on the Indians of the  
Erection of a Grist-Mill.*

Aug. 21, 1835—As a Grist-Mill is very much wanted at the Indian Settlement, to enable the new-created husbandmen to enjoy the fruits of their industry, and to stimulate them to exert themselves vigorously in this line, I determined to set about the erection of one.

Aug. 27—Rode to the Indian Settlement. I fixed upon the site for the mill; and engaged an Indian to dig a circular hole, four and a half feet deep, and twenty-two feet in diameter, in which we plant the posts which form the pillar. The Indian was very unwilling to undertake the job. Their mode of life has accustomed them to the use of the hatchet; so that they have no great

aversion to perform work which requires that instrument; but the use of the spade is foreign to them. However, by a little coaxing, I got him to commence; assuring him that this kind of labour would be found as easy and profitable as any other.

Sept. 28—At the Indian Settlement, our mill work proceeds steadily; the Indians continue to labour cheerfully. One is allowing his money to accumulate, to pay for a cow which he has bargained for. This is a sure sign that he intends, in future, to adopt some of the habits of civilized man. In a country where there are so many natural impediments in the way of the propagation of the Gospel, we are obliged to lay hold of every symptom, which indicates improvement, to keep us from desponding, and to stimulate to perseverance.

Nov. 4—I went to the Indian Settlement. We now ardently hope that the mill will be ready to grind the crops of the present year. Should it succeed according to our expectations, it will unquestionably be the means of inducing the Indians to pursue agriculture with greater diligence. When the wheat can be ground into flour for them on the spot, they will perceive that they can enjoy the full benefit of their industry, and therefore will submit more willingly to the toils of husbandry.

Feb. 11, 1836—The Indian Settlement seemed quite in a bustle to-day. Some were carrying their wheat to the mill upon their backs; others were hauling it, with oxen, upon sledges. The mill was gliding steadily round, driven by a north-wind. I found twelve persons waiting for their flour. The Grist-Mill is the most conspicuous mark of civilization that we have planted in this rude waste, and its beneficial effect is strikingly felt by the savage. He seems all at once stimulated to develop a new character. On the blowing of the wind, he is out with his wheat to winnow; gets it into his bag, runs to the mill, and stands in eager expectation of his turn. When once it is in the hopper, and the stones at work, he handles it as it falls into the box, to see if it be well ground. I thought it scarcely possible so to rouse the Indian's drowsy powers.

March 9—I rode to the Indian Settlement, and examined the children. Spent the evening at the mill: they were grinding. One had three bushels of wheat to

grind. This I considered as a very good symptom of improvement. I thought that they were too indolent and improvident to prepare more than a bushel at a time. It requires no ordinary exertion in an Indian to thrash a bushel of wheat. I have sometimes employed them to thrash, and have found many of them not able to do more than a bushel and a half a day. When they thrash for themselves, they generally beat it out as they use it. When a kettle of soup is to be thickened, or a dish of parched corn to be prepared, the operation commences with thrashing the grain and winnowing it, and terminates when cooked. Therefore it is obvious, when an individual has prepared so large a quantity as three bushels at once, that he has struck into a new and untrodden path.

*Progress of the Indian Settlement and Schools.*

Oct. 7, 1835—I went to the Indian Settlement. The Indians have now secured all their crops. Several of them have as much wheat and potatoes as will serve them through the winter. Notwithstanding natural difficulties, the poverty of the Indian, and his habits of indolence and indiscretion, the marks of civilization are beginning to appear. We have a School-house, in front of which you may see sixty children, morning and evening, leaping, running, wrestling, and amusing themselves with all the variety of games which their ingenuity can devise. To the right and left of this, stand a number of little cottages; around them are patches of cultivated ground; and near to them stand stacks of wheat and barley. The cows are heard lowing for their calves, and the pigs are busily employed digging up roots and feeding themselves for the benefit of their owners.

Nov. 9—The children at the Indian Settlement are very regular in their attendance: to-day we had sixty-five in school. Though we may be able to effect very little reformation among the old and adult of the present day, owing to their confirmed vicious habits, yet it is a matter that calls for our constant gratitude and praise to Almighty God, that He so far overshadows the human race in this country with His benign presence and blessing, as to inspire the hope that Christ shall have a seed—that He shall here see of the travail of His soul, and be satisfied. When the children, who are

now receiving instruction, shall be fixed in sober, industrious, economical, and pious habits, they will gain an ascendancy over their dissolute countrymen, and rapidly facilitate the increase of piety, and the spread of Christianity and civilization.

Feb. 21, 1836—Preached at the Rapids in the morning, and at the Indian Settlement in the afternoon. The School-room was perfectly full. I counted 102 children.

April 25—We commenced ploughing, as the ground was sufficiently thawed to admit the plough. When the long dreary winter has passed, and the south winds begin to prevail, every thing springs immediately into life. The patches of cultivated ground that have been deserted, and apparently forgotten, as useless, for six months, all at once assume their value. They are paced over, their boundaries are surveyed, the fences examined and repaired, and old and young are in a bustle upon them. Some are digging up roots; others, collecting them; and a third class turning the virgin earth with the plough, which has lain at rest for ages.

*Seasonable Appeal for the Building of a Church.*

It is at times of deepest affliction that the animating power of true piety is most effectually displayed. An instance of this is thus particularly related by Mr. Cockran.

April 14, 1836—I attended a funeral. The deceased in the time of health manifested a spirit of piety that was highly commendable: when seized with affliction, her piety shone with greater lustre: out of the abundance of her heart her mouth spake, and her conversation exhibited that her hope and treasure were in heaven. Her affections were loosened from the fragile endearments of life, and her desires soared aloft after those pleasures which are in the presence of God. As her body became weakened by disease, and approached death, her soul rejoiced in the promises of God, and panted after the full enjoyment of them. She patiently endured the discipline of affliction, read and prayed, and waited for the time appointed by Him who held the line of her existence in His hand; yet her soul longed to depart; she wished not to live here always. The Father of Mercies has granted her request; He has taken her to Himself, and has made her happy in enjoying His presence and

favour for ever. The audience was large: about sixty men, besides women and children, were present. All knew the deceased from her youth. In her childhood, she accompanied devout men and women to the House of Prayer; and when arrived at the age of discretion, she cast in her lot with them. Her life and death had exhibited the advantages of Religion; and fully proved that godliness was profitable for all things, as it enables persons to enjoy the present life, as well as that which is to come.

Having the advantages of Religion before us, and a sense of our obligation to God for these unmerited favours upon our hearts, I judged it a convenient season to introduce the subject of building a Church at the Indian Settlement.

I opened the matter, by shewing the number of families established, the number of Day Scholars and Sunday Scholars, the number of attendants on the Sunday Service, the number of children and adults baptized, the couples married and leading orderly lives; and exhorted them to shew their willingness to assist the Heathen, and to bear in mind that they were their brethren. A subscription being opened, every person cast in his mite; such as they had, they gave freely: many cast in much, for their circumstances; they contributed wheat, barley, potatoes, labour, and dry meat, to the amount of 29*l.* sterling. This good work being finished, the remains of the deceased were carried to the church-yard, and interred.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Gospel Propagation Society*—The Society has put into circulation the following Notice:—

In consequence of the expected return to Europe of the Rev. Dr. Mill, Principal of Bishop's College, Calcutta, whose term of service has expired, the Society for the Propagation of the Gospel in Foreign Parts wishes to engage a proper person to succeed him in that important office. The qualifications required in a Principal of Bishop's College are thus described by Bishop Middleton:—"The Clergymen sent out to conduct the labours of the College must possess considerable endowments; he, of course, especially, who is to be at the head of it: they should be, if not distinguished for general scholarship, at least respectable Divines, acquainted with the Scriptures in the Originals; of frugal and laborious habits, and possessing a talent for languages: and without a certain ardour, of character and deep feeling of the importance of the duties committed to them, and a disposition to value success in such an enterprise more than that in any other human pursuit, they would not, I fear, answer the end proposed. The senior should not, I imagine, be more than 30 years of age." The salary of the Principal is fixed at 1000*l.* a-year, with a retiring pension of 500*l.* a-year after the expiration of fifteen years' service.

*Dr. Morrison's Chinese Library*—A late Circular contains the following statement:—

The late Rev. Dr. Morrison, in the year 1824, brought to England a Collection of Chinese Books, in every branch of the literature of that nation; which he had obtained by great perseverance, and at an expense of about 2000*l.* It consists of about 900 distinct works—occupying, according to the manner of the country, nearly 10,000 volumes; and forming, undoubtedly, the most complete Library of Chinese Literature to be found in Europe.

His design in bringing this library to England was to offer it as a *free gift to his country*, provided it could be rendered the means of introducing into it the study, and of establishing in one of its Seats of Literature a School for the cultivation, of the Chinese Language.

Not meeting with encouragement in this primary design, he projected a Society, under the title of "The Language Institution," to whose apartments, in Bartlett's Buildings, the library was transferred. The object of the Institution was, to give instruction to all persons desirous of obtaining a knowledge of

the Chinese and other Oriental Languages, and gratuitously to such as intended to devote their attainments to the propagation of Christianity. Dr. Morrison himself attended at stated hours, and gave instruction in Chinese to several pupils.

After his return to China, the Institution languished; and, at length, was closed. The Library, according to the Doctor's directions, was placed under the care of Trustees, in the House of the London Missionary Society. The Trustees have since made several efforts to dispose of it to the Government and other Public Bodies in their own country, but without success. In the mean time, the attention of the Professor of Chinese in the College of France having been attracted to it, overtures of purchase for the Royal Library of Paris were made; and on the communication of which to the Doctor, he declared it to be his determination that it should not be sent out of England.

In consequence of the death of Dr. Morrison, and the inadequate provision which is found for the support of his widow and seven children, (five under the age of ten years, and one only, his eldest son, provided for,) it becomes imperative that this unique collection of Chinese literary productions should be rendered available for the better support of his family, and the education and future establishment of his children. To give effect to this interesting measure, by inviting an extended and liberal subscription for the purchase of the Library, is the object of the present Address.

"*London University*"; and "*University College, London*"—A Charter has been granted to persons named therein, forming them, under the title of the "LONDON UNIVERSITY," into a body for conferring Degrees under certain limitations. In consequence of this, the Institution, which has been, for some years, known as the "London University," is now denominated "University College, London."

*University College, London*—The Subscription for the purchase of Dr. Morrison's Chinese Library, mentioned in a preceding article, having been effected in behalf of his Family, the Trustees—Sir G. T. Staunton, Bart., Samuel Mills, Esq., and W. Alers Hankey, Esq.—have presented the Library to University College, London; with the



stipulation, that, with the view of encouraging the study of Chinese, a Professor of that language should be founded, for a period of at least five years.

*Idolatrous Worship in India*—At the last Quarterly General Court of the East-India Company, Mr. Poynder moved the following Resolution, which was seconded by Mr. Hankey:—

That, adverting to the Despatch of the Honourable Court of Directors, bearing date the 23d of February last, transmitted to Bengal, in pursuance of the Resolution of the General Court of Proprietors of the 21st of December last, this Court refers it back to the Honourable Directors to transmit such further or supplemental Despatch to India as may be more in accordance with the declared object of the last-mentioned Court; viz. the carrying into effect the Directors' Despatch of the 20th of February 1833, which expressly directed the withdrawal of the encouragement afforded by Great Britain to the Idolatrous Worship of India; also the relinquishment of the Revenue hitherto derived from such source.

The decisive manner in which the Resolution of the 21st of December was adopted, was stated at p. 97 of our last Survey: the manner, however, in which this Resolution had been communicated to the Authorities in India was not satisfactory to its chief supporters. The Chairman, Sir John R. Carnac, Bart., defended the course adopted by the Directors, and declared the opinions of that Court to be in full accordance with those of the Court of Proprietors, and that the Government in India was alive to the subject: they would persevere in the object, but must proceed with prudence and caution. Mr. Poynder could not allow that any further time should be given before these unhallowed scenes were banished from India. Nearly twenty-five years had elapsed since he had first urged their abolition. The Motion having been put and negatived, Mr. Poynder gave notice, that, at the next Quarterly Court, he would submit the following Motions; namely,

That the next General Court of Proprietors do take into consideration a Memorial transmitted in August last, by the European Population of Madras, to the Governor of that Presidency, on the subject of their compulsory attendance on the Religious Ceremonies of the Natives—Also, a Letter from the late Bishop of Madras to the Right Hon. Sir Frederick Adam, dated August 6 1836, transmitting such Memorial—And, lastly, an Answer to the Letter of the Bishop, from Henry Chamier Chief Secretary of Fort St. George.

See, at pp. 98—101 of the last Survey, copies of the Memorial and Letters here referred to.

#### FRANCE.

*Sabbath Observance*—A Correspondent of the "Record" Newspaper states, that the Debate in the House of Commons on the Lord's-Day Bill, and the serious manner in which it was conducted, had been noticed in more than one of the leading Newspapers at Paris; and that one of them directs the particular attention of its Readers to this point of the British Character, as worthy of imitation. Thus, the writer justly remarks, Sir Andrew Agnew and his Associates in Parliament are, in reality, acting on all Europe; though, apparently, only on England and the Sister Kingdoms.

#### WESTERN AFRICA.

*Wesleyan Miss. Soc.*—The Rev. Edward Maer embarked on the 21st of March, in the "Kingston," Capt. Maclean, on a visit home from Sierra Leone. On the 25th he complained of indisposition; yet spoke of preaching to the crew on the following day: but his labours were at an end: the disease proceeded with such rapidity, that he exchanged mortality for life early on Monday the 27th. The Native Members of the Society had witnessed his embarkation with many tears; and he had already won the affectionate regard of his fellow-voyagers.

#### SOUTH AFRICA.

*Church Miss. Soc.*—On the 15th of March, at a Public Meeting held at the Cape, at which his Excellency the Governor presided, an Association was formed, for the purpose of promoting the objects of the Society in Southern Africa, entitled "The Cape-of-Good-Hope Church Missionary Association." His Excellency Sir B. D'Urban is President; C. Buxton Esq., Treasurer; and the Rev. E. Judge, one of the Chaplains, Secretary—The Rev. Francis Owen (p. 264) left the Cape for Port Natal, on the 16th of March: he arrived at Algoa Bay on the 25th, and was to leave for Grahamstown on the 30th.

*Wesleyan Miss. Soc.*—The Rev. William Shaw arrived at Grahamstown on the 21st of March.

#### MEDITERRANEAN.

*Church Miss. Soc.*—The Rev. L. Krapf, who left Malta on the 3d of April last, to join the Abyssinian Mission, arrived at Cairo on the 1st of May.

#### INDIA WITHIN THE GANGES.

*Bishop Elect of Bombay*—The death of Bishop Corrie will delay the consecration of Archdeacon Carr as Bishop of Bombay. The Bishopric was to commence in July 1837. Archdeacon Carr was to be consecrated to his office, by the Bishops of Calcutta and Madras, under commission from the Archbishop of Canterbury. The death of Bishop Corrie has rendered it necessary that his successor in the See of Madras should arrive from England before the appointment of Archdeacon Carr can take effect.

*Church Miss. Soc.*—The Rev. John Thomas (p. 264) arrived at Palamcottah on the 5th of February, in company of the Rev. Henry Harley (p. 137) of the Tinnevely Mission.

#### CEYLON.

*Church Miss. Soc.*—Mrs. Knight, wife of the Rev. Joseph Knight, of Nellore, departed to her Rest on the 4th of February. She was in her usual health on the preceding Lord's Day.

#### AUSTRALASIA.

*Church Miss. Soc.*—The Rev. Samuel Marsden sailed, in the beginning of February, on another Visit to New Zealand—Mr. and Mrs. Ford (p. 162) arrived at the Cape of Good Hope on the 2d of April, on their way to New Zealand.

#### WEST INDIES AND GUIANA.

*Church Miss. Soc.*—Mr. M'Arthur (p. 216)

has been soon removed from his labours. He died, of fever, at Trinidad, on the 12th of April. The Rev. A. E. Eckel writes—

His death made a great sensation among all that

knew him. The Negroes came in great numbers to accompany his remains to the place of interment. From what I saw and heard, I have reason to praise the Lord that He favoured this Mission with the short stay of our dear friend.

## Miscellanies.

### TWO WOMEN GRINDING AT A MILL.

THE accompanying Engraving is after a Drawing by Mrs. Farrar, of Nassuck, in the Bombay Presidency. It represents the method in which corn is, at this day, ground for food by the Natives. Mrs. Farrar writes:—

This is an employment common among women of all castes, who generally grind the grain consumed in their own families; but the Soodra and Cooly Women often gain their livelihood by it, being paid a small sum for each measure of corn ground. Sometimes it is the task of the young girls of the family. I asked a girl of twelve years old, while reading to me, why she was so sleepy: she said she had been grinding in the night, that she might come to school in the morning.

The mill is composed of two flat stones. The lower stone is stationary; and has in the middle a pivot, upon which the upper stone turns. The grain is thrown in at the hole in the centre of the upper stone; and, falling between the two stones, is reduced to powder by the action of the upper upon the lower stone. The upper stone is turned by means of a stick fixed into it. If the mill be large, two, three, or four women, holding the same stick, turn the stone. Sometimes one woman only grinds. This may perhaps illustrate the expression which occurs in Exod. xi. 5: *The maid-servant that is behind the mill.* While grinding, the women keep up a kind of chant, sometimes describing their idols, or repeating other foolish verses.

The existence of this practice at this day shews the fixedness of Eastern Customs; while it illustrates the meaning of our Lord, when He says, *Two women shall be grinding at the mill: the one shall be taken, and the other left.* In the Great Day, those who have been most closely united in relationship and employment below will, if not *one in Christ Jesus*, be separated from each other, and that for ever!



# Missionary Register.

JULY, 1837.

## Biography.

MEMOIR OF THE RIGHT REV. DANIEL CORRIE, LL.D.

LATE LORD BISHOP OF MADRAS.

IN addition to the Church Missionary Society's Memorial on the late Bishop Corrie given in our last Number, we subjoin various particulars relative to that beloved Servant of Christ, derived from the communications of the Rev. John Tucker, and other documents forwarded from Madras.

The following accounts are from the pen of those who well knew the devoted career and character of Bishop Corrie :—

The Rev. Daniel Corrie, having been nominated a Chaplain on the Bengal Establishment, came to India toward the close of the year 1806, in the 29th year of his age, full of love to his Saviour, and of devotedness to his ministerial duties, as an ambassador of the Lord Jesus, to beseech men to be reconciled to God through Christ, the Son of His love.

His college friend, Henry Martyn, was then in Calcutta, burning with zeal, and bright with sanctified knowledge and Christian love. By Brown and Martyn he was warmly welcomed; and most affectionately did these friends regard each other, and earnestly seek India's real welfare, from the sole *Giver of every good and perfect gift*.

For a few months after Mr. Corrie's arrival in India, he continued in Calcutta, rejoicing many hearts by the evangelical plainness and purity of his sermons, and by the fervour of his zeal and holiness. His first station up the country was at Chunar, where he soon was able to speak to the Natives in Hindoostanee, of which he had acquired the rudiments in his voyage out, and told them of the wonderful works of God—salvation through a crucified Redeemer, and sanctification through the Eternal Spirit. He engaged a Native Christian to teach and catechize, and

July, 1837.

established Schools to instruct native children in the truths of the Gospel. Benares had also the benefit of his visits and ministrations. He loved his Saviour, and for his Saviour's sake he loved the people among whom the Lord had placed him. This love he manifested by preaching Christ, establishing schools, and erecting churches. By the assistance of friends, of whom one of the foremost was Dr. J. Robinson, brother of our late Archdeacon, he raised a small Church at Secrole, soon after another at Benares, and in 1818 the beautiful Church at Chunar; together with a small Chapel at Buxar, to the poor invalids and Native Christians of which place he extended his compassion and his labours of love.

At Chunar the faithful Chaplain remained—having paid one visit to Calcutta meanwhile, to meet his sister on her arrival from England—until 1810, when he was removed to Cawnpore, to labour with his dear friend Martyn. Here he continued not much more than one year, being forced by a severe attack on the liver to abandon his duties for a season, and proceed to Calcutta, and as soon as possible to sea. The Rev. David Brown went in the same ship, in a dying state. Tempestuous weather drove the ship back, almost a wreck; and about a fortnight after, Mr. Brown's spirit was relieved from the troubles of life, and entered into glory. Mr. Corrie soon after embarked in a ship bound to the Mauritius; but again a storm arose, and the vessel was obliged to

2 R

put in at Vizagapatam. His health having improved, he prosecuted his voyage no farther, but returned to Calcutta before the close of the year.

This was an important period in his life. In November 1812, he married Miss Myers, daughter of Mrs. Ellerton, who proved to him a help meet from the Lord. Her mind was strong, her judgment excellent, her natural talents cultivated with great care, and her affections purified and regulated by the Word and Spirit of God. After twenty-four years of happy union, Mrs. Corrie died in December 1836, to be followed, alas! in six short weeks, by him whose removal we now deplore.

Mr. Corrie being appointed to Agra in the beginning of 1813, took with him that venerable and faithful servant of Christ, Abdool Messeeh, who had been brought to the knowledge of Jesus by Henry Martyn, and baptized the year before by the Rev. David Brown. Abdool Messeeh was indeed a convert; and, being converted, he strengthened his brethren, and brought souls to the Saviour. A Native Congregation was formed at Agra, and soon counted fifty Members. The Word of the Lord grew and prospered; but within two years a dangerous attack on the liver drove Mr. Corrie from India for a season, to visit his native land. During a stay of about two years in England, he was much engaged in preaching for the Church Missionary Society, and in turning the hearts of British Christians to the spiritual destitution of their fellow-men in Hindoostan.

On his return from England, with Mrs. Corrie and an infant daughter, in the middle of 1817, Benares became the scene of his ministrations and devoted labours. It was while here that he raised, through the help of dear friends, the fine Church at Chunar—his first station—and the Chapel at Buxar. At this time he devoted much of his care and thoughts to the Church Missionary Society, by establishing Schools in connexion with the Society, for the Christian Education of Hindoos and Mahomedans.

In 1819, he became Presidency Chaplain. While filling this important office, he pursued his plans and exertions in the cause of Education; and with great cordiality welcomed and aided that excellent and indefatigable lady, Mrs. Wilson, in her arduous efforts to promote Na-

tive Female Education; an effort in which God has blessed her with great success.

The gifted Bishop Heber conferred on Mr. Corrie the appointment of Archdeacon of Calcutta, in 1823, on the death of Dr. Loring; an appointment which reflected high credit on that amiable prelate's judgment, and associated the weight of responsibility and high office, with the meekness, humility, experience, fervent piety, and talent of Corrie—thus making them all more influential for the promotion of pure religion, and the good of the Church.

His appointment to the Archdeaconry did not entirely prevent him from doing something personally for the Native Congregations, so dear to him. Besides the addresses which he never failed to deliver to them on a fit opportunity, he translated Sellon's Abridgment of Scripture, the Prayer Book, and many of the Homilies, into Hindoostanee. He likewise drew up "Outlines of Ancient History," in English, for the benefit of Hindoostanee Youth. The third edition of that simple and excellent work is now issuing from the Madras Press, and will soon be in the hands of hundreds of the rising generation. Its great value consists in the tone of pure Christian principle which pervades it—making all history prove that *sin is a reproach to any people*, and that *righteousness*, and righteousness alone, *exalteth a nation*—that all good cometh of God, and all evil from our own corrupt hearts.

The interest which Archdeacon Corrie took in the cause of sound education may be seen in the establishment of the Calcutta High School; which valuable institution was organized and established by the judicious and holy Bishop Turner, mainly through the advice and counsel of the Archdeacon.

In 1834, after a sojourn of nearly twenty-eight years in India, Archdeacon Corrie was called to England, to be raised to that high station in the Church, for which the grace of God had so eminently qualified him. His natural powers and qualifications, a humble view of himself, simplicity of heart and purpose, unbounded benevolence, and a calm sound judgment, being so sanctified by the Divine Spirit, and so turned into the channel of holiness, rendered him the object on which all eyes looked, and many hopes rested, when Madras was erected into a



**Bishopric.** His striking humility, his eminent zeal, his devoted fidelity to the cause of simple evangelical truth, his transparent purity of character, and spirituality of mind; his calm judgment, his firmness in essentials, and his liberal views; were the religious and intellectual endowments which raised high hopes of his being a truly eminent Bishop. Nor did his exceeding urbanity and gentleness, his condescension to all, his affectionate attention to the young, and his extraordinary winning voice and look, fail to be reckoned among those characteristics which drew toward him the hearts and hopes of thousands.

On Trinity Sunday, June 14, 1835, Archdeacon Corrie was consecrated Bishop of Madras, by the Archbishop of Canterbury, and the Bishops of Lichfield, Carlisle, and Bangor. The University of Cambridge conferred upon him the degree of LL.D. On the 24th of October, his Lordship landed at Madras; and on the 28th of the same month was installed in St. George's Cathedral. He preached his first sermon on the following Sunday, from the Epistle to the Galatians, vi. 14: *God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world.*

He has been heard to speak of this sermon as the first he ever preached in India. His views of Divine Truth had been obtained from the Bible, and had not varied for thirty years. He did indeed glory in the cross of Christ; all else to him was as nothing, or a loss: Jesus was his portion and his all.

The choice to be the first Bishop of Madras fell on this venerable servant of the Lord; and never was choice wiser, and never were fond hopes more fully realized. Every Chaplain and Missionary rejoiced, thanked God, and took courage. Time was daily ripening and maturing every Christian grace, and developing every talent. Our venerated Bishop brought the Christian experience and the fruits of a thirty years' ministry in India to bear upon all that came before him. Never did kindness and gentleness, patience and forbearance, and consideration for the opinions of others, shine more conspicuously than in Bishop Corrie. And never were the necessary qualifications of firmness, dignity, and wisdom, more entirely separated and purified from every base alloy, than in the beloved subject of

this imperfect and unworthy tribute.

Possessed of a strong natural constitution, he was enabled to add to his arduous duties, as a Chaplain at large Missionary Stations, the labours of a Missionary; and the best rewards of his life of toil were the hundreds converted to Christianity, in the midst of a highly bigoted population, through his instrumentality: up to a very late period he corresponded with some of the converts of his own ministry. During nine years he filled the office of Archdeacon in Calcutta, under Bishops Heber, James, Turner, and Wilson: and when the Legislature determined upon erecting one of the minor Presidencies into a See, every eye was turned upon Archdeacon Corrie, as the individual possessing the highest claim to the preferment. Not three months after his arrival, the well-known difficulties of the Tinnevely Mission called him, as head of the Church Missionary Society, to the seat of those unhappy troubles; and the influence of his visit was felt—as the influence of his presence was always felt, where trouble existed, and peace was to be restored. In Tanjore, as the head and representative of another Missionary Society for propagating the Gospel, he followed up the work that Bishop Wilson had happily begun in his recent visit to the South. In works like these his mind was happy, and in such labours his life was spent.

We rarely meet with a character of which, like his, the beauty cannot be overlooked, and its influence with difficulty resisted. His countenance beaming with the benevolence of his mind, his voice remarkably soft and winning, his lofty form and venerable appearance, the simplicity of all he said, the charitableness of the opinions he expressed of others, his gentleness toward their defects, and his readiness to appreciate and to magnify their virtues—these qualities constituted the features of his every-day character, and are fresh in the memory of all who had intercourse with him. But it was reserved for those who knew him well, who depended upon his judgment, or had occasion to seek his advice, to see in him the wisdom of the serpent united with the meekness of the dove. The just influence of his character, as well as the authority of his station, were applied by him with judgment and with effect to the healing of wounds in the Church, to the support of order, and the creation of harmony and peace. Though mild, he was firm; though gentle, he held

to the decisions of his own judgment with the fidelity essential to his responsible situation; though a lover of true Christianity under every form, he adhered to the Established Church with a faithfulness and reverence that could not be exceeded.

The name of Corrie is associated with the best benefactors of India. Buchanan, who laboured till he made the woes and wants of India pierce the ear of England, was his friend. The humble, laborious, and spiritually-minded Brown loved him tenderly. Henry Martyn, who laid all his splendid talents at the foot of the Cross, devoting them to the Lord who redeemed him with his own most precious blood, loved Corrie as an only brother. And Thomason, amiable, talented, and pure in heart—the friend, companion, and fellow-labourer of these devoted men—felt a holy joy in the success of Corrie's labours, and entertained for him a brother's tenderness and regard.

Bishop Heber, whose name will live, loved Corrie, and thought he promoted his Saviour's cause in promoting his faithful servant. Bishop Turner, a profound theologian, an elegant scholar, of enlarged mind, and most spiritual in his affections—and possessing in a high degree discrimination of character—entertained for Archdeacon Corrie a warm attachment and a brother's love, which was most cordially returned by Corrie's tender heart and devoted spirit. Brown and Turner were his first and last, and most-beloved friends.

The stroke which cut him off, and prostrated so many hopes, was an attack on the brain, terminating in paralysis. For some months past he had suffered severely from acute pain in the right temple, and head-aches; but so patiently did he bear all, that few knew how much he suffered, and little thought of the extent of disease gaining upon him. When at Hyderabad, on his Visitation, the disease seems to have been formed and partially developed; and on the morning of Tuesday, the last day of January, he was suddenly seized in the Vestry Room of St. Mary's Church, and in the course of an hour was in a state of insensibility and torpor, from which he had but few intervals of relief during the five remaining days of his life; yet on Wednesday he was able to attend to letters read to him, and converse on their contents; so again for a short time on Thursday and Friday;

and even on Saturday morning, on Miss Corrie's repeating Isaiah xii. 1, he quoted the first line of Cowper's paraphrase of it, and afterward corrected a mistake of a single word which she made in repeating the fourth line. For twelve hours before his death, however, he seemed wholly unconscious of any thing said or done, and was insensible to pain.

The Burial Service was performed by the Archdeacon and Junior Chaplain; and the same order was observed in proceeding to the place of interment as was followed on entering the Cathedral. The concluding portion of the sublime Service of the Church of England appointed for the occasion was read by the Venerable the Archdeacon, who, but a few weeks before, had officiated in the same spot, while he, who was then committed to the silent tomb, knelt at the grave of his wife. Those who witnessed the funeral of Mrs. Corrie can never forget the chastened sorrow which characterized the Bishop's demeanour on that occasion. He was indeed chief mourner, but he appeared rather to strive with his feelings, than to yield fully to their influence; and it is to be feared that his exertions to subdue his grief for his departed wife, both then and for some time afterward, tended to accelerate, if it were not the cause of, the mournful event which we all deplore.

The following official notice appeared in the Fort St. George Gazette:—

*Fort St. George, Feb. 7, 1837.*

With feelings of unfeigned sorrow, the Right Honourable the Governor in Council records the demise of the Right Rev. the Lord Bishop of Madras. The Venerable Prelate expired at half-past three o'clock on the morning of Sunday last. As a tribute of respect to his memory, the flag of the Garrison was hoisted half staff high during the day; and on the funeral procession leaving his Lordship's late residence, fifty-nine minute guns, corresponding with the age of the deceased, were fired from the Fort Battery.

His Lordship's remains were attended to the grave by the Right Honourable the Governor, the Judges of the Supreme Court, His Excellency the Commander-in-Chief, the Members of Council, all the principal Civil and Military Functionaries at the Presidency, and an immense concourse of all classes of the community, desirous of manifesting the feeling of

respect which the unaffected piety, benevolence, and exemplary life of the Bishop had universally inspired.

We extract from a Letter of Mr. Tucker, dated Feb. 3, 1837, a short passage, which shews how the disease, of which Bishop Corrie died, had been long gaining ground, and by what affecting circumstances it had been, most probably, aggravated.

When the Bishop was at Hyderabad, he complained, for the first time, of a pain in his head, which was thought to be the effect of fatigue which he had gone through, and that a little rest would remove it. He returned to Madras, after visiting Masulipatam, on the 15th of November, and found Mrs. Corrie in a very weak state. Soon afterward, she began to get very weak; and you may well suppose that our beloved Bishop was much worn by the anxiety and fatigue connected with his watching by her dying bed. It was too painfully evident, that, when she was taken from him, there was a severe struggle going on, to enable him to maintain that calmness and resignation, which was almost beyond what one could have wished. I shall never forget the single loud sob which he uttered, as the earth was thrown in upon the coffin. I fear this continued effort must have greatly shaken him; but, on the whole, he seemed tolerably well, with the exception of the pain in his head; for which he once or twice reluctantly consented to have leeches. He was to have preached for me last Sunday evening; but the absence of the Junior Chaplain made it necessary for him to assist at the Cathedral, and I had hoped to have heard him fulfilling his engagement next Sunday. On Tuesday, however, Jan. 31st, he came to the vestry-room of the Fort Church, to preside at the Quarterly Meeting of the Society for the Propagation of the Gospel in Foreign Parts; but had not sat down, when he was taken with sickness, and went out into the church, where he was very sick. After remaining some little time, the Archdeacon and the Rev. H. Cotterill assisted him to his carriage, and the former attended him home. The seat of the disease, it is to be feared, is in his head; and here there is no improvement. There is a partial paralysis of the left side, and his frame is altogether powerless. The first day, Tuesday, he was scarcely sensible;

but Mrs. Ellerton and Miss Corrie have since that been spared the severe trial of being cut off from all rational communication with him. Last night, he was able to attend to two letters, which Miss Corrie read to him, from the Bishop of Calcutta and Mr. Wilkinson; but to-night, when I saw him, it was a great effort to him to answer me, or, to speak more correctly, to shew that he was aware I was speaking to him.

On the afternoon of the day preceding the Bishop's death, Mr. Tucker writes—4 P. M.—

I have seen our dear Bishop, and sat by his bed-side. All human hope is gone: he appears unconscious, free from pain, and his countenance calm. This morning, Miss Corrie had the comfort of hearing him recognise her, and join with her in repeating a part of Cowper's hymn—"I will praise Thee every day."

On the day succeeding the Bishop's death, Mr. Tucker writes—

Our beloved and revered Bishop is taken from us, and is now with the Lord. Last night—Sunday night—his body was laid by the side of his wife; over whose grave he stood, not more than six weeks ago. Heartily can I rejoice at the thought of the peace, and joy, and felicity, in which our dear brother rests with Christ, *waiting for the adoption, to wit, the redemption of the body.* But when my mind comes back to ourselves, the Church militant here on earth, the conviction forces itself upon me, as it must upon all, that we have too good grounds for mourning and anxiety. We must, at all events, remain a year without a Bishop. And yet, when one thinks of the especial mercies that God has shewn to India, we may still hope that He will shew us greater things than these; and earnestly do I hope that many prayers will be constantly offered up at home on our behalf.

How greatly this lamented Prelate prized the aid rendered by the Church Missionary Society to the cause of the Gospel in India, is well known: he declared them to have been "most invaluable." In the same spirit, he continued to take the deepest interest in the plans of the Society; and in reference to the troubles suffered, in his Diocese, by the Church Missionary

Society, Mr. Tucker observes of him—"He acknowledged to me, that the evils and the sins which he had himself witnessed, and heard with his own ears, caused him many a sleepless hour."

On the 8th of February, a Public Meeting was held, at which the most distinguished persons of Madras united in expressing their sense of the character of Bishop Corrie in the following Resolutions, which were unanimously adopted:—

1. That a Subscription be entered into, for the purpose of erecting a monument in the Cathedral, Madras, to the memory of the Right Rev. the late Lord Bishop of the Diocese.

2. That, after setting aside a sum sufficient to defray the expenses of the monument, the residue form a fund for the endowment of Scholarships, to be called, "Bishop CORRIE'S Scholarships," in Bishop Corrie's Grammar School.

We select, from the Documents which we have used, the following very appropriate remarks, in conclusion:—

A blow has been struck, and many hopes have been laid low, and buried in the grave of Bishop Corrie. The State has lost a noble pillar; a glorious light has been extinguished in the Church; the grace and the ornament of Christian Society has been snatched away; the counsellor, the father, the friend, the guide, the prompter and pattern, has been removed.

The Madras Grammar School, Vepery School, and Vepery Seminary, all of which he fostered, mourn his death: and well may they join in the burst of grief; for a firmer, and a more affectionate friend, they had not on earth. Only one week before our Bishop was laid on his death-bed, he had examined the students in Vepery Seminary, in the Greek New Testament, and on the Evidences of Christianity; and addressed them in a strain of wisdom, piety, and affection, which, it is to be hoped, they will never forget, while memory retains its powers. Vepery Seminary was his care and his hope. May God raise up friends, to carry on and perfect what he delighted in, and looked forward to with hope!

The Native Christians, from Agra to

Cape Comorin, have lost, in Bishop Corrie, the mild Ruler, the affectionate Pastor, and the friend, who, with the fullest Christian sympathy, acknowledged them as brethren, and loved them as such. In him, they have lost the friend who could fully enter into all their difficulties, sympathize with all their sorrows, make allowance for all their weaknesses, and appreciate their real faith and real Christian character. Let us, and let all the Church, look, as he did, unto Christ, the Author and Finisher of our faith—on Him let us rely—by His Spirit let us be sanctified, that we may at last join the general assembly of the Church in heaven, and the spirits of just men made perfect!

The "Friend of India," published by the Serampore Missionaries, bears the following affectionate and honourable testimony to Bishop Corrie:—

The melancholy intelligence was received last week of the death of Dr. Corrie, the Bishop of Madras. Greatly as the death of a man so pre-eminent in goodness is calculated to impress the mind under any circumstances, the affecting incidents which preceded the close of his life impart a feeling of peculiar solemnity to this mournful event. Fifteen months had scarcely elapsed since he was elevated to a sphere of influence, which enlarged his opportunities of doing good; and laid him under new obligations, to the fulfilment of which he devoted all the energies of his body and mind: but he is snatched from society, just at the period when the benevolence of his character had begun to be appreciated and felt. A few weeks had only elapsed after he had followed the beloved partner of his pilgrimage to the grave, before he is consigned, amidst the tears of the community, to the same tomb.

It is now within a few days of thirty years since Mr. Corrie arrived in Bengal, and proceeded immediately to the residence of Mr. Brown at Aldeen, which was so often hallowed by the presence of Martyn.

It is among the most pleasing recollections of Serampore, of which Aldeen forms the eastern extremity, that here, in the infancy of Indian Missions, Martyn, Corrie, and Brown, so often met Carey, Marshman, and Ward; and, with a mutual forgetfulness of all sectarian distinctions, mingled their councils for the



advancement of Christ's Kingdom in this benighted land. There is a melancholy satisfaction in recurring to the friendly meetings which were held at the Pagoda of Aldeen by these early Labourers in a field which has since been marked out by the encampment of different sects; and this feeling is more strongly excited on an occasion like the present, where we are called to record the removal of another of this band, and are thus painfully reminded that one alone of the number still survives.

The character of Corrie will be best delineated by those who enjoyed the advantage of an intimate communion with him. Yet we cannot allow the event to pass over, without recording the deep sense of his Christian Virtues, which our acquaintance with him, although limited, could not fail to create. To know him, even in a remote degree, was to love him. It was impossible to come within the range of his influence, without being impressed with the most affectionate esteem for his character; for he seemed to live in an atmosphere of benignity. His venerable figure would always have commanded respect, even if it had not been set off by that suavity of manner and cheerfulness of disposition which imparted so great a charm to his social intercourse.

He never permitted the majesty of Divine Truth to be compromised for a moment, by any deference for his fellow-men: at the same time, he enforced the claims of religion with a degree of mildness, mixed with earnestness, which appeared to give them additional weight.

His instructions acquired a tenfold efficacy from his own example, which affords a pattern of the most genuine Christian Simplicity. Free, to a great extent, from the infirmities to which

human nature is subject, he was ever ready to make allowances for the faults of others, while he reproved them with sincerity.

If there was any drawback in his character, it appeared to arise from the predominance of the kindness of his heart over the firmness of his determination. His liberality knew no bounds but his means; and too frequently overstepped even that limit, and obliged him to submit to privations of which his own benevolence was the cause. He acted but as the almoner of his income; which he appeared to consider, like every other possession, only as a trust for the benefit of others. In this trait of his character, he was the exact counterpart of Brown and Thomason, who were remarkable for giving away every thing, and giving it cheerfully.

Though Dr. Corrie was not calculated, from the feebleness of his voice and a nervous tremour, to shine as a public speaker, his private ministrations, in society and in his own circle, made ample amends for the absence of pulpit eloquence.

From his first arrival in the country he considered himself a debtor to the Heavens; among whom he laboured, as opportunity offered, with zeal and success. To the diffusion of Divine Truth and of Christian Principle he devoted all the powers of his soul; and there was no institution for the promotion of these objects which did not receive his cordial support. Rarely has such a combination of Christian Excellence been presented to public admiration. All that remains to us of it now, is the example which he has left behind; and which, if rightly improved, will serve to animate and encourage those whom he can no longer instruct with his lips.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 275.)

##### IRELAND.

*Bible Education deeply rooted in Ireland.* THE Irish people are discriminating and sharp-witted. Formerly, their mental appetite was such, that it would devour any species of literary food: but now that the

Bible has found its way into their towns, villages, hamlets, and cottages, and the people have acquired a relish for Scriptural Instruction, they will not be satisfied with any thing short of this instruction. The opposition given to Bible Education in

Ireland has increased the people's anxiety for it, tenfold. Doubtless, motives are not always such as can bear the scrutiny of an all-seeing God: still, He vouchsafes His protection, while men are engaged in the search for Scriptural Wisdom; and the results are eminently favourable to the cause of religion and morality in that country.

It is now no enthusiastic speculation, to say that the course of Bible Education in Ireland cannot be stopped. The tide of knowledge is flowing rapidly: communication with England is hourly increasing; and the time cannot be far distant, when the people of Ireland will possess as deep a sense and as unshaken a conviction of the value of religious and civil rights as the English now do, and no person will then dare to interfere with their inalienable right to read the Bible for themselves. There is a wide spread of light, which seems the dawn of a happier and brighter day in that land.

[*Lord Teignmouth—At Eibern. Soc. An. An Irishman's Importunity for the Whole Bible.*]

A Roman-Catholic Priest, deeply sympathizing with the moral condition of his parish, studied what could be done, consistent with his own religious creed, to overtake the population with some remedial measures. It struck him, that it would be well to print and circulate the Epistles of St. Peter by themselves, in a separate Tract: he did so; but, some how or other, they did not sell. He then thought that he had better add to the title, "The Epistles of St. Peter, Head of the Church;" still, however, nobody bought them. At last, it suggested itself to his mind, that if he placed between the title-page and the Epistles themselves a representation of St. Peter's Cathedral at Rome, they would sell: he did so; and the whole edition was soon bought up.

One of the copies fell into the hands of a man, who, having read it, went to the Priest; and, having ascertained that he had put them in circulation, said, "I have not got all. Are there not the Epistles of some other fellows?" "What makes you think so?" said the Priest. "Because," replied the man, "I find it is written, *As our beloved brother Paul hath said.* Now, where are the Epistles of St. Paul?" "It is even so," said the Priest. The man never rested until he had procured a copy of the New Testa-

ment. Having read it, he came again to the Priest—"Ah, I have not got it all yet," said he. "Why not?" said the Priest. "Because I read, *As it is written in the Book of Psalms—As it is written in the Book of Hosea—As saith the Prophet Jeremy—As saith the Prophet Isaiah;*" and then, with all the characteristic ardour of an Irishman, he pointed out to the Priest the noble array of finger-posts and landmarks in the New Testament pointing to the existence of the Old. "Well," said the Priest, "you are right now, also: there is another Book, much larger than that which you have." "Oh! let me have it!" said the man; and he never rested till he was possessed of a perfect copy of the Scriptures.

[*Rev. Dr. Beaumont—at Sund. Sch. Upton.*]

*Greater Extension of Bible Education loudly called for in Ireland.*

The state of Ireland loudly calls for the continued exertions of such institutions as provide education based on the Bible. There are at least 1,400,000 children in Ireland between the ages of seven and thirteen years; while this Society was able to educate last year only 31,000 Roman-Catholic and about 53,000 Protestant Children. How vast a mass remains yet to be leavened! It also appears that there are 446 Parishes in Ireland, in which there is no School of any kind, except what are known under the name of Hedge Schools; where, in fact, nothing but demoralising and seditious knowledge is imparted. The National Board of Education but very imperfectly remedies this destitution: its schools supply only extracts from the Bible; and, in many of them, not even are these extracts used: so that there is still a vast field uncultivated. The Scriptural Schools, where the Bible is fully taught, and under the superintendence of Protestant Masters and Teachers, are comparatively few.

Thirty years since, Mr. Blest, the agent and fosterer of this Society in Ireland, could find only two Clergymen and one Layman to take it by the hand; whereas, now, no fewer than 576 of its Schools are patronized or superintended by Clergymen of the Established Church. Still, in those parts of Ireland which most want religious education, the Society has yet made comparatively small advances. In Donegal County, for instance, where there are 80 of its Schools, Popery still reigns triumphant: it is the focus of that

degrading superstition, the Pilgrimage to Lough Dearg, where 19,000 wretched pilgrims annually resort—lacerating their limbs in penances—keeping vigils—fasting—drinking the water of the lake as a specific against bodily and mental diseases. Limerick has but 13 of this Society's Schools; though pauperism, and riot, and superstition, abound in that county. I have visited one of the Holy Wells, to which persons resort for cures; and there have seen votive shreds suspended to the bushes—hundreds of wooden bowls, with votive offerings—and the knees of the deluded pilgrims mangled with perambulations of the well. The County Mayo has but 16 Scriptural Schools; yet there is the famed mountain Croagh-Patrick, to whose summit thousands of pilgrims flock; not to view the beauties of the outstretched Atlantic, or the rich plains beneath them, but to go round the cross of St. Patrick on their bare knees, and mark the rocks with their blood: after performing what they deem a meritorious task, the evening is spent in drunkenness and riot. And, alas! these persons are not the most debased of the people: they suffer no degradation in the eyes of their still more deluded fellow-countrymen: on the contrary, they are regarded as pious devotees, and looked upon with reverence. In Kilkenny and Tipperary, where crime flourishes in rank luxuriance, alas! there are but six of the Society's Schools—one in Kilkenny, and five in Tipperary.

[Hon. and Rev. B. W. Noel—at Eldon. See. &c.]

*Condemnation of the National System of Education by the Irish Clergy.*

I stand now before my English Friends, not so much to speak my own sentiments, as to convey those of the glorious mass of congregated intelligence, piety, and zeal of my Brethren, the Clergy of the Established Church in Ireland. I lately attended the Public Breakfast in Dublin, on the day of the Irish Church Missionary Meeting; and I never felt my heart throb with livelier emotions, than at witnessing that sublime spectacle; and hearing the chorus of Three Hundred Manly Voices rising and swelling in the glorious Hymn—"Salvation! oh, the joyful sound!" Yes, I bless God, that, however maligned, misrepresented, persecuted, and trodden under foot by their enemies, still the Irish Clergy are bound together in the holliest ties of brotherly love, and inflamed with unquenchable zeal in their Master's Cause.

July, 1837.

The vast majority of that body are decidedly hostile to the National System of Education. They look upon it as one of the greatest evils of Ireland; and, in every respect, calculated to embarrass the cause of Protestantism, and impede sound Scriptural Instruction. I felt the more anxious to have this point well understood in England, because some English Clergymen, of high station and influence, after, perhaps, taking a rapid tour through Ireland, have given the results of their observations in a way calculated to prejudice the cause of Truth. But it is the persons living on the spot—the Clergy who are fighting the battles of Protestantism, and grappling hand to hand and foot to foot with Popery in Ireland itself—whose voice should be heard, and whose sentiments should be received as decisive, in our pulpits, on our platforms, and in our publications; and, in short, I solemnly avow that the prevailing opinion of the Irish Clergy is, that they would actually prefer the barbarism of utter ignorance, rather have no education at all for the peasantry, than the insidious and pernicious system of the National Board. [Rev. Hugh Stowell—at the same.]

*Scriptural Instruction the only effectual Cure for the Evils of Ireland.*

I am not singular, I believe, in the opinion, when I say that it would be difficult to point out that spot on the face of the wide earth itself, which ought to awaken feelings of deeper commiseration in the breast of the Christian Philanthropist, than the unhappy country the interests of which come under our especial notice this day. It is true, when we look to Ireland, we are not presented with the sad spectacle of a Nation buried in Heathen Darkness and Ignorance: we have not to deplore a wide and desolate tract covered with the smoking altars of Pagan Idolatry; but we behold a sight little less affecting to the friends of religion and humanity. We see a land where there is indeed light, but that light is resisted—where there is truth, but that truth is perverted. We behold a land, in the very centre of civilization, exhibiting the sufferings and almost the crimes of barbarism itself!

The condition of Ireland is an anomaly. She possesses all the elements of national prosperity and happiness; but seems doomed to never-ending suffering and disgrace! Look to her natural advantages—her climate, her soil, her lakes, her rivers, her harbours—are they not the theme of uni-

versal admiration? Then look at her population—full of life, full of enterprise; a proverbially generous, frank, warm-hearted, and hospitable race: never did I know an instance of a stranger sojourning for any time among that people, without feeling his heart drawn in kindly sympathy toward them—without feeling his prejudices gradually disarmed—or without heaving a sigh over the miseries of a race, who, with all their failings and all their eccentricities, possess those qualities which coil so insensibly round the heart.

But what is the condition of Ireland, in the midst of all these advantages? Alas! it is not necessary that I should enter on the painful task of depicting her condition. It is too well known. How is it that a people, proverbially kind and generous, should be stained with crime? How is it that famine should stalk through a land teeming with fertility? How is it that scenes of unsurpassed loveliness should be the arena of strife, and hatred, and bloodshed? and that the hills and vales, the mountains and the groves, of that beautiful land should evermore echo to the wail of misery and desolation?

These questions, beyond any other which could well be named, have engaged the minds of the most reflecting men. It would be presumptuous in me to attempt the solutions of questions which have baffled the inquiries of such men: and, indeed, in so far as it is a question of human policy, I feel utterly incompetent to meddle with it at all. But, taking a far higher ground than that of human policy—taking that high vantage ground to which he who follows the prompting of the Divine Oracles is led—I can, from this commanding height, descry one cause, which satisfactorily accounts for much of the suffering and degradation of Ireland. So long as that Book, which God has *exalted above all His Name*, is neglected—rejected—denounced, by the great mass of her population, so long can I discern, in the awful fact, a solution to the miseries of Ireland; and, believing that there is no insult, which the offended MAJESTY OF HEAVEN will more deeply avenge than an affront put upon his Word, I cease to wonder at the mildew, which withers the opening flower of Ireland's prosperity; or at that incubus, which, like the Prophet's ephah of lead, crushes and presses her down. The source of Ireland's woes lies deeper than

it seems to have entered into the minds of those who have legislated for her benefit to imagine. The real seat of her disease is beyond the reach of those measures of mere human policy, which have been employed for the remedy of her evils. If we would amend the temporal condition of Ireland, we must raise the moral and religious tone of feeling throughout her population. If we would make Ireland a happy and prosperous nation, the most direct, and the only effectual way to do so, is, to make her a Bible-reading and a Bible-revering Land. [*Rev. Denis Kelly—at the same.* *Benefits conferred on the Irish by Religious Societies.*]

Often have this Society's advocates been met with the objection—"Why do you not rather give bread to the famishing peasantry of Ireland?" "Why," say the agitators, "send Bibles, where the people are perishing of famine?" We might answer, that if this Society had not impeded the march of relief to the bodily wants of the Irish—if it had not detracted one shilling, withheld one loaf, one cargo of potatoes or meal (as it certainly had not) from the funds which Christian Benevolence raised for their bodily necessities—that would of itself answer and confute the objection. But we might urge still further, that the money raised by England for this Society does actually contribute to relieve the temporal wants of the people. It is all spent in that country: it circulates through the schoolmasters; it finds its way into the pockets of the peasantry, in return for food and clothing.

But, moreover, is it not probable that the persons who superintend these Schools, the Clergymen and Laymen, will be rendered thereby more active in searching and endeavouring to relieve the bodily wants of the people? Surely the rich and the poor need some such bond of attraction: they ought not to be dis severed; and these Schools serve to create and cement this Christian Bond.

Nay, further: the moral effect of these Schools must be beneficial: as you cultivate the intellect, you render people thoughtful, cautious, industrious. They learn to avail themselves of opportunities to promote their temporal prosperity. They see the value of temperance, sobriety, honesty, and integrity in worldly matters: they are more anxious to obtain employment, and to shun idleness and

its attendant vices. In this process of mental cultivation, you actually do provide food and raiment: you encourage English Capital to flow into Ireland; and Irish Capital to accumulate, until its surplus shall flow out again to England. Whence is it that the opposite evils are still to be deplored in Ireland? Surely, because life and property are as yet insecure in that country. Banish that insecurity: inspire sound principles of religion and morality: then will prosperity—national, social, and individual—take place of the present lawlessness and violence, which deform the face of society in that unhappy land; and Ireland will become once more what she is famed as having been—the seat of learning, peace, civilization, and prosperity. When True Religion shall have displaced the reigning Superstitions—when the extortions, of clay-money paid to the Priest for allowing the corpse to be interred near certain hallowed spots, of fees for extreme unction as a passport to heaven, and of the countless other exactions, as clerical dues, now wrung from an impoverished peasantry, shall be scouted as the gross imposition of an Unscriptural System—then shall we see the Irish a rich, peaceful, and happy people—good husbands, good fathers, loyal subjects—no longer disquieting the public tranquillity by riotous assemblages and party feuds at fairs and markets, but contentedly pursuing the paths of industry and happiness.

But we have higher objects than temporal in view. We will not stoop to weight the worth of the Body against the salvation of the Soul! It is this to which the Society directs its grand aim. It aims to make men *wise unto Salvation*—to lead them from the traditions of men, to the Oracles of the Living God—to *turn them from darkness to light*, from superstition and barbarism to the light, liberty, and blessedness of the Gospel.

[Hon. and Rev. B. W. Noel—at the same.

#### *Fearful Prevalence of Intemperance in Ireland.*

A Parliamentary Witness testifies that every fourth shop in Ireland sells spirits. This at least I know, that Belfast, my own town, has a spirit-shop for every sixteen houses—Lisburn, one for every ten: one neighbouring village has a spirit-shop for every six houses; and, of sixty-one houses composing another, twenty-six sell whisky! If all Ireland were so circumstanced, every

nine families would be supporting a tenth: I shall suppose, however, that every nineteen support a twentieth, not merely idle and useless, but a plague and a curse. What is a chief source of Ireland's beggary? Whisky. And of Ireland's disease and mortality? Whisky. Where does the assassin make up courage for taking a murderous aim at the clergyman, or landed proprietor, in open day? Let the publican's conscience answer. "I was not in the habit of drinking," said one who was hanged for murder; "and when I took the loaded pistol, my hand trembled and my courage failed. After another effort, I bethought me of the spirit bottle, and took a glass; but it would not do: I took a second; and still I dared not look murder in the face: one more, and all was ready: I took a deadly cool aim, and my victim fell like an ox before me."

The annual cost of whisky for the last ten years to Ireland was 6,500,000*l.* And what good does Ireland get from her six millions' worth of whisky? I speak not of three-fourths of her jails, and her asylums, for the poor; nor of half her lunatic asylums, filled with the victims of the still: neither do I point to the rank grass waving in insulting triumph over her drunken dead. These are too wide scenes to bring near you; and therefore I take an example of the effects on spirit-drinkers in a rural district of Ulster, included in a space of three square miles, and of four years of time.

In that time and space, twelve individuals, three of them females and one a physician, perished on the public road, in drunkenness: another physician died drunk; and the mother of a publican died in a bog, with the half-consumed bottle in her hand, received from her son. Two men, one of whom had once a town-land, and who went mad from excess, killed themselves drinking: a third died mad drunk, uttering horrid blasphemy: a fourth, after a deep drink, lay down, and a publican gave him another dose, of which he died; and a fifth, having drunk six gogginns, and then called for another, which he said did him good, put his last drink to his lips while the death-rattle was in his throat, and died while swallowing it. The next was once a very beautiful man, and kept Family Worship: one of his sons opened a public-house: the old man, while treating his neighbours to bring custom to his son, became a drunkard; and, galloping his

horse in drunkenness, was killed. The history of a neighbouring family is this—two sons are living drunkards: two, with the father, are dead in drunkenness: a sister, while drunk, burned a house to the ground: the mother died of drunkenness; and the father, while drunk, killed his daughter. The last of these most disgusting scenes is a woman, who, while lying in a drunken stupor, was devoured by swine.

Such are the publican's works of death and ruin! It is no common death which he inflicts: when his fell swoop comes on a family, theirs is no common ruin. In battle, the bullet pierces the soldier's breast, and with a pang he dies. The cholera strikes—then come spasms—then collapse—and all is over. But, alas! alas! the lingering living death of the publican's victim! Conscience is dead, his heart is dead, his wife is a widow, his children are fatherless, long before his putrid corpse is hurried to the grave.

[*Rev. Prof. Edgar—at Temper. Soc. Am.*

#### SOUTH AFRICA.

##### *Power of Divine Grace on some Boesmans.*

I recollect going to see a Hottentot Church, consisting of 400 members; and at that time there were 70 candidates for admission, and 7 of these were Boesmans. Their hair was in ringlets, and clotted: they had on the filthy sheep-skin kaross: they had not, perhaps, in their lives, been washed: they had just been awakened, by the labours of a Boesman; and they were now relating their Christian experience. So deeply were they affected, that they could only proceed for a few moments; when we were obliged to pass by one, and listen to another. I never heard more correct views of the Gospel—of the evil of sin—of the depravity of the human heart—of the necessity of salvation through Christ—and of the beauty of holiness, than I heard from the lips of these poor creatures. When I contrasted their speech with their appearance, I could scarcely believe my own ears: it seemed as if these persons had been like a certain insect with which you are acquainted, which in the spring bursts its chrysalis, and, from being a caterpillar, comes forth with its beautiful wings to the sun. These men talked like experienced Christians, when, at the same time, they exhibited this extraordinary appearance: from being savages—from being in the

lowest grade of savages—from being in a situation where they never heard the Gospel—these very men, by the labours of a Boesman who had received the Society's Bible and read to them that Bible, were brought to a knowledge of the Truth, and awakened to a sense of their condition.

[*Rev. Dr. Philip—at Br. and For. Bth. Soc. Am.*

##### *Contrast of the Dying Thoughts of an Aged Chief with those of the Emperor Trajan.*

I went one day into a house, to visit a Chief. This Chief, a few years before, did not know that he had a soul—did not know the God who made him. He was then about ninety years of age. When we entered, he was sitting on the floor. He had been blind for years. When we told our names, instantly he burst into tears—grasped our hands—thanked God for the visit—and began to talk about his situation. Scrapping up some of the dust with his hand, he said, "In a little time, I must mingle with that dust; but, in this flesh, I shall see God. I am blind: I see not the light of day; but, by the light of faith, I see Jesus standing at the right hand of God, ready to receive my soul." I remembered, at that moment, that I had read, in the Life of Trajan, a soliloquy which he held with his own soul, immediately before his death. "This head," says he, "shall no more wear a crown: these feet shall no more stand on the necks of princes; these hands no more sway a sceptre; this heart no longer be flattered with the praises of men; these ears no more be delighted with harmony, nor these eyes with fine sights; and, My Soul—Oh, My Soul! what is to become of thee!" Now, contrast the feelings of this poor man with those of the Ruler of the Roman Empire, in their dying moments; and you find, that when you give a Bible to a poor savage, and it produces this effect on him, you do more for that man than if you could give him the government of the world. This man had been taught by the Bible alone: a little child read the Bible to him every day: he heard the Bible every day, and was enlightened by the Bible.

[*The Same—at the same.*

#### MEDITERRANEAN.

##### *Great Benefit of opening a Hebrew Protestant Church at Jerusalem.*

The Meeting should know and feel the great and desirable object which we have

in view, in establishing a Hebrew Protestant Church at Jerusalem. Several Missionaries have already traversed that country, since the time when Mr. Wolff first set the example, and have presented the New Testament to some of the learned Rabbies: but the success hitherto attending their labours has been very limited; and sure I am of this, that the Gospel never will extend itself with proportionate effect, until some Place of Worship is established where the Truth is taught, pure and unmingled with idolatrous superstitions. For such, at present, is the impure and dreadful superstition pervading that country, as taught in what are called the Christian Churches established there, that a Jew would be ashamed to confess any connexion with a Christian Church — if he would not even lose his life, did he make such an avowal.

I could adduce many instances to shew that the practices of these Churches are idolatrous in the extreme; but shall simply mention one or two circumstances connected with a conversation which I had with one of the chief Rabbies on the political condition of Christianity there.

This man for many years had been convinced of the truth of the New Testament, through the secret operations of the Holy Spirit, who has been pleased to bless his inquiries into the Word of Truth; but, such was his fear of falling into idolatry by joining himself with any of the sects of Christians there, that he had for years abstained from revealing the state of his opinion, rather than connect himself as a member of an idolatrous church: he dared not even so much as tell it to the wife of his bosom, lest he should have been considered an idolater by them; and, from the exposure of his opinions thus brought on, be forced to join himself with some of the sects of Christians. Another Rabbi, on another occasion, publicly asserted at Jerusalem that Jesus was the Messiah; when several other Rabbies wished to call him back to Judaism, and were anxious to get a bill of divorce against him.

This circumstance brought me into conversation with some of the chief of them. I entered into the claims of Christianity with them; when they told me that they considered they were not only warranted, but secretly bound by the law which God gave to Moses, to kill this man because he was an idolater. They appealed to my own knowledge of the fact of the idolatrous

worship of the Christians; to all of which I could but answer, that it was a misrepresentation of Christianity. Happily, much about this time I met with a learned Jew, who had travelled in England, and had resided some time in North America; and to him I appealed, as to whether the Christians in those countries were idolaters: he candidly admitted they were not; and explained to the Jews the nature of our worship.

From observation and experience, I do think, then, that one of the great assisting means to the conversion of the Jews in that country would be, the establishing of such a Church as has been described.

[Rev. John Nicolayson — at Jews' Sec. An.

#### BRITISH AND FOREIGN ABORIGINES' PROTECTION SOCIETY.

##### *Formation of the Society.*

A SOCIETY has been formed, with a view "to assist in protecting and promoting the advancement of defenceless or uncivilized Tribes." T. Fowell Buxton, Esq. M.P. is *President*; H. Tuckett, Esq., 20 Finsbury Circus, *Treasurer*; and S. Bannister, Esq., 21 Lincoln's Inn Fields, and W. M. Higgins, Esq., 54 Watling Street, *Secretaries*.

An Address, circulated by the Committee, explains the views with which the Society has been formed. It first states the

##### *Necessity for affording Protection to Uncivilized Aborigines.*

It is a melancholy fact, that the intercourse of Europeans with the uncivilized Aboriginal Tribes has, in almost all cases, been characterized by injustice on the one side and suffering on the other. By fraud and violence, Europeans have usurped immense tracts of Native Territory, paying no regard to the rights of the inhabitants. In close alliance with the process of usurpation, has been that of extermination, which has already been carried to an incredible extent: in some cases, the work of destruction is already complete; while, in others, it has made, and is still making, the most fearful advances. There is scarcely a tribe which has had communication with what are called the Civilized Nations, which is not the worse for the intercourse: European Diseases and Vices have been so deeply ingrafted, that the

extinction of the Native Races cannot be far distant, if measures be not speedily taken to check the growth of these evils.

It is however satisfactory, that the desire to improve the religious, moral, and political condition of mankind keeps pace with the increasing intellectual freedom of our Native Country. We, as a Nation, have not only sought to loosen the mental bondage of our own countrymen, by the establishment of schools and the removal of many barriers to religious and intellectual improvement, but we have struggled to establish the liberties of man in our Colonial Possessions, by the Abolition of Negro Slavery. Societies have also been established for the Diffusion of Christianity among ignorant and idolatrous nations, and much good has resulted from their labours. But, although these efforts have been made to benefit the Slave Population and Aboriginal Tribes, we can as yet be scarcely said to know the extent of our duties toward the uncivilized races of our fellow men. The Missionary Societies are established on such principles and for such objects as prevent them from interfering, except on particular occasions, with the civil and political condition of the Natives: they have, however, long felt the importance of protecting the natural rights and promoting the civilization of those communities, for whom they provide the constant administration of Sacred Truth. The "British and Foreign Aborigines' Protection Society" has been formed for these purposes.

*Design of collecting and diffusing Information relative to Aboriginal Tribes.*

The first object of the Society will be, to collect Authentic Information concerning the Character, Habits, and Wants of the Uncivilized Tribes, and especially those in or near the British Colonies.

Our present knowledge is, for the most part, confined to the imperfect notices of travellers; who, with numerous admirable exceptions, have devoted so little attention to the subject, or have been so much biassed by prejudice, as to forbid full dependence on their opinions. Further evidence will, consequently, in many cases be required, before efficient measures can be adopted to relieve the condition and to promote the civilization of the several communities. The Society has, therefore, commenced its operations by the election of Corresponding Members, the number of whom will, from time to time, be in-

creased; and, by the information which they give and that derived from other sources, the future proceedings of the Society will be, in a great measure, regulated.

It is not, however, sufficient, that the Society alone should be in possession of accurate information. One of its most important duties will be, to communicate, in Cheap Publications, those details which may excite the interest of all classes, and thus ensure the extension of correct opinions.

*Measures to be pursued for the Benefit of Aboriginal Tribes.*

It is probable, that some cases may be brought under the attention of the Society, in which the interference of the Legislature may be required; and it will then be necessary to appeal to the Government or to Parliament, for the relief of those, who, as Natives of our Colonies, have a right to the protection of British Laws. The distinctions which have been drawn between the privileges and immunities of the Settler and of the Native must be removed. Nor will this, it is anticipated, be difficult of accomplishment; for the inquiries recently made by the House of Commons afford a prospect that the political and social injustice, so long suffered by the Aborigines, will soon receive the attention of an enlightened Government.

To obtain justice for the Natives by an improved administration of law, is now the Society's principal object. But it hopes to do more than this, by its efforts to convince European Settlers that they will best consult their own interests by conciliatory conduct towards the native inhabitants, than by any measures of oppression and violence.

The plans, to be adopted by the Society for the benefit of the Native Tribes in Existing Colonies, will depend upon the circumstances in which they may be found; but, in the event of the formation of New Settlements, every effort will be made to secure the rights of the Natives. The principles of the illustrious William Penn are as wise as they are just: for the PURCHASE of land is a safer as well as a better title, than the acquisition thereof by fraud or force, and its maintenance by oppression and bloodshed.

The Committee cannot, however, too strongly impress on the public mind the determination of the Society to be governed in all its measures by the fact, that the



complete Civilization and the real Happiness of Man can never be secured by any thing less than the diffusion of Christian Principles.

*Prize Essay.*

A Member of the Committee has given the sum of Fifty Pounds, which the Committee offer for the best Essay, to be delivered on or before the 31st of December, on the following subject:—

The present State of the Uncivilized and Defenceless Tribes; the Causes which have led to the diminution of their numbers, and their debased condition; and the best Means of protecting them, and of promoting their advancement.

### South Africa.

*WESLEYAN MISSIONARY SOCIETY.*

THE renewal of the Society's Mission among the Caffres, and the chief circumstances attending that renewal, are reported at pp. 34—36 of the present Volume, and in the parts of our last Volume there referred to. The Committee, adverting to these circumstances, offer, in the last Report, a

*Vindication of the Missionaries as to their Conduct in the Caffre War.*

Gratifying as is the fact of the commencement of these Missions, considered in itself, it is additionally interesting as furnishing, in connection with other circumstances, a conclusive practical refutation of the injurious misrepresentations to which the character of the Missionaries has been exposed, in consequence of their having, in their Address of Thanks to the Governor, for the assistance which he had afforded them on their temporary retirement into the Colony, adopted the language which appears to have been in general use among the Clergymen and Missionaries of some other Denominations, in the frontier district, respecting the Caffre War.

That almost immediately after they had used the expressions which have subjected them to animadversion, they should have remonstrated against the principal measure which had been determined upon, hostile to the invading Chiefs, and should have exerted themselves to negotiate a peace—that, for the accomplish-

ment of this desirable object, two of them should have undertaken a hazardous journey into the country which was the theatre of the campaign—and that they should have persevered until success crowned their endeavours, and they saw the hostile leaders, Macomo and Tyalie, return to their own territory, from which it had been determined to expel them—all this was any thing rather than an indication that they viewed the war with satisfaction, or had become indifferent to the welfare of the Caffres.

In like manner, the eagerness with which they anticipated the instructions of the Committee, and hastened back to their Stations among the Caffres, to commence anew that course of arduous labours which for years they had previously prosecuted in the midst of hardships and dangers, and in privation of many of the ordinary comforts of civilized life, was convincing evidence of their intense anxiety to promote the happiness of the Caffre Tribes: and the spirit in which they were received on their return, is demonstration itself, that, while some in this country were misrepresenting them as the enemies of the Caffres, the Caffres themselves hailed them as their best friends and benefactors.

This is not the place to dwell on the circumstances, in which the Missionaries were led to take so limited a view of the causes of the war, in their Address of Thanks to the Governor; and to express themselves, under that limited view, in terms so liable to a construction which they never intended to convey: those circumstances will be better judged of, when the evidence which is collecting shall all be laid before the public: but the Committee deem it proper, on the present occasion, to repeat their utter disapprobation and disavowal of the Letter or Memorandum, addressed by one of the Missionaries to Colonel Smith—a disavowal which was officially made immediately after his return to this country, and in a manner perfectly satisfactory to His Majesty's Government. At the same time, the Committee consider it to be no more than common justice demands, to express their full persuasion and conviction, that the general spirit and conduct of the Wesleyan Missionaries in Caffraria entitle them to the confidence and esteem of the friends and supporters of the Society. Had the principles which they uniformly inculcated in the course of

their Ministry, with such success, that the powerful and once hostile Frontier Tribe under their care was drawn into so friendly a relation to the Colony, that for ten years previous to the war they had not had a "commando" sent against them, and, consequently, refused to join in the attack on the English whom they were now brought to regard as their friends—had these principles universally prevailed, the recent war would not have taken place, nor would humanity have had to deplore the calamities which it produced.

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LONDON MISSIONARY SOCIETY.

SOME late communications from the Rev. Peter Wright, of Griquatown, give encouraging details of the

*Progress of the Gospel among the Batlapis.*

The Tribe of the Batlapi is visited by the Missionaries at Griquatown. The Directors thus speak of the benefits conferred on this Tribe by the Gospel:—

Among all the Tribes in the Southern parts of the African Continent, with which the Missionaries have become acquainted, not one was formerly sunk in a state of deeper moral degradation than the tribe now under notice, which constitutes a branch of the Sichuana Nation—not one, which, to human view, appeared more utterly destitute of the elements of spiritual regeneration. The hope of the Missionary would have withered at the prospect, were it not for the animating assurance that the Church of the Redeemer will be gathered out of every kindred and tongue and people. Thus divinely supported, the work, at first so devoid of encouragement, was carried forward, and has marvellously prospered. The people, once so far off from all that is pure and holy, have been brought nigh, and rendered willing in the day of God's power. The King or Chief of the Tribe, Mateebe, if not converted, has become the friend of Religion; and not less than 1500 of his people, several of whom, it is thought, have undergone a saving change of heart, are exhibiting the influences of Religion by a Christian Course of Life—regularly attending the House of Prayer on each returning Sabbath—rejoicing in the Means of Grace afforded them—living in peace together—and acknowledging God in all their ways. Many interesting particulars,

relative to these people and the Native Teachers placed among them, have lately been received from Griquatown, the central Station of this extensive Mission. Mr. Wright, towards the close of last year, after visiting the several outposts, furnishes the encouraging statements to which attention is now invited.

*Visit of the Rev. Peter Wright to the Batlapi Stations.*

On Friday Evening, August 19th, I arrived at the foot of the hill on which Mateebe's town is situated. On seeing my waggon, almost the whole town, old and young, came out, and descended the hill to welcome my arrival: among the rest were the old chief Mateebe and his wife Mahooto, who remained with me till a late hour. As it was late in the evening when I arrived, and very cold and windy, I did not attempt to go up to the town to hold Service; but considerable numbers of people of both sexes remained for some hours conversing with me and the two Brethren who had accompanied me, on the concerns of their souls. From the information which I received from Thabé, the Native Teacher—from the conversation which I had with numbers of inquirers, who were evidently under much concern of mind—from the generally improved external appearance of the people—and from the great joy manifested at my arrival, I retired to rest with no ordinary sensation of wonder and gratitude, for the convincing evidences of an extensive gracious work proceeding among these people, which compelled me to say, *What hath God wrought!*

The following morning, at break of day, all the people assembled, as is the custom, for Family Worship, which was performed by Thabé. Shortly after the close of this Service, great numbers came to my waggon, again to converse with me about what they had heard and read of the Word of God, and what they had experienced in their minds. At this, I walked up to the town; when the whole of the people then at home, about 600, assembled in the large cattle-fold, for Worship. I preached from John's Gospel, ch. x. 27, 28: the stillness which prevailed, and the marked and anxious attention which was paid by all during the whole of the Service, were intensely interesting. After Service, the School was assembled, and I examined the children: there were 125 children in the school, besides a great number of adults, and all making astonishing progress: the Teacher

has also two other small schools under his superintendence, at the outposts, containing about 50 children. After mid-day I held Service again; and, in the evening, had a meeting for conversation with those who desired to speak with me on spiritual subjects: between 40 and 50 assembled; and their artless simplicity, their advance in knowledge, and the earnestness which they evinced, made the occasion one of much enjoyment both to myself and the two Native Brethren who accompanied me from Griquatown. It was a late hour before I could leave the town for my waggon; and when I arrived there, I was too much fatigued with the uninterrupted exertions of the day to prepare for myself any refreshment.

When we came into the town on the Sabbath, we found the entire of the people already assembled for Worship, at least 800 in number; many having come on the preceding evening from the cattle-posts to hear the Word of God. At the close of the Service, one couple was married, and one child baptized: these were novel scenes to the multitude. After these Services, I had all the children collected, addressed them from Psalm xxxiv. 11, and catechized them; the parents remaining behind to listen: in this Service I am convinced the parents felt peculiar interest. In the afternoon I preached again; the interval, before and after, being filled up in conversation with many anxious inquirers and candidates for baptism: about 50 attended, and 22 of the number were females: being obliged to listen and reply to each case separately, this meeting kept us till a late hour: notwithstanding, all present evidently felt deep interest until the close; when I proceeded to my waggon perfectly exhausted, having enjoyed one of the happiest days ever spent by me in South Africa.

On Monday Morning, after salutations and prayer, I proceeded to the other large division of the same people, residing about 18 miles lower down on the Great River; where our Native Teacher, Makame, is located. Late in the afternoon I arrived near one of the outposts of Makame, situated on the opposite side of the Great River; where I halted—crossed the river—and proceeded to the village to hold Service. This being concluded, four men and two women, evidently under much concern of mind, desired to speak with me: after which I called the children

July, 1837.

together, 27 in number—catechized them—gave an address—examined also their progress in the school, and was pleased to find them so far advanced. On arriving at my waggon, it was already dark, and I remained for the night where I had halted.

Mr. Wright found the other Outstations of the Mission in a very promising state. On his return to Griquatown, he took with him a number of the Batlapi Tribe; and thus resumes his narrative of the power of the Gospel over that people:—

On last Sabbath Day, I had the unspeakable pleasure of baptizing 13 adults and 16 children, and of seeing 16 new members sit down with us, for the first time, at the Lord's Table; among whom was the eldest son of Mateebe. Besides the eldest son of the King, there are four or five other members of the same family, and upward of 100 of the people, a goodly number of whom are persons of influence in the Nation, who will, we hope, ere long join the Members in our Church: and, what is still more interesting, God has raised up two Native Teachers—Thabé and Makame—among these people, men of talent and devotedness; and is apparently blessing their labours, in an extraordinary manner, to the conversion of sinners.

There are upward of 300 children regularly in the schools: a considerable number of adults can now read, and a great number more are already so far advanced, that in a short time they will be able to read the books printed in their language.

*Narrative of the Conversion of Makame, a Native Teacher.*

Mr. Wright says—

It will be two years next November since Makame, with a small party, paid his first visit to Griquatown, expressly to hear the Word of God; and, in this interval, the important changes to which I have referred have taken place among these people.

On my last visit, I said to Makame one day, "What induced you to come to Griquatown purposely to hear the Word of God; for, though you and your people had been living within 50 miles of us during seven or eight years, we never paid you a single visit to tell you of the Saviour?"

In reply to this inquiry, Makame

gave the following account of himself:—

When that good man, Mr. Read, resided at Lattakoo, I was a scholar among a great number in his school; and I was also the bell-ringer. Mr. Read felt very anxious that I and several other Youths should learn to read the Bible: he took great pains to make us know and feel that we were sinners before the Great God of Heaven; and used to talk much to us about the Saviour, the necessity of a new heart, the importance of the salvation of the soul, and preparation for death and eternity. There were ten or twelve of us to whom, I have reason to believe, God blessed that man's labours. We got some knowledge of good things; and our convictions, fears, and prayers were occasionally greatly excited. But after Mr. Read left Lattakoo, we were deprived of our privileges—left without further attention from any one—dispersed in the mass of the people—and exposed to temptation and forgetfulness. I still remained the subject of occasional convictions; my conscience now and then forcing me to retire among the bushes for prayer, and these occasions were sometimes accompanied with many tears: notwithstanding, I relapsed so far, that I complied with the heathen practices of my people.

Two years ago, I paid a visit to my friends at Lattakoo; and, on my way home, I arrived on a Saturday at Blink Klip (Tsantsaban); where I halted for a short time at the house of a friend named Lukas Kok, a member of the church at Griquatown. He said to me, "You will not proceed to-day: to-morrow is the Sabbath, and you must not travel on the Sabbath. Here you can listen to the Word of God; but if you proceed now, you must be on the road to-morrow, as you cannot get to Griquatown in time to keep the Sabbath." I replied, with apparent indifference, "What have I to do with the Sabbath, or with the Word of God?" Lukas seemed much grieved at my wickedness; and, with a great deal of feeling, gave me a very serious warning and exhortation. I felt deeply under his address, but determined not to yield—proceeded on my journey—and lay down to sleep in the evening, very uneasy in my mind. The Sabbath came; and my fears increased so much, that I dared not proceed that day, but remained still.

On the Monday I arrived at Griqua-

town; and called at the house of a pious female friend, who was a member of the church. The first thing she said to me was, "Why, Makame, you must have been on the road yesterday: have you no regard for the Law of God, for your soul's welfare, nor fear of death, or of the Judgment to come? I tremble for your situation; and beg you will think, before you be carried away by death in your wickedness." I made no reply: I did not open my mouth nor lift up my head, for I felt as if doomed to everlasting destruction.

In the afternoon, I left Griquatown to proceed; and, in the evening, I met another good woman on the road, also a member of the church at Griquatown: she said, "Well, Makame, did you hear the Word of God yesterday at Griquatown?" I was confounded, and compelled to confess the truth. She addressed me in the same strain as the others, with much faithfulness and feeling. I left her, and proceeded; my mind filled with horror at my awful condition, and fully expecting that some tremendous judgment of God would overtake me immediately.

A few days after I arrived at home, a man belonging to Griquatown came to our village; and, though not a member of the church, I considered him a good man. All his conversation was concerning the Word of God, and His work in the heart of a sinner. I remember he gave us the history of Noah and the Flood, of Lot, and Sodom and Gomorrah, and of Abraham; and he also told us much about Jesus Christ and His love, and of the only way of safety for a sinner through Him. The state of my mind became intolerable; and I resolved to go immediately to Griquatown, to hear the Word of God, and to speak with the Missionaries: accordingly, I left home, accompanied by a few of my companions; to whom I had already made known the state of my mind, and who were also, like me, the subjects of conviction in the days of Mr. Read at Lattakoo.

We arrived at Griquatown toward evening; and I went at once to the house of one of the Missionaries, that of Mr. Hughes; Mr. Wright being absent at the time. I told Mr. Hughes that I was come for no other purpose than to hear the Word of God; and made known to him fully the state of my mind. He manifested a deep interest in my case; and

spent the whole of that evening with me, to instruct me in the things of God. I retired to my lodgings, with my heart filled with sorrow; and involuntarily crying out, "What shall I do?" On arriving at the house where I had put up, a good man came and sung a hymn and prayed with us; and now my sorrow broke forth in strong cries, and I went out alone to the bush, but I could only weep. I could not pray. I felt as if my heart would break. The following morning I repaired again to the Teacher: he and one of the church-members spent most of the day with me, instructing me in the Way of Salvation; but my agony of mind continued for some time. At length, light broke in upon my mind: I understood God's way of saving a sinner through Jesus Christ: I was overwhelmed with the thoughts of the patience, the condescension, and love of God to me, the most wicked of men, and I found rest and peace to my soul by trusting in the Saviour. I returned home after a few weeks, and could not do otherwise than tell my fellow-sinners what God had done for my soul: many listened with attention and wonder, for I was a miracle of the grace of God, and the people could not believe their senses that I was really the same Makame whom they had always known.

Mr. Wright adds—

Makame could not remain at home long at a time; but frequently visited the Station—bringing with him large parties of Young Men, to hear the Word of God, and to learn to read. The task of learning to read was soon accomplished by several; and it pleased God to bless the Gospel, we hope, to the conversion of a good many. Thirteen have been baptized, and are members of our church; and we are now favoured with a revival of Religion among these people, unparalleled in the History of Missions in these parts; and the Work of God, the progress of education, and the general improvement of the people, now present the most cheering aspect.

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**CHURCH MISSIONARY SOCIETY.**

*Establishment of the Cape-of-Good-Hope  
Church Missionary Association.*

It had been suggested by the Committee, in their Instructions to the

Rev. F. Owen, which are printed in the Society's 37th Report, Appendix I., that, during his temporary sojourn at the Cape, it was desirable that he should invite the attention of such Christian Friends as he might be able to influence, in favour of the Society. The proximity of his intended Mission to the Cape was considered likely to interest them. It is gratifying to find that these suggestions and anticipations have issued in the formation of an Association designed to promote this specific Mission, and generally connected with the Church Missionary Society. A few Extracts from Mr. Owen's Journal will detail the progress of the Cause.

*March 2, 1837*—We anchored in Table Bay at nine A.M., after a pleasant and prosperous passage. Came on shore at noon; and took up our quarters at a boarding-house, to which I had been recommended for economy and quiet.

*March 3*—Walked, in the afternoon, to Rondebosch, a village four miles from Cape Town, to consult with the Rev. G. Hough, the Chaplain of the English Church, on the expediency of forming an Auxiliary Missionary Society. I found him well disposed to enter into the views of the Committee; which I explained to him. He requested me to meet him in the vestry of his church on Monday, to talk more fully on the subject, and offered to introduce me afterward to the Governor.

*March 6*—Met the Rev. Messrs. Hough and Judge in the vestry. I showed them my Instructions, which they very much approved. Mr. Hough proposed to call a meeting on Wednesday of some of his Congregation, with a view to submit the whole matter to them, preparatory to calling a Public Meeting. I was introduced to the Governor: I saw him, however, only for a few moments, and delivered to him my letter of introduction. He expressed his readiness to preside at a Public Meeting.

*March 8*—Attended, in company with Capt. Gardiner, a meeting of some persons of Mr. Hough's congregation, in the vestry of his Church; Mr. Hough in the Chair. Having read an extract in which Capt. Gardiner's journey to the Zoolah

Country was taken notice of, and the consequent determination of the Committee of the Church Missionary Society to establish a Mission there, he called on Mr. Judge to offer up a prayer. Mr. Hough then read my Instructions; which, I believe, interested all present. Having finished them, he said, "Gentlemen, I have nothing now to do, but to lay my hand on my mouth; for any thing that I can add will only weaken the effect of what you have just heard." It was then proposed that a Sub-Committee should be formed, to prepare Resolutions, and to request the Governor to preside.

*March 9, 1837*—The Sub-Committee, sisting of Mr. Hough, Mr. Musgrave, a barrister, Capt. Gardiner, and myself, waited on the Governor; who most cheerfully consented to preside at the Meeting, at any day or hour which might be judged most convenient to the public. Accordingly, Wednesday next, at twelve o'clock, was fixed for the Meeting; to be advertized in two papers previously. Being most kindly invited by Mr. Judge to spend the remainder of my time at Cape Town, with my family, at his house, we this day removed to the abode of our excellent host.

*March 12: Lord's Day*—Read prayers, and preached, at the Military Chapel, on Matt. xvi. 26. In the afternoon, read the Service at the small church at Rondebosch. Mr. Judge, who was about to terminate his ministrations in this village, preached his farewell sermon, from the text, *Thy kingdom come*; in which he drew the attention of his audience to the importance of Missionary Exertions, referring to the Zoolah Mission, and the intended Meeting. Mr. Hough was on the same subject at his own church in the morning, preaching from Psalm lxxiv. 20.

*March 13*—Met Mr. Hough, to prepare Resolutions for the Meeting. Those usually adopted at the formation of Missionary Associations—several copies of which I had been favoured with by the Society—were approved of. Sir B. D'Urban was named as President. The Vice-Presidents were, one of the Puisne Judges, the Governor's Secretary, and others. The Secretary proposed was our friend, the Rev. E. Judge. An alteration was proposed in the Rule directing that the funds raised should be remitted to the Parent Society. As it seemed to be the wish of every one, that whatever funds

were raised here should be applied to the Society's Mission in South Africa, and as my instructions expressly stated that such was to be their destination, I cordially acquiesced in the proposal made by Mr. Hough to that effect.

*March 15*—Public Meeting in the Commercial Room, to form an Auxiliary Church Missionary Society for the Cape of Good Hope. His Excellency, Sir B. D'Urban, in the chair. Mr. Hough read my instructions. The usual Resolutions, with the alteration referred to above, were proposed and carried. The Society was entitled, "The Cape of Good Hope Church Missionary Association." The meeting was numerous and most respectably attended; and great interest was excited. The Clergy present spake, together with Mr. Musgrave and Captain Gardiner; the latter of whom gave an animated description of Zoolah manners and character. Having heard to-day, just before the Meeting, that the Athol transport-ship, which had just arrived from England, was ready to sail next morning to Algoa Bay for troops, I obtained an order from the Governor to go by it.

*Interest excited at Algoa Bay concerning the South-Africa Mission.*

Although the visit of Mr. Owen to Algoa Bay did not lead to the immediate and definite step of the formation of an Auxiliary Association, yet much interest, as might justly be expected, was raised in favour of the Society, and this particular Mission. This will appear from the following Extracts from his Journal.

*March 16*—Embarked on board the Athol with my family and baggage; and weighed anchor at one o'clock P. M. Our friends, Mr. and Mrs. Judge, who had shewn us the greatest hospitality and kindness, accompanied us to the ship.

*March 25*—We anchored in Algoa Bay, before Port Elizabeth, at nine A. M. Came on shore, with my baggage and stores, in Government boats procured for me by the commander of the vessel.

*March 26: Easter Day*—The Rev. — M'Clelland, Colonial Chaplain at Port Elizabeth, called. I read Prayers, and assisted at the Communion. He expressed great satisfaction at the commencement of the Mission by our Church in South Africa, and said it was what he had long desired:

he thought it not improbable that an Association might be formed here. The Churchwarden also took an interest in the subject, and promised to communicate with others about it. In the afternoon, attended some sick soldiers; and in the evening preached at the English Church. A notice was read of a Meeting, on Tuesday next, of the Committee of the District Society for Promoting Christian Knowledge; when it was stated that I would attend, and give such information as I had been furnished with respecting the objects of the Church Missionary Society in South Africa.

*March 27, 1837*—Several of the respectable inhabitants called; but I was out, and engaged most of the day in necessary business.

*March 28*—Saw a great many of the most respectable inhabitants, and members of our Church, at their own houses. Considerable interest was manifested for the Mission, though it was not thought advisable to bring the matter immediately before the public. A Meeting was held, in the evening, in the church, of the District Committee of the Society for Promoting Christian Knowledge, which was attended by several of the inhabitants. After the reading and adoption of the Report, in which the object of my arrival in the colony was taken notice of, and much satisfaction expressed at the commencement of a new Mission in South Africa by the Members of our Church, I read copious extracts from my Instructions, such as appeared most suitable. The Chaplain then put the following Resolution: "That this District Committee view with feelings of the most unfeigned gratification, and with the liveliest anticipations of future benefit, the first effort now made by the Established Church to diffuse the light of the Gospel among the Heathen Tribes beyond the boundaries of this colony, in the Mission of the Rev. F. Owen, in connexion with our Parent Church, to the settlement of Port Natal; an undertaking which calls for the earnest good wishes and the warmest support of the Christian inhabitants of South Africa." This Resolution was drawn up on the spot by a respectable lay member of the Committee. It was unanimously carried. Mr. M'Clelland gave me reason to hope that subscriptions would speedily be set on foot, before an Association was regularly formed. The town contains from 1000 to 2000 inhabitants. In 1825, when the

Chaplain was first appointed, there were but three communicants of our Church.

Under date of March 29th, Mr. Owen adds, that he and his family were about to leave, on the next day; having hired waggons to take them to Graham's Town, where they expected to meet Capt. Gardiner, who was pursuing his journey from Cape Town by land.

We close with the following Extract from a Letter of the Secretary to this newly-formed Association, the Rev. E. Judge:—

It is with much satisfaction that I have to announce to you the institution of a Church Missionary Association in this place. Capt. Gardiner, and the Rev. F. Owen, your Missionary to the Zoolah Tribes, arrived in Table Bay, with their respective families, on the 2d instant: and the latter gentleman having communicated to the Rev. G. Hough, Senior Colonial Chaplain, the wishes of your Society that an effort should be made to establish a Branch Association in this town, after the requisite preparatory measures, a Public Meeting was convened for that purpose on Wednesday last, the 15th instant; at which His Excellency the Governor, Sir B. D'Urban, presided, and a large number of the most respectable and distinguished inhabitants were present. Besides Capt. Gardiner and other laymen, it may not be uninteresting to you to learn, that all the Clergy of our Church, belonging to the respective Chaplaincies at this end of the Colony, took part in the proceedings, and warmly recommended the measure; and that the proposal was met with no less cordiality on the part of the assembly. One general feeling, indeed, seemed to prevail, that of thankfulness to Almighty God, that such an opportunity had been opened of contributing to His glory, and of assisting to convey to the savage nations of our benighted continent the light of that blessed Gospel which was ordained to be the power of God unto salvation.

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## China.

### CHURCH MISSIONARY SOCIETY.

As soon as the Committee had decided to enter upon a Correspondence, with a view to China, letters were addressed to the late Rev. Dr. Morrison

who died previously to their arrival ; and to the Rev. C. Gutzlaff, well known for his enterprising voyages in China. The following are Extracts from his Reply to the Society, dated, Macao, October 13, 1835 :—

*Communication from the Rev. C. Gutzlaff.*

Ere your letter reached me, your Episcopalian Brethren in America had already anticipated you in your work, by sending out two Missionaries for China. America, being aware of China's wants, will exert itself to the utmost to carry the Gospel to this benighted country. Dr. Morrison, you know, has been long in the grave: the Lord called him to his rest at the most critical moment: I was then absent in Fokeen.

In regard to the accessibility of the Maritime Provinces, I can only say, that, after having made seven voyages along the coast, and at each tour distributed an enormous number of books without the least difficulty, while conversing with the people upon the doctrines of the Gospel, this is proved by matter of fact. The free trade is naturally extending its range; and the facilities will, in every year, become greater.

As for myself, I had no choice of opportunities. I stood literally alone, and had to fight my own way under the banners of a merciful Saviour. Many are the dangers in which I have been, these last four years; but as the Lord has helped under all difficulties, I have forgotten them.

As for the Chinese Government, it is diametrically opposed to every improvement, and as bigotted as the conclave at Rome. Yet neither the Apostles nor Reformers waited until Governments proved favourable to the Gospel, but went on boldly, in the strength of their Lord. It is the work of God; and the united powers of Satan will not hinder it here. I myself have been decried by the Chinese Court, watched with a suspicious eye, declared a treacherous and traitorous native, calumniated by Europeans; but, nevertheless, I am still alive, and can in much weakness carry on the work of God.

We want here no gentlemen-Missionaries; but men who are at all times ready to lay down their lives for the Saviour, and can wander about forgotten and despised; without any human assistance, but their God. As pioneers, they must be men of great talents, especially as lin-

guists, for otherwise they will never acquire the Chinese.

As a place for preparation, I propose Singapore;—as a station in China, Hång choo in Chê Keang, an immense city on the Tseén Tang;—but this must be left to circumstances brought on by the mighty hand of Providence.

Our printing at Canton has lately been much disturbed by the Government. The Emperor received, in June of this year, a copy of "The Life of the Saviour," and another Tract, containing an Address to the Chinese, and the principal doctrines of the Gospel. He writes, that he had read them; and orders to make strict investigation after the traitorous natives who assisted barbarians in publishing those books. Our printers are therefore frightened; and we are obliged to transfer the work, *pro tempore*, to Singapore.

Be not dismayed on any account: God is with us. You will, long before this, have read the details of a voyage made solely for the purpose of distributing Tracts, by Messrs. Medhurst and Stevens. No charges are brought forward by the Emperor against the books; but he thinks that they will mislead the people.

The Roman Catholics have lately made very great numbers of converts; and many Missionaries, principally French, have proceeded into the interior.

May the Saviour bless your endeavours! Remember forlorn China, with its millions; and pray also for us who are engaged in the great work.

*Entrance of Mr. Squire on his Station at Singapore.*

After having been detained five weeks at Calcutta (see p. 95), Mr. and Mrs. Squire sailed Dec. 18, 1836, for Singapore; where they arrived Jan. 11, 1837. Under date of Jan. 15, he writes as follows:—

I am looking about for a residence; but as they are generally high in their rents here, I hope, by exercising a little patience, to procure a small house on moderate terms. I have decided for the present to remain in this spot: there is no Mandarin Teacher now attached to the Malacca College, and I have engaged the only one that was employed there. I took my first Chinese lesson, from a native, yesterday. Thus am I brought to the scene I have so often contemplated, by the blessing of God, in health and safety,



exactly five months and a half from leaving England: and when I consider that I remained five weeks in Calcutta, which was an unavoidable delay, it is certainly much quicker than I had any right to anticipate. Next month we expect the annual junks, when I hope to be made useful in supplying them with the bread of life. Medhurst's new edition of the Holy Scriptures is published at Batavia, in lithograph. The American Missionaries here are now busily employed in cutting blocks, to publish the same revised Translation at Singapore: so we hope to be well supplied with the Word of God; and pray earnestly that the Spirit of God may breathe on it and bless it, to the salvation of many immortal souls among this heathen people, who are indeed walking in darkness.

This week I intend to commence Malay with Mrs. Squire;—though it must be before breakfast, as I feel very anxious not to slack in the Chinese; and the Malay is comparatively easy, and the general medium of communication among the numerous Natives who have either settled, or visit this rising station. It is possible that I may visit Malacca some months hence, to commence the Fühkeen dialect; but at present I must keep to the Mandarin, and to the written character, which is the same in both dialects. This will, however, depend on circumstances; such as, the facility of procuring good teachers, &c. During my voyage down, I commenced a correspondence with those who, I hope, may prove of assistance to me in my undertaking; but there are yet many quarters with which I design to open a communication, when I get a little settled.

From the little I have seen of Singapore, it appears to be healthy, and a fine sea-breeze constantly blowing. The houses present a lively appearance—the shipping, junks, and native boats rising and falling to the swell of the ocean: and, what is of much consequence in the Torrid Zone, frequent showers, to our comfort, render the air moderately cool: 76° to 86° is about the range of the thermometer. May the Lord give us health and strength to labour for His glory! Pray for us, that His Spirit may rest upon us; and that it may be poured out upon those for whom we desire to spend and be spent.

A month afterward, under date of Feb. 15, Mr. Squire further reports—

On our landing at Singapore, we were received by the Resident Counsellor, Mr. Wingrove; and resided with him till the 1st inst., when I removed to a house which I have rented for a year; a small place, but in an airy situation. I have now fairly entered on my important duties; and have succeeded in securing the services of a Mandarin Teacher, who attends me daily. I have once been on board the Chinese junks, to distribute Tracts and Gospels: they received them without the slightest objection; but my little acquaintance with their language, and especially their dialects, they being from Shang-hoe and Canton, prevented my speaking to them. I have been liberally supplied with Tracts and Scriptures in the various languages spoken throughout this Archipelago, and find means of distributing them. Chinese Tracts and Scriptures I can always procure from Malacca; and in my movements in the bazaar, and among the people who frequent the premises, the Word of Life is freely given. Perhaps there is no part of the world with greater openings and facilities than Singapore: to every part of the East we have easy access, except the interior of China and Japan: from all I can gather, they remain closed to us, but their coasts are open.

*State of Education, and Amount of Population at Singapore,*

In the same communication, Mr. Squire further states:—

I find every thing in this comparatively new Settlement, in the way of education, at a very low ebb. The College founded by Sir S. Raffles, and which for years remained in an unfinished state, is now in progress, and will shortly be completed; and the School established here by subscription will be transferred within its walls. It consists of all classes who choose to enter; and gives English instruction, though too partial as regards Christianity; the elder classes only reading the Scriptures, and that only on certain days of the week. There are 45 in the English, 14 in the Tamul, and 13 in the Malayan departments. It is supported by subscription; but the Government give more than the total from individuals, allowing 100 dollars per month. The Chinese, though forming so large a body of the population, do not take advantage of this Institution; and the only school for their children is on the American Mission Premises: there they have experienced many

difficulties; and are about to commence on the system of boarding them, and keeping them wholly apart from the heathen around.

Perhaps this slight sketch of the state of the Settlement may prove interesting. I will close it with an account of its population. In round numbers, the total is 30,000. The various nations are, Chinese, 14,000; Malays, 9,500; Natives of the coast of Coromandel, 2,300; of Hindoostan, 600; Bugis, 2,000; Europeans and Indo-Britons, 260; Native Christians, chiefly descendants of Portuguese and Roman Catholics, 425; Armenians, Jews, Arabs, Caffres, Siamese and Parsees, 125; Javanese, 900. The males exceed the females as three to one; which disproportion is mainly caused by the Chinese leaving their families in their own country. The probable influx of Chinese into this Settlement is about 3,000 per annum; but great numbers leave for the adjacent islands, and wherever they can find employment: they are an enterprising, active race of men. May we not hope, when it shall please the Lord to pour out His Spirit upon them, that they may be turned to His glory? As far as I can yet judge, this seems to be the spot for training Missionaries;—a healthy climate; much facility of communication; and teachers in any of the dialects, are easily procured from Canton.

*Want of Spiritual Instructors at Singapore.*

On this subject, our Readers, concerned as they must be for their Protestant fellow-countrymen abroad, will peruse the following statement of Mr. Squire with much interest.

On leaving Calcutta, I was requested by the Archdeacon, acting on behalf of the Bishop, in consequence of there being no Chaplain, to officiate for him, so far as a layman could consistently perform the Services of the Church. There is no church yet opened; a large and handsome building has, however, been erected, but is not yet seated. The Services have hitherto been performed in a small Chapel belonging to the London Missionary Society; and since my arrival I have commenced a Sabbath Evening Service: before this, only one Service was performed in the morning; and, in the absence of any Missionary belonging to the London Missionary Society, the American Missionaries officiate, according to the Form of

the Church of England. A Chaplain is expected, as a temporary arrangement, in about two months, to continue a year; and we hope, ere its termination, that some permanent Clergyman will be appointed; which is the anxious desire of the Bishop, when there is one available.

The following brief passage is connected with a part of Mr. Squire's employments; namely, Christian Research concerning the most profitable mode of access to the Chinese Empire. He remarks—

As every communication regarding China is valuable, I just notice, that the North-east Frontier, through Assam and Burmah, is daily opening. Pemberton's Munnipore; Dr. Richardson's Journal, now publishing in the Asiatic Society's Journal; and the Papers in the Calcutta Christian Observer; contain all the information in print which I have yet seen regarding our intercourse. One Station, Sadaya, is only 200 miles from the frontier of Yunan Province. The Baptists have some Missionaries there. Through friends, I have opened a communication with Authorities stationed in Assam; and though I do not expect much information of a religious kind, yet all intercourse must be made at length subservient to the cause of Truth, and the advancement of the Redeemer's Kingdom.

## Polynesia.

### Sandwich Islands.

#### AMERICAN BOARD OF MISSIONS.

#### *Evidences of Progress in the Work of the Mission.*

AN inquiry was addressed to the Missionaries, some time since, by the Board, to the following effect—“What are the decisive evidences of progress in your work, comparing the present state and character of the people with what they were at the commencement of the Mission?” A very full and matured answer has been received by the Board, of which they say—

The statements in this interesting document are made with deliberation—have the sanction of the whole Mission—are in answer to an official call upon the Mission for accurate information that might be

entirely relied upon—and are not made by a few men residing for purposes of secular business at one place or on one island, but by upward of twenty well-educated Clergymen and a number of pious and intelligent Laymen scattered through the groupe, mingling constantly with the people, most of them having done so for years, and some for fifteen years, and, as a body, having had the best possible means of knowing the truth of what they affirm. Such a statement is worthy of all confidence; and copious extracts will be made from it, as the most satisfactory method of making the Board acquainted with the state and prospects of the Mission.

After remarking on the wickedness and ignorance of the people when the Missionaries first arrived among them, and also on their destitution of all the ordinary means of intellectual improvement, even of a written language, the Brethren proceeded to notice the

*Means adopted for the Improvement of the Character and Condition of the Islanders.*

To meet the wants of the Nation in such circumstances, an Alphabet of their language was formed, and the Language reduced to writing—Schools opened in every district—School-books prepared and brought into extensive use—Religious Tracts published and circulated—the New Testament and other portions of the Bible translated and made accessible to thousands. Three Printing Presses are kept in operation to supply the means of light, and a thousand pages of new matter are now added in a year to the amount in use.

*Ministry of the Word*—The Preaching of the Gospel, very feebly and gradually commenced, is now maintained by Preachers acquainted with the language, at fourteen different Stations in the Islands—is pretty regularly continued at several Out-stations—and is occasionally extended through every district where no Missionary is located. The congregations where Public Worship is maintained behave with decorum: they always give respectful and often close attention to the preaching, prayers, singing of hymns, and the administration of the Sacraments in the House of God.

*Schools, and their Results*—The attention of the Missionaries has, from the first, been more or less directed to Schools. Within about five months after the arrival of the pioneers, a quarterly examination of the first school at Honolulu convinced the Chiefs and people that we could teach them to read and write: an impulse like this was early given at the other Islands, and has not yet ceased to be felt. The Missionaries and their Wives and Helpers have, up to the present time, endeavoured to cherish the Schools as a primary means of reforming the Nation. They

July, 1837.

have had classes under their own immediate instruction, amounting sometimes to not less than a thousand individuals of different ages. But the mass of those who have attempted to learn, embracing those numerous collections of the people in different parts of the Islands, called Schools, have been under the instruction of incompetent Native Teachers. The aggregate of learners in the Islands has, at some periods, amounted to 50,000. Probably more than four-fifths of these were advanced to years of maturity, and not a few beyond middle age. Most of them had the ordinary occupations of life to attend to, as though no school existed.

The plan of a High School is, at length, in some good degree, matured and put in successful operation; and three or four number, as Instructors, devoted almost exclusively to its interests. The number of pupils is 118. Their studies at present are, Geography, including that of the Bible, Arithmetic, Trigonometry, Composition in their own language, with the rudiments of the Greek Language to a select class.

Of the mental acquirements of the best pupils, both of those in the High School and others who have enjoyed particular personal instruction from the Missionaries, we are disposed to speak with reserve. It is supposed that fifty or sixty may be found, who could now sustain as good an examination in mental Arithmetic and Topographical Geography as a majority of the students in the common Academies in the United States, or as ordinary men of business. A much greater number may be found among the pupils of the High School, the best Teachers who have the charge of common Schools, and the foremost Members of our Churches, who are able to give an exhortation or offer a prayer in public with much propriety. Respectable pieces of composition have been produced by them: among them are several interesting and useful pieces of evangelical poetry; some by men of middle age, and some by females past middle age, who learned to read and write by aid of spectacles. A considerable number make contributions for a Paper. The pupils of the High School would, themselves, readily fill one page a week in a small Newspaper, with their own original articles; respectable without the slightest touch of a Teacher, and without interrupting their daily studies.

We are happy to say, that, among those who have received our instructions, there are many fair fruits of our labour; who are valuable Assistants to the Missionaries, and who are rendering important services to their countrymen.

Common Schools, under the instruction of Native Teachers, owing to various causes, are not so numerous, nor so vigorously sustained at present, as they were formerly; and cannot be revived and rendered highly useful, until the High School, and the Schools for Teachers at the several Stations, shall train up an adequate number

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of well-qualified Instructors to take charge of them. Still, these Common Schools, notwithstanding the unskilfulness of their Teachers, have not been altogether a failure, even with reference to the ordinary purposes of schools: they at one period embraced as many as one-third of the whole population of the Islands. The results are thus stated by the Missionaries:—

It is supposed that the number of readers in the Nation now is not less than 23,000; and that the whole number who have been taught to read, so as to derive, or be able to derive, benefit from the perusal of Tracts and Portions of Scripture, may be from 7000 to 10,000 above that number, *i. e.* from 30,000 to 33,000.

Our School System, then, designed as the means of promoting mental and moral improvement and social and public order, and spread over so wide a surface, imperfect as it has been in all its incipient arrangements, has, in our view, been well adapted to the condition and wants of the people in its time—has filled a place which nothing else could have filled—and has, to some extent, given order and form to society, which must otherwise have been a chaos, or a mass of human materials dissolving and crumbling into ruins.

*Operations of the Press*—During the last year, in view of the wants of the people, a Religious Newspaper has been undertaken, to encourage a taste for reading, and to afford a variety of useful instruction. It was issued semi monthly, and afforded to subscribers at a dollar a year. At first, 1500 copies were circulated: as soon as its character was known, 3000 were required.

One large edition of the New Testament has been scattered among the people; and another of 10,000 is demanded, and is now in the press. Payment in advance has been offered, in some cases.

The number of pages of matter prepared and printed for the High School, counted in a continued series, amounts to about 2000 duodecimo and 2000 octodecimo, including half the Sacred Volume. The printing done at Honolulu, for the last five years, amounts to about 30,000,000 pages, or 6,000,000 a year. The aggregate of printing done by and for the Mission for the whole period amounts to about 43,000,000 pages.

*Spiritual Results of the Mission.*

On the introduction of Christian Knowledge among the people, and the Results of such labours, the Missionaries remark—

Great numbers of the people, during the period of our labours, have in some way expressed a desire to be taught the Word of God and guided by its precepts. Multitudes have said, "We repent—we believe—we wish to be the servants of the Son of God."

Among thousands of these, Eight Hundred and Sixty-four have been selected and admitted to the fellowship and ordinances of the Church; as having, at the period of their

admission, given, in the judgment of charity, evidence of a radical change of heart and of true subjection to Christ.

But this number is by no means a satisfactory criterion of the extent to which the Gospel has been blessed to the Nation. The field has been so wide, over which the seed has been scattered, and the Missionary Labourers so few, and their personal acquaintance with the mass even of those who have been connected with the prayer-meetings among them so very limited, that no tolerably satisfactory estimate can be formed of the number of true believers from the commencement of our work up to the present time. There is reason to believe that unsound members have been admitted to the Church: from among the 864 members admitted, thirteen have been excommunicated, and others suspended for gross offences: so that the number of Church Members is not a criterion, at any time or in any place, by which the extent of the saving influence of the Gospel can be correctly measured.

In connection with these facts, it may be proper to advert to a cause, which has cut short or apparently obliterated a portion of our labours. From the bills of mortality, which have been only partially kept in some districts, it appears probable that there have been not less than 100,000 deaths in the Sandwich Islands, of every period of life from infancy to old age, since the arrival of the Mission fifteen years ago. Among these, thousands of our readers, aged, middle-aged, and youth, and thousands who in some way professed more or less regard to the Gospel, have gone down to the grave. Whatever, therefore, of blossoms or of fruit, once appeared among them, the fatal blast of death has swept over them; and they have vanished from our Schools and our Congregations, to be seen no more, to be instructed by us no more; and the effects of our labours on that numerous class are placed for ever beyond the observation of the world. While this generation has been travelling through the wilderness, and making some efforts to emerge from the surrounding darkness, and while hope was entertained that a fairer and brighter scene was just ready to open upon them, such have been the ravages of Death, that the pillars of the Nation have been shaken and removed. Seventy-eight members of our Infant Churches have fallen by its strokes, embracing some of the active and distinguished; and the whole community have appeared to be passing away like a flood. Yet a godly number of the instructed have escaped these ravages, and have been gaining more or less by the means employed for their benefit; while the number of our readers, and the number of those who can be relied on as substantial friends of our cause, has, in the midst of all opposing causes, been gradually increasing.

As evidences of the influence and progress of our work and the triumphs of the Cross, we could point to the great changes and radical reform in the characters of Keopuolani, Opiia, Karaimoku, Kaahumanu, Naihe, and

others of high rank; who have left the Church below, and gone, we trust, to join the Assembly of the Blest above. Of the steady efforts of Governor Hoapili and his wife in the cause of Reformation—of Kapiolani, Kekaulohi, and Kinau, who, in their habitations, dress, and intercourse, appear with Christian dignity and politeness, and exert a good influence in their sphere—we could speak with pleasure, as fruits of our toil, and evidences of progress in our work. Others of rank deserve to be reckoned, as holding an important place as helpers on our side. But the evidences of unfeigned piety are as clearly obvious in the poor.

In concluding the document from which the foregoing extracts have been taken, adverting to the extent of the work entrusted to them and the progress made, the Missionaries add some remarks on the

*Civilizing Influence of the Mission.*

We are required "to give the people the Bible, with ability to read it." This has been done in part, and is in good progress. The Translation of the Bible into English, as it is now received in Great Britain and the United States, with all the helps of Colleges and former Translations, cost a labour somewhere nearly equal to that of one man for one hundred and forty-seven years. It has been said by one not much in favour of our "Puritanism," in reference to what is required and expected of us—"You have filled the land with Schools and Churches, but with pleasant Dwellings and fruitful Fields you have not." Neither the one nor the other has yet been accomplished; but the introduction of the light of the Sabbath, of Christian Marriage, of the Press, of the Bible, with its doctrines of temperance, industry, purity, and righteousness, is, we think, an important step toward so desirable a result.

We have taken what we supposed to be indispensable incipient measures to raise up the people to a state of elevated Civilization and Christianity; and, though a great proportion of the inhabitants of the Sandwich Islands are low in respect to their habitations, dress, mode of living, manners and pursuits, thought, taste, intelligence, &c., yet the immediate effect of the measures employed has been such as to comfort the Labourers in their toil, and stimulate to further exertion. Considering what all were, in a state of gross idolatry, or in the pollution and darkness in which the vanishing Tabu System left them, and what all would probably have been now, without having had the Blessed Gospel—and then taking into view what we see Christianity has done and is doing for those who embrace it—the Missionaries in the field, even those who have had fifteen years' acquaintance with the Nation, feel as much encouragement to preach the Gospel to them now and labour for their conversion, as at any period, and as for any people.

For all the good which has been achieved or undertaken here, let the glory be given to

God, to whom it is due; and for all that is expected to be accomplished, or hoped for, let His Almighty Favour be relied on, by all the friends of the Sandwich-Islands' Mission and of the Sandwich-Islands' Nation.

## West Indies and Guiana.

*Working of the Apprenticeship System.*

A COMMITTEE of the Commons was appointed in March 1836, as noticed at p. 169 of our last Volume, to investigate the working of the Apprenticeship System, and to report thereon to the House. The evidence collected on this occasion has been published, and forms a Folio Volume of more than 800 closely-printed pages. Nearly the whole of this evidence relates to Jamaica, to which Colony it was found necessary chiefly to restrict the inquiry in the last Session. The views of the Committee respecting the Apprenticeship System are thus stated by them:—

Your Committee, on a general review of the evidence which they have received, conceive that they are warranted in expressing a belief, that the System of Apprenticeship in Jamaica is working in a manner not unfavourable to the momentous change from Slavery to Freedom which is now going on there. They perceive, undoubtedly, many traces of those evils which are scarcely separable from a state of society confessedly defective and anomalous, and which can only be defended as one of preparation and transition. But, on the other hand, they see much reason to look forward with a confident hope to the result of this great experiment. In the evidence which they have received, they find abundant proof of the general good conduct of the Apprentices, and of their willingness to work for wages whenever they are fairly and considerately treated by their employers. It is, indeed, fully proved, that the labour thus voluntarily performed by the Negro is more effective than that which was obtained from him while in a state of Slavery, or which is now given to his employer during the period for which he is compelled to work as an Apprentice. The mutual suspicion and irritation of the different classes of the community appear to be gradually subsiding; and, on the part of the Negro Population, industrious habits, and the

desire of moral and physical improvement, seem to be gaining ground.

This judgment is decidedly in favour of the Apprentices; and there is an implication that they are not always "fairly and considerably treated." The Committee add, however—

Under these circumstances, your Committee feel bound to express their conviction, that nothing could be more unfortunate, than any occurrence which had a tendency to unsettle the minds of either class, with regard to the fixed determination of the Imperial Parliament to preserve inviolate both parts of the solemn engagement, by which the services of the Apprenticed Labourer were secured to his employer for a definite period and under specified restrictions, at the expiration of which he is to be raised to a state of unqualified freedom, and be governed by laws framed in all respects on the same principle as those to which his white fellow-subjects are amenable.

Other persons bring heavy accusations against the Masters. Mr. Joseph Sturge, a Member of the Society of Friends, visited, at the latter end of last summer, in company with an associate, Mr. Harvey, eight of the Colonies, for the purpose of personally investigating the present state of the Negro Population. In Antigua, the great experiment of Abolition had succeeded beyond the expectations of its most sanguine advocates: the trade of the island had revived—the people were most prosperous—houses and land had risen in value—and the moral and religious education of the inhabitants had kept pace with this melioration of their condition. In reference to Jamaica and the other Islands, Mr. Sturge recounts a number of instances of oppression and cruelty; and seems to be of opinion that the System of Apprenticeship ought forthwith to be abolished.

To this question, of immediately terminating the Apprenticeship System, public attention has been called, by a Meeting held in Exeter Hall, on the 11th of July; His Royal High-

ness the Duke of Sussex in the Chair.

At this Meeting, which was exceedingly crowded—Mr. Sturge having detailed the chief circumstances of his visit to the West Indies, as he had previously done before at a large Meeting held at Birmingham—the following Resolutions were passed:—

—That as, in the year 1833, Parliament passed an Act for the Abolition of Slavery in the Colonies, granting at the same time the immense sum of Twenty Millions of Money as compensation to the Slave Owners; it is essentially necessary that the Public should be fully informed of the nature of the measures adopted by the Colonies, in consequence of the Imperial Act.

—That, although the system of Apprenticeship was enacted for the purpose of preparing the Negroes for a state of entire freedom, this Meeting is convinced, from the statements now laid before it, as well as from other sources of information, that the Apprenticeship has been made the instrument of cruel oppression in the Colonies; so much so, that the compact between them and the Mother Country has been disregarded and violated, both in law and in practice: and that, therefore, as a General Election is approaching, it is the duty of every Elector to urge on the several Candidates the necessity of a prompt and efficient remedy, in the first Session of the ensuing Parliament, for evils inseparable from every form of Colonial Bondage.

—That this Meeting is convinced, from the specimens already furnished, that, unless the progress of that description of Colonial Legislation, which is intended, under general titles of law, more peculiarly to affect the Negro Population, be carefully and anxiously watched by the British Public, Slavery will be continued, under new forms, for many generations, after the close of the term of the present Apprenticeship.

—That this Meeting desires to express its sympathy with those individuals in the British Colonies, whether holding official situations or otherwise, who have been marked out for reproach and persecution, on account of their endeavours to obtain justice for the Apprentices; and its admiration of the integrity and firmness which they have displayed.

—That this Meeting anticipates a most favourable influence, from the renewed and more active interposition of the Ladies of Great Britain, on behalf of the Negro Race generally; but especially with regard to the peculiar hardships, which press so grievously on that class of their female fellow-subjects.

—That, with a view to the more efficient prosecution of the objects of the foregoing Resolutions, this Meeting earnestly recommends the immediate re-organisation of all the Antislavery Societies throughout the Country: it also calls on the Delegates who assembled here in 1833, at once and perse-

veringly to act on the Declaration to which they then pledged themselves; viz. "We feel bound, publicly and emphatically to declare, that, while Slavery obtains, under any form, however modified or however sanctioned, we will never relax from our purpose, to exert that influence which we may collectively or individually possess, to effect, by all legitimate means, its immediate and entire Abolition."

We shall quote from the "Watchman" some remarks, which bear with just discrimination on the subjects of these Resolutions:—

Viewing the Apprenticeship as a state of transition from Slavery to entire Freedom, we regard it as necessarily imperfect; and as liable, if not strictly watched over, to great abuse: and we shall most heartily rejoice at its peaceful termination. We hold, moreover, that so long as it may legally continue, this country has a right to require that all its proved abuses be instantly corrected, without favour to the guilty parties; and that the system be honestly worked, according to the design of the Imperial Legislature. But whether the system itself ought forthwith to be abolished, is a question which we are not at once prepared to answer in the affirmative. As the Apprenticeship must legally come to an end, in a single year, with one class of Negroes, and, in two years more, will be altogether abolished, it becomes a subject for very grave consideration, whether the experiment of opening up again the great Antislavery Question ought to be risked—whether, by doing this, there would not be some danger of bringing upon the Negro Population a much larger amount of evil, than the Apprenticeship can now possibly inflict; especially as the System has had a favourable bearing on the higher interests of the Negroes, who now enjoy their religious privileges to an extent previously unknown. On this subject, the deliberate judgment expressed by the Parliamentary Committee of Inquiry ought to have its due weight. The humane principles acted on in the Colonial Office are generally acknowledged.

It is afterward added—

If we have hesitated at once to express our approbation of one particular measure, on the instant of its proposal—and that measure the extremest which could be devised, namely, the immediate and forcible termination of the Apprenticeship System—we are not the less solicitous that those who are in the temporary condition of Ap-

prentices should be protected from oppression, and have the full enjoyment of all the rights and privileges which are legislatively secured to them.

To accomplish this object, wakeful vigilance is necessary. The modes of thinking which were adopted and the habits which were formed in a state of slavery, could not suddenly be changed by any legislative enactment; and it is proper, therefore, that the Planters should be strictly watched, and that suitable measures should be adopted to prevent them from indulging in their former propensities. Under this impression, we rejoiced at the appointment, in the last Session of Parliament, of a "Select Committee" to inquire into the working of the Apprenticeship System; and whatever other advantage may have resulted from the labours of that Committee, we are persuaded, that unborn generations of the Negro Race will be greatly benefited by that full inquiry which was made into the state of the Colonial Laws, for the purpose of securing such alterations and improvements as will adapt the entire legislation of the West Indies to the wants and circumstances of a race of freemen. But while this inquiry is going on, it is fitting that the friends of the Negro within Parliament should know that they are supported by those that are without. It is obvious that great evils prevail, in some places at least: and it is proper that the Planters and Authorities abroad should know, that this country will not fail to apply the remedies necessary for the correction of all existing abuses; and that the more obstinate as well as extensive the evil may appear, the severer will be the remedy provided for its extirpation. It is our earnest hope and persuasion, that the Antislavery Society will adopt such a course of proceeding as will secure the cordial co-operation of all the real friends of the Apprenticed Negroes, and thus most effectually promote the great cause of justice and humanity.

*Proper Course pursued by Missionaries in reference to the Apprenticeship System.*

While Mr. Sturge bears testimony to the zeal of the Missionaries in their work, and gratefully acknowledges their present kindness, he is dissatisfied that the Regulations of their respective Societies at home do not allow them to give a more open

and public expression of their views relative to the civil condition of the Negro Population. It has been unanswerably argued, in reply, by an able writer in the "Watchman," on behalf of the Wesleyan Society, and the reply may equally serve in behalf of the other Societies—

It is undoubtedly true, that the Society does require its Missionaries to confine themselves to their own proper work; neither allowing themselves to be diverted from it by the pursuit of any other object, nor impeding their useful labours by mixing them up with other engagements. But that the Society should thus restrict its Missionaries to their own department of usefulness, is no more cause of just complaint, than that other Societies, which are seeking to promote the welfare of mankind, should likewise confine themselves within their own proper spheres. If the Wesleyan Society is to be blamed for not allowing its Missionaries to act as though they were Antislavery Agents, why should not the Antislavery Society be censured because it does not make its Agents Missionaries? It might as well be demanded—"How is it that the Antislavery Society allows itself to be occupied to such an extent with the TEMPORAL condition of mankind, and indicates, by its plans and proceedings, so little of that 'higher order of spiritual sensibility' to which, as Dr. Duff so eloquently argued in Exeter Hall, 'something may be presented more harrowing still' than all the bodily sufferings which men can possibly endure? Great is the kindness, which delivers man from the oppression of his fellow-man; but greater still is the charity, which rescues the mind from the thralldom of ignorance, superstition, and sin, and saves souls from death; and, How is it that the Antislavery Society should limit itself chiefly to the exercise of the lower order of charity to man?" Such might be the retort on those who find fault with Missionary Societies, for not allowing their Missionaries to act the part of Antislavery Agents; and, on either side, the complaint would be equally just, that is to say, it would be altogether unjust.

*Important Bearing of Missionary Labours  
on Negro Emancipation.*

In proof of the main share which

the Christian Labours of the Clergy and Missionaries have had in rendering Negro Emancipation both practicable and beneficial, it is well stated—

But while the Instructions given to the Wesleyan Missionaries, for their guidance, require them to avoid such interference with civil matters as would interrupt them in their own proper ministerial work, we are very far from admitting that, therefore, their plans and labours have no beneficial bearing on the civil condition of the people of their charge. We are persuaded, that, to bring men under the full influence of Christianity, is the surest and readiest method of correcting all the evils which exist in civil society; and if the Wesleyan Missionaries have not conducted themselves as though they were Antislavery Agents, yet are we bold to affirm, that their labours have, INDIRECTLY at least, contributed, in the most effectual manner, to extinguish Slavery in the West-Indian Colonies. Mr. Sturge dwells with admiration and delight on the present state of things in Antigua; and declares, that "the great experiment has succeeded there, beyond the expectations of its most sanguine advocates." We ask, To what causes are the entire Abolition of Slavery in that island to be ascribed, and the success which has so gloriously justified the great experiment? Let the Legislature of Antigua itself answer the question. In the Abolition Bill of Antigua, the Legislature expressly declares, that the reason why it ventures to reject the Apprenticeship System is, that the Negroes in that island had been so greatly improved by the labours of the Clergy of the Established Church and the Moravian and Wesleyan Missionaries, that they might be safely entrusted at once with entire and unrestricted freedom. And thus we have it placed on imperishable record, that to the Moravian and Wesleyan Missionaries, with the Clergy, belongs the pure glory of giving to the world the first specimen of a people raised from slavery to entire civil freedom, by the peaceful, unostentatious process of preparing them so fully for its enjoyment, that it was no longer possible to withhold from them the precious boon!



## CHURCH MISSIONARY SOCIETY.

## JAMAICA.

MR. D. Seddon, from his Station at Amity Hall, in the Parish of St. Thomas in the East, sends the following notices relative to the Negro Scholars, from 100 to 120 of whom were in daily attendance.

*Regard of the Children for the Work of God.*

To show that there is a great regard in the minds of many of the children for the Word of God, I relate the following:—On presenting most of the school with rewards of books, handkerchiefs, needle-cases, &c. I called C. D. forward first, and bade him select any three books he saw before him; and, although there were many containing pious stories, &c., he first took up one containing an account of the Miracles of Christ, then the Parables of Christ, and then the Discourses of Christ. Many others did the same; and on one boy hesitating whether he should do as his companions, and choose a part of the Testament, another called out to him "That's good! take that, it's out of the Bible." These books many carry in their hands wherever they go; and while others are playing, they read.

*Example of Catechetical Instruction on the Bible.*

I called suddenly upon the Second Class, while reading the account of Lazarus being raised to life. The part they were reading was, *Jesus, therefore, cometh to the grave, &c.* I said, "What is the grave?" "Dirt, Sir, where 'em put dead body."—"What do you say they put in the grave?" "Coffin, sir."—"Yes, but what else?" "Corpse, dead body."—"There is something else than a body to us, while we live; what is that?" "Soul—spirit."—"Is that buried, too?" "No."—"Where does that go?" "To heaven, Sir."—"What, every soul?" "No."—"What souls?" "The good."—"Where do the wicked go?" "To hell."—"What are the good?" "Those that love God:" another, "Those that pray to God:" the Teacher, "Those that believe on Jesus Christ."—"What becomes of the dead body?" "It go to rotten, Sir."—I then spoke of the original curse, *Dust thou art, &c.* "Will the body always lie in the grave?" "Yes, Sir," from two: "No, Sir," from many.—"Who will take it away, or raise it again?" "Jesus."—"When?" "In three days," said one,

inferring this from Christ's resurrection.—"Did you ever know a body raised in two or three days? or did you ever know one raised at all?" "No, Sir."—"Then at what time will the dead be raised?" "At the Last Day;" another, "At the Judgment Day."—"Who will raise the dead?" "Jesus Christ."—"How do you know?" Children puzzled. The Teacher answered immediately: "Jesus said, I am the Resurrection and the Life." All this occupied no more than six or eight minutes, at most. I leave the Christian friends who read this to make their observations on it; beseeching them to remember the poor children of the once-enslaved Africans, and their Teachers, in their private and social addresses to the God of all Grace. May we not hope, that the time to favour many young and old of this long-degraded people is near at hand?

Catechetical Instruction of this kind cannot but be regarded as one of the most effectual methods of making the young well acquainted with the *lively oracles* of God.

From Birnam Wood, in the Parish of St. George, where Mr. Sessing labours, he reports some facts, which strongly indicate the

*Eagerness of the Negroes for Christian Instruction.*

In the way of visiting the Properties, with a view to catechize the people, I could do very little, for the following reasons. The Negroes on the coffee-plantations have no breakfast-hours, like those on sugar-estates; which is almost the only time afforded to the Catechist of seeing them. Here the Negroes work from daylight till four o'clock in the afternoon, taking a hasty breakfast in the field. After they come home from their work, they are tired and hungry, and do not feel much inclined for instruction. My meeting and catechizing the people after shell-blow on their Properties may be practicable in the summer season, when the days are long; but now, and especially during the past quarter, the shorter the days become, the longer the Negroes are kept at work; so as to make my seeing them quite impossible. The next reason is, the bad roads leading to the plantations in these mountains during the rainy season. Some are almost impassable at day-time, and would prove exceedingly dangerous at night; and as such precious time does not

allow me to leave the people before dark, I can avail myself only of the moonlight evenings to visit distant Properties.

But though I am thus prevented from seeing them, the few individuals of whom I have made mention in my former Reports continue to visit us in the evenings, with a desire to obtain a lesson in reading. One of them has, of late, given us a pleasing proof of his great zeal and interest. He, like many of the rest, was attacked by the measles, and expressed a desire to see me. I was made acquainted with his wish, and promised to pay him a visit at his house. But no sooner was he informed of my intention, than he wrapped himself in his blue coat, and, with the measles in his face, and burning fever, hastened down to see us, to prevent my going to the Property, for fear of incurring the displeasure of his overseer. This was, indeed, a great mark of his love to us, and ardent desire for instruction. He obtained a lesson; and, after he got well, came every evening he could spare for the same purpose. On a very dark evening, he, with another Negro from the same Property, came for a lesson. After they had read several exercises, Mrs. Sessing reminded them of the dark night. "O never mind that, Ma'am," replied S., "we will have one more."—"Yes," she continued, "you are a single man; but T. has a wife at home: she will be waiting for him." "True," answered he, "but my wife cannot save me, Ma'am." These are very cheering expressions from such as, only a few months ago, lived in the grossest darkness, not knowing the Saviour, whose love and grace they have just now began to taste. May the Lord, in mercy, carry on in them and many others the work thus commenced in their hearts, to the glory of His Name!

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## North-American States.

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### BOARD OF MISSIONS.

TWENTY-SEVENTH REPORT: 1835-36.

#### *State of the Funds.*

THE Receipts of the year ending July 31st, from the ordinary sources of revenue, have amounted to 176,232 dollars; exceeding those of the preceding year by 12,891. It ought, however, to be remarked here, that the financial year, which closed July 31, 1835, comprised but eleven months; so that, in fact, it cannot be said with propriety that there is any increase of the

receipts during the year. The Expenditures have amounted to 210,407 dollars; exceeding those of the last year by more than 47,000, and leaving a deficit, including the debt of last year, of 38,866 dollars.

For the printing and distribution of the Scriptures and Tracts in foreign languages, under the direction of the Missionaries of the Board, the Treasurer has received from various Societies the sum of 37,900 dollars: the sum total, therefore, expended by the Board for the Propagation of the Gospel during the past year is 248,317 dollars.

#### *Expenditure on the respective Missions.*

Western Africa, 2370 dollars—South-eastern Africa, 6732 — Greece, 5274 — Constantinople, 7333 — Asia Minor, 13,821 — Syria, 9483 — Persia, 4124 — China, 5095 — Siam, 2965 — Singapore, 6212—Bombay and Ahmednuggur, 12,062 — South India and Ceylon, 35,100—Sumatra, 2110 — Java, 7487 — Sandwich Islands 30,034—North-American Indians, 37,031 dollars.

#### *Publications.*

In diffusing information on the subject of Missions, through the press, during the year, about 21,000 copies of the Missionary Herald have been put into circulation: 3500 copies of the last Annual Report of the Board, together with the Annual Sermon, have been published: in addition to these, 20,000 copies of the Quarterly Papers with engravings, and 30,000 of the Missionary Papers, have been printed.

#### *Changes among the Missionaries.*

Since the last Report, the Committee have dismissed, at their own request, from the service of the Board—on account of health, changes in the Missions, and other causes—three Ordained Missionaries, and four male and nine female Assistant Missionaries: to these, add one male and seven female Assistant Missionaries removed by death during the year; and it appears that Twenty-four Labourers, who were in the service of the Board at the close of the last year, have since been withdrawn from it.

Within the same period, the Committee have appointed twenty-seven Missionaries of whom one is also a Physician, three other Physicians, and fifteen male and thirty-three married and unmarried female Assistant Missionaries—in all, seventy-eight.

And they have sent out to the several

fields of labour enumerated, fifteen Ordained Missionaries, two Physicians, three other male and twenty-two married and unmarried female Assistant Missionaries—in all, forty-two.

And there are now under appointment, and most of them designated to their stations, to be sent out during the coming year, twenty-four Missionaries of whom one is a Physician, three other Physicians, fourteen male and twenty-three female Assistant Missionaries—in all, sixty-four—a number twice as great as have ever been waiting to embark, at any previous Meeting of the Board.

#### *Missionary Candidates.*

The past year has given increasing evidence, that there are in the Churches, and especially among the Young Men preparing for the Ministry, a rapidly augmenting number who have consecrated themselves to the Lord as Missionaries to the Heathen. The number now under appointment is nearly twice as great as it was at the last Meeting of the Board; and information, already obtained, warrants the belief that many more will offer their services to the Board, during the ensuing year, than have in that which has just closed; unless, indeed, the failure of the Churches to furnish the Funds necessary to send out those already appointed should discourage those who are looking forward with fond anticipations to the hour when they shall be prepared to say to the Committee, "*Here are we! send us.*" Such a failure would be disastrous indeed! But, when the friends of this Cause have so long mourned over the fewness of the Labourers, and besought the Lord of the Harvest that he would thrust them forth, can we believe that there will be tedious and embarrassing delay in providing means to send out those whom the Lord has thrust forth, and who are waiting to go far hence to the Gentiles?

#### *Summary of Missions and Missionaries.*

The number of Missions now under the care of the Board is 31, including 81 Stations; at which are labouring 115 Ordained Missionaries, five of whom are regularly-educated Physicians—10 other Physicians—16 Teachers and Catechists—8 Printers and Bookbinders—14 other Lay Assistant Missionaries—and 158 married and unmarried Female Assistant Missionaries; making, in all, 321 Missionary

July, 1837.

Labourers sent from this country; and, including 5 Native Preachers and 72 other Native Teachers and Assistants, THREE HUNDRED AND NINETY-EIGHT Persons now connected with the Missions of the Board and supported from its funds.

Connected with the several Missions are 44 Churches gathered by the labours of the Missionaries, embracing 2003 Members—and 420 Schools, embracing 17,715 Pupils; besides Four Seminaries for training Native Preachers and Teachers, at which 327 Pupils are receiving instruction.

There are Ten Printing—Establishments for the use of the Missions, (at three of which are Type and Stereotype Founderies,) at which Sixteen Presses are kept in operation. These establishments possess the means of printing in Nineteen different Languages, spoken by more than 450,000,000 of people; and, during the year, have printed not less than 481,665 copies of Books, Tracts, and Portions of the Scriptures—embracing not less than 18,640,836 pages. The whole number of pages printed for the Missions of the Board since their commencement is not far from 116,000,000.

#### *Principle of Non-interference acted on by the Board.*

It may be useful to present an outline of the plan on which the Missions of the Board have been established; and in conformity with which they may be enlarged, till the knowledge of the Gospel shall be disseminated, and its benign and saving influence felt by all the families of mankind.

The following statements are made for the purpose—first, of shewing, that, in extending the operations of the Board among Unevangelized Nations, reference is had to system, and to great ultimate results—and, secondly, of ascertaining whether the Christian Community will sustain the Board in endeavouring, with the Divine Aid, to fill up the outline here presented, and to carry their plans into execution as fully and as speedily as possible.

Before presenting the outline of what it may be proper for the Board to aim to accomplish, two preliminary remarks are important:—

1. It is presumed that the Evangelical Churches of Christendom have entered upon the work of Missions to the Heathen with the intention of publishing

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the Gospel to the whole Unevangelized World.

2. The American Board, however, as a Missionary Institution, does not undertake alone to publish the Gospel to ALL these nations. Other Societies in this land, and Christians of other nations, have entered on this work, and others still will engage in it. Our English Brethren are doing more than ourselves, and will not be behind us in this race of usefulness. The French and German Churches, too, are beginning to develop the spirit of Missionary Enterprise; but, for some time to come, owing to the state of their civil and religious institutions and the limited prevalence of evangelical piety among them, these Churches can be expected to do little more than furnish auxiliary forces to the grand spiritual armies of England and America. In Russia, also, there seem to be the elements of religious enterprise, struggling to be freed from the chains of civil and ecclesiastical despotism.

Acting on the principle of not interfering with other Evangelical Missionary Societies, and with the Evangelical Churches of other portions of Christendom—since there is room enough, and more than enough, for all—the American Board will direct its efforts to specific portions of the great field.

*Portions of the Missionary Field to which the Board direct their Efforts.*

In pointing out these portions as definitely as possible, reference will be first had to Missions and Countries beyond sea.

On the AFRICAN CONTINENT, the attention of the Board is directed more especially to the central regions; and, at the same time, to certain points on the western and southern coasts. The stations already formed on the two coasts are starting-points for the interior. A range of mountains extends from west to east through the heart of Africa. Recent discoveries lead us to suppose that a spur from this great central chain comes down to the neighbourhood of our Mission at Cape Palmas: if so, with the blessing of Heaven, we may soon establish ourselves upon it. Taking another position at Cape-Coast Castle, 450 miles eastward of Cape Palmas, and advancing thence into the Ashantee Country, we may soon occupy the mountain range at a more advanced position eastward. As soon as commerce succeeds in making a

speedy annual passage up the Niger to Boosa, the Board propose to occupy some upland position near that place, 1200 miles in a straight line from our present Station at Cape Palmas. The Board propose, also, to approach the centre of Africa from the south: for this purpose, they have commenced a Mission at Port Natal, 900 miles eastward of Cape Town, and another in the interior 400 miles from Port Natal: if the region from these points to the centre of the continent be found populous, the Board propose, the Lord granting permission, to advance northward, till our Line of Missions from the west and south shall meet, and keep a jubilee on the mountains of the centre. The proposed line of operations from Cape Palmas to Port Natal is about 4500 miles.

In ASIA, the Board have another great Line of Missions marked out for the enterprise of the Churches. The line begins at Constantinople, or rather in Macedonia—runs through the northern districts of Asia Minor, through Persia and Afghanistan, down through Western and Southern India to Ceylon. On this line we have a station already at Constantinople—two in Asia Minor—one or two in Persia—three in Western India—one in Southern India—and a number in Ceylon; and a Missionary has been appointed to Rajpootana, higher up the line in Western India. Another line commences in Greece, passes through the southern districts of Asia Minor, through Syria and Palestine, to Mesopotamia: on this line, three stations have been formed among the Greeks—one in Asia Minor—and two in Syria and Palestine. Another Series of Missions has been projected and commenced in Eastern Asia and the neighbouring Archipelago: the central point is Singapore, at which a station has been formed. It is proposed to extend Missions up the populous valley of Siam, toward China in that direction—to the great neighbouring islands of Sumatra, Java, and Borneo—and to the coasts of China and Japan, as soon as Divine Providence allows Missions to occupy them: already we have a station in Siam, another at Canton, and one or two in the islands. How soon it will be practicable to extend our Missions westward from the Sandwich Islands among other islands of the North Pacific, it is not now possible to determine.

Such is a concise geographical view of

the plans of the Committee, so far as they have been formed, for the Missions of the Board, in benighted countries beyond the limits of our own territory.

The INDIAN TRIBES OF NORTH AMERICA may be arranged geographically in two classes—those within the limits of the States and Territories of the Union, and those beyond the Western Frontier.

Those to which a few years since Missions were principally confined, are now removing from their present location; and, considering their prospects, may, in the formation of future plans, be left out of the account. Their number at the present time may be estimated at 75,000.

The Tribes beyond the limits of our States and Territories may also be divided into two classes; the one embracing the Tribes which have emigrated from the east, and the other those which now occupy their original country. The emigrants are generally agriculturists and settled in their mode of living, and most of them are partially civilized; while the other obtain subsistence mainly by hunting, and are migratory in their habits, and savage in their character. The Emigrant Tribes, when they shall be joined by their Brethren now east of the Mississippi, will probably embrace about 108,000 souls; while the Native Tribes between our western frontier and the Rocky Mountains, including about 10,000 Ojibwas on the north, are estimated to embrace 122,000. Of the number of those who occupy the territory including the mountains and regions beyond, to the Pacific Ocean, no correct estimate can be formed. The Western Indians have been approached at the southern and northern extremities of their territory: in the South, beginning with the emigrant Cherokees, Choctaws, and Creeks, the line of our Missions extends to the Pawnee Country; and thence, by means of an exploring tour performed within the last eighteen months, and a new station recently taken among the Flat-Head and Nez-Perçés Tribes, to the Oregon River: on the North, our line begins with Mackinaw and the Stockbridge Indians; and proceeds on, from the southwestern shores of Lake Superior, through the Ojibwa country, to the head waters of the Mississippi, and thence into the country of the Sioux, whose bands extend westerly to the head waters of the Missouri: here we meet with numerous extensive

tribes, through which the line should be extended till it intersect the first mentioned line beyond the Rocky Mountains.

The FACILITIES OF ACCESS to these portions of the world are rapidly multiplying. No science has made more rapid progress, during the last twenty-five years, than that of geography: no art has improved more than the art of travelling; no enterprise has exerted itself with such amazing power and effect as that of commerce. Steam-boats have made rivers as navigable as the ocean; and have extended the facilities of rapid water-communication into the centres of vast continents. Already are they on the Niger, ascending to the heart of Africa; and on the Ganges, the Indus, and the Euphrates, ascending to the heart of Asia. They ply between Calcutta and Bombay and the Red Sea—are found in all parts of the Mediterranean, and in the Black Sea—and have actually made their appearance among the Islands of the Indian Archipelago. In all this we notice the wonder-working of the Providence of God, preparing the way for his Churches to publish the Gospel everywhere.

*Number of Labourers required for the  
Designs of the Board.*

Twelve Hundred and Sixty Ordained Missionaries, with Four Hundred and Twenty Lay Assistants, besides Female Helpers, may be taken as the number of Labourers which would be requisite to carry this plan into effect.

The Board will not deem **TWELVE HUNDRED AND SIXTY** Preachers of the Gospel a large number to be sent into the extended fields which we have been contemplating. Already, through the smiles of Heaven, more than one twelfth-part of the number are on the ground. But when all are there, supposing we assign to each man the responsibility of seeing the Gospel published to 50,000 souls, our supply reaches only 63,000,000 of the hundreds of millions which are to be evangelized.

But let the central situation of our contemplated posts be considered: in Africa, they extend along its high places—its central regions—the sources of its great rivers—the seats of its more civilized and powerful native races and kingdoms: in Asia, they are the very foci of the nations: they are the radiant points

of light and influence. And should our thirty or forty contemplated Seminaries enjoy the gracious visitations of the Holy Spirit, they will be like cities set on a hill; the light of them to be seen, and the influence flowing out from them to be felt, over a wide extent of territory.

This plan of operation contemplates an annual and great increase of the number of Missionaries and Assistants in every department. To furnish Twelve Hundred and Sixty Ordained Missionaries, which will afford only the scanty supply of One Preacher to each 50,000 souls in the population embraced in this plan, and to accomplish this within any moderate number of years, must obviously require an immediate and great advance on our present augmentation of numbers, by adding eight or ten a year. At this rate of increase, it would require more than a hundred years to bring the requisite number into the field; during which time more than three generations of the Heathen would go to the Judgment, followed by more than five generations of Missionaries; thus leaving the great mass of the Heathen now on the earth, and two or three generations who may succeed them, unaffected by the renewing and saving power of the Gospel.

#### *Large Increase of Funds required.*

The carrying of this plan into effect involves, also, the necessity of a corresponding increase of pecuniary resources. Conducting the Missions of the Board on their present scale, without reinforcement or extra expenditures of any kind, will require at least 200,000 dollars for the year terminating with next July. There is the existing debt of about 40,000 dollars to be cancelled; and about Forty Mission Families now under appointment to be sent out, requiring nearly 40,000 more — calling for at least 280,000 dollars during the year.

But, here, no calculation is made for enlarging our establishments for Schools, for Printing, for educating Native Schoolmasters and Preachers, or for giving increased efficiency in any manner to the Missionaries now in the field. Nor are any calculations made for sending out additional Missionaries and Assistants who may offer their services during the year. Are, then, our Missions to remain from

year to year, or for a single year, just where they are—printing no more—gathering no more Schools—training no more Native Assistants — exerting no more powerful and extensive influence of any kind on the Heathen? Is the flowing in of Missionary Candidates, which, during the last year, has much exceeded any thing before, to be arrested; and no provision made for sending them forth, till after another meeting and another impulse of this kind? Or is there to be high ground taken by the whole Christian Community, which shall encourage every Young Man whose heart the Lord has inclined to go to the Heathen, to offer himself—encourage the Missionaries to extend their labours and avail themselves of all the facilities within their reach for enlightening and saving the nations; while the Committee shall also feel encouraged to take a wide survey of the Heathen World, and to enlarge their plans, and hasten the whole work on to its completion, with an enterprise and vigour corresponding to the emergency of the case?

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### North-West America.

Red River.

#### CHURCH MISSIONARY SOCIETY.

WE close our extracts, in continuation of those given in our last Number, from the recent communications relative to this Mission.

#### *Contrast of Carelessness and Providence.*

Something of the carelessness of the native character, and the provident measures of the Missionaries, will appear in the following brief Extracts from the Journal of Mr. Jones.

Oct. 14, 1835—All the hay, made in the plains at great trouble and expense, was burnt yesterday, in consequence of the carelessness of Indians in not extinguishing their fires on leaving their encampments.

Nov. 20 — The weather during the last three days has been very cold, Fahrenheit's thermometer being 9, 10, and 12 degrees below zero. We finished slaughtering and stowing away our winter beef. Fourteen oxen, three cows, and about twenty hogs, cut up into butcher's meat, and put among snow, will thus remain in a frozen state, and perfectly fresh,

till next June, by removing it to ice-cellars in the month of April. I have also about 10,000 white fish at Lakes Manitobah and Winipeg, which weigh from four to six pounds each; so that, through a kind Providence, I shall not have the pain of seeing starving wretches, this season, without the means of relieving them, which has often been the case.

Our Readers will be gratified to observe, in the same year, Mr. Jones's brief notice of the

*General Thanksgiving for a Favourable Harvest.*

Oct. 7, 1835—According to public notice given last Sunday, we observed this as a day of general thanksgiving for the abundant harvest given us; and I was happy to find the churches crowded, and the stillness and solemnity of a Sabbath-day reigned universally through the Settlement.

Some painful facts are related by Mr. Jones, relative to the

*Encroachments of Intemperance.*

Aug. 30: *Lord's Day*—In the course of my address, I felt it necessary to advert very strongly to an abuse of liberty which has sprung up. The people have been, for several years, allowed to brew malt liquor for their own use, *ad libitum*. In a little time, the Indians, who, in the first instance, despised what they called "barley-broth," began, by degrees, to find that a quantity of it produced stupefaction and other effects similar to those of ardent spirits: the people began then to hire them as labourers, and pay them for a week's work with an eight-gallon keg of such stuff as they could extract three kegs of out of one bushel of malt. The transition from this step of nefarious traffic into selling for cash was both natural and easy; and during this summer, hundreds of Saulteaux, from Red Lake and other places, have brought their maple-sugar, which they make in great quantities, to our market; and thus possess an abundance of ready money, which they dispose of in the purchase of the deleterious article above alluded to. We have been, by day and by night, lately, constantly disturbed by drunken Indians, who go roaring from place to place, opening gates, destroying fences, &c. In short, setting aside the sinfulness of thus brutalizing

more and more the native character, this evil, if not stopped, will break up the Colony, and drive the well-disposed and virtuous to seek a home elsewhere. Among other things, I observed to-day: "Poor people in Britain pray for Missionaries—pray for the conversion of the Indians: they subscribe their pennies a-week to send the Gospel to them; and shall we send home to them, and say that their relations in Red-River Settlement have raised up a standard against us? that they are striving to put into their hands, not the Word of God, but the means of intoxication?" It is right, however, to state, that the transgressors in this respect are few in number, compared with the upright in heart; and that the bulk of our people are anxious that the evil should be stopped.

Aug. 31 — I heard of several animadversions on yesterday's discourse, which I was fully prepared for. Some said, "It was all against the poor, and not a word applicable to the rich." Others, "What a pity he has nothing to preach about but beer!" And the most general remark was, "Let him buy our barley, for which we have no market, and then we shall desist, but not otherwise."

Nov. 10—Fell in with a party who have lately been in the habit of brewing ale, and selling it to Indians. I reasoned with them on the impropriety and danger of engaging in such an iniquitous traffic. I exposed all their plausible excuses, and perfectly silenced them; but made no converts to my opinions. Gain, however unjust, or whatever evils it may inflict upon our fellow-men, quickly biases the mind of the possessor of it. The Indian is miserable in the winter, destitute of both food and clothing: he lives by begging and foraging, and is passionately fond of any thing that intoxicates him. The vender of ale knows this, but has no compassion for his miseries: his love of gain silences all the better sympathies of his heart. He will therefore trade from the miserable wretch his gun, kettle, or his half-worn blanket, the very articles on which his life depends, and sends him off reeling and stumbling under a keg of ale. When the Indian's property is exhausted, he will hire his labour, and pay him with the same article, because he will work cheerfully and cheaply for it. While the

Indian is labouring for ale, his family are pining for want of food. They are begging from house to house, to get a scanty supply; and, when disappointed in this way, they silyly help themselves to a cake that may be standing by the fire, call the potatoes, skim and tith the soup, so that you find every article short before the cravings of nature are satisfied. These are facts, which often come under my observation.

We add one or two short passages from Mr. Jones's Journal, descriptive of the

*Beauty and Severity of the Winter.*

Oct. 25, 1835 : *Lord's Day*—A beautiful morning. All nature is clothed in a mantle of the purest white. There is something very appropriate in the appearance of this crystallization of atmospheric moisture on the Sabbath morning. All is so still, so solemn, so purely beautiful, that it has a very soothing effect on the mind.

Jan. 24, 1836—Decidedly the severest *Lord's Day* I ever passed in North America. Thermometer 36° below zero, and blowing a gale of wind. The church

was full; but the cold was so intense, as not to allow undivided attention. In going and coming to and from the Middle Church, nothing but constant friction kept the face from becoming a mass of ice.

Jan. 25—The thermometer was 37° below zero this morning.

Feb. 7 : *Lord's Day*—Condensed vapours have again arrayed the trees and shrubs in a garment of perfect white, and of such exquisite beauty as *no fuller on earth can whiten*. God grant that the dew of His doctrine may adorn His people—trees of his own planting—among us here this day! At half-past ten the bell called us to church, which was full. I preached from Rom. viii. 9. May the Lord revive His work among us!

March 20—A very stormy day. I never had such a difficulty in getting to my afternoon congregation; and if my horse had not been a very powerful, as well as a spirited animal, I must have stuck in the drift, as I saw dozens doing. In places exposed to the hurricane of wind, the whirling masses of snow were more like the foam at the foot of the furious cataract, than any thing else.

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## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. Frederick Wybrow having been appointed to the Secretaryship of the Calcutta Corresponding Committee, the Instructions of the Parent Committee were delivered to him, at a Meeting held on the 14th of July, the Right Hon. the President in the Chair: the Rev. J. B. Marsden addressed a few words of counsel and encouragement to Mr. Wybrow, and the Rev. Edward Bickersteth commended him to the protection and blessing of Almighty God. Mr. Wybrow embarked at Portsmouth, on board the "London," Captain Wimble, on the 22d, and sailed on the 23d.

*Jews' Society*—The Rev. John Nicolayson having been appointed Minister of the proposed Hebrew Church, at Jerusalem, was upon this appointment admitted to Deacons' Orders, on Sunday, March 19th, in the Chapel of Lambeth Palace, by the Archbishop of Canterbury, by Letters Dimissory from the Bishop of London; and, on Trinity Sunday, was ordained Priest by the Bishop of London. On Tuesday, June 13th, Mr. Nicolayson took leave of the Committee; by whom he has been fully authorised to proceed with the purchase of the ground and materials for

the projected Church at Jerusalem, so far as the funds in hand will allow. He set out the following day for Liverpool; and was to embark on the 23d, with his family, for the Holy Land.

*London Miss. Soc.*—Mrs. Hill, wife of the Rev. Micaiah Hill, of Berhampore, sailed, with three children, on Christmas Day, in the "Repulse," Captain Pryce: and reached London, in improved health, on the 24th of April, after an absence of nearly 16 years: the expenses of the passage were defrayed by a friend—The Rev. David Jones, with Mrs. Jones and their child, embarked in the "George Canning," Captain Winn, for Mauritius; and finally sailed, from off the Isle of Wight, on the 2d of May. Mr. Jones returns to Mauritius in the hope of re-establishing the Madagascar Mission—On the 9th of May, the Rev. John Locke and Mrs. Locke sailed, in the "Valleyfield," Captain Stewart, for the Cape of Good Hope, to labour in the South-African Mission—On the 19th of May, the Rev. John Canham, with Mrs. Canham and four children, arrived from Cape Town, in the "Briton," Captain Warming. They have been much afflicted with severe illness.



*Christian-Influence Soc.*—The Committee have offered a premium of Two Hundred Guineas for the best Essay on the following subject:—

Upon the duties and responsibilities of Christians in the Middle and Higher Classes of Society in this country; in regard to the employment of their time, substance, influence, mental attainments, and all other talents, in forwarding suitable plans for the spiritual instruction and benefit of those large masses of our fellow-subjects who are now practically living in darkness and in the region of the shadow of death—with reference especially to the instrumentality of the Established Church; and to such measures of an enlarged and comprehensive character, as shall be pointed out in the Essay for the attainment of the desired end.

They have, also, offered another premium of Two Hundred Guineas for the best Essay on the following subject:—

Upon the character, qualifications, and conduct requisite in the Ministers of Religion, as pointed out in the Holy Scriptures, whether by express precept or necessary implication: with reference especially to the Offices of Bishop, Priest, and Deacon, in the Established Church of England and Ireland—the high duties and weighty responsibilities attaching both to the persons who appoint, and to those who are appointed to these Holy Offices—the great evils arising from unsuitable appointments, which all who love God and desire the best interests of their fellow-countrymen have in many instances to deplore—and the plans, in accordance with the spirit of our Civil and Ecclesiastical Constitution, whereby, under the Divine Blessing, these evils might be obviated, and the benefit of a faithful, zealous, and spiritually minded Ministry be obtained for every parish throughout the land.

The Rev. Dr. Dealtry and the Rev. Prof. Scholefield will be the Arbitrators as to the Essays on the first subject, and the Ven. Archdeacon Hodson and the Rev. Henry Raikes as to those on the second. They propose to make their awards on or before the 1st of May, 1838. The Essays should be directed to the Referees; and sent, on or before the 1st of February next, to Alexander Gordon, Esq., Old Broad Street, London.

*Scriptures for the Blind*—The Rev. Dr. Paterson, having lately visited Mr. Gall's School for the Blind at Edinburgh, thus speaks of the proficiency of the Scholars:—

They read with about the same ease and with the same fluency, as children of their own age could do who have their sight. I turned over his Gospel of St. John at random; and they were never at a loss, but immediately read the verse correctly. A little girl five years old read with amazing ease. They really seemed to have eyes in the ends of their fingers; and they understand what they read. I have not, therefore, a doubt, that if the blind had books to read, and a little pains were taken with them, there would soon be hundreds of blind readers of the Scriptures. One read the Tract "Poor Joseph" as well as I could do with both my eyes.

*Chinese Fem. Sch. Assoc.*—Mrs. Dyer's Schools at Malacca, four in number, have been in a prosperous state during the year. The children have made great progress, in reading and working, and have been under constant religious instruction. The continued contributions of articles for sale will be thankfully received: see p. 173 of our Number for March.

*Female Servant Soc.*—In the Society's Twenty-fourth Year, 77 Bibles and the sum of 552*l.* 16*s.* 6*d.* were given to Female Servants, in 374 Rewards for good conduct in their respective places; forming a total of 1849 Bibles and 9243*l.* 2*s.* 6*d.* distributed in 6990 Rewards; 11,024 engagements have been made between Employers and Servants since the formation of the Society.

*Savings' Banks*—According to a Parliamentary Return just printed, the gross amount of sums received on account of Savings' Banks is, since their establishment in 1817, £20,760,228, and the amount of sums paid, £5,641,338. The balance therefore is £15,118,890*l.* It also states, that the gross amount of Interest paid and credited to Savings' Banks by the Commissioners for the Reduction of the National Debt, is £5,141,410.

## FRANCE.

*French and For. Bible Soc.*—The following is extracted from the Fifteenth Report of the Merchant Seamen's Auxiliary Bible Society:—

Mr. Macaulay, to whom this Society, at its formation, and during the earlier years of its progress, owes so much, being resident in Paris, addressed a Letter to the Rev. Andrew Brandram in April last, requesting that he might be furnished, through the Parent Society's medium, with all the Plans and Regulations adopted by the Merchant Seamen's Bible Society in London, for the guidance of the French and Foreign Bible Society, which had adopted a Resolution to institute, in every sea-port of France, Bible Societies for their seamen. Your Committee hailed this intelligence with delight: their Secretary proceeded forthwith to furnish the required documents; and it is satisfactory to know, by a subsequent communication received from Mr. Macaulay, that the papers prove very useful, in guiding the operations of the friends to this Cause in France.

*French Protestant Miss. Soc.*—Six additional Labourers have proceeded to South Africa: of these, three are Missionaries—Loyer, Mæder, and Hagenbach; and the other three are unmarried Females: Miss Eliza Colany is affianced to Mr. Daumas, and Miss Touzaa to Mr. Langa, both of whom are already in the field: Miss Delatte is to assist Mrs. Rolland at Beersheba. They sailed from London, in company of Mr. and Mrs. Locke, in the "Valleyfield," on the 9th of May.

## WESTERN AFRICA.

*Unhealthiness of the Season*—Along a considerable line of coast, the past Wet Season has been unusually trying to the constitutions of Europeans, and the Missions have painfully shared in the consequences. Sierra Leone had, for several years, been comparatively healthy.

*Church Miss. Soc.*—By a Letter from Mr. Ebenezer Collins, of the 9th of May, from Sierra Leone, we learn that nearly all the Members of the Mission had been ill; and that Mr. W. Croley, Mrs. Schön, and himself, were still indisposed. On the 26th of May, he states that the Yellow Fever had broken out in Freetown, which had proved fatal to many of the European residents; but that

the Society's Labourers had been preserved, and were then in tolerable health.

*Wesleyan Miss. Soc.*—The death of the Rev. Edward Maer, of Sierra Leone, was stated at p. 303 of our last number: that of the Rev. Benjamin Crosby, of the same Mission, must now be added: he was seized with malignant fever on the 20th of April, and died on the 25th. Nor is this the extent of the Society's losses in this quarter: the Mission at Cape Coast has also very severely suffered: both Mr. and Mrs. Harrop (see p. 14) died within three weeks after their arrival at that Station; and the remaining Labourer in that Mission, Mr. Wrigley, has been bereaved of his exemplary wife, who seemed especially fitted for usefulness among the females of Africa.

*American Board*—The Board have also suffered from the late unhealthy season. The Rev. David White arrived at Cape Palmas on Christmas Day, to assist Mr. Wilson in that Mission, but was removed by death on the 23d of January.

In reference to these sad bereavements, the Wesleyan Committee justly remark—

These afflictive events are painfully trying to the faith and hope of the Church; but they are not to be regarded as forbidding further attempts for the conversion of the inhabitants of that fatal clime. Many hundreds of immortal souls have been brought to a knowledge of Salvation, and to the enjoyment of eternal life by means of the Missions in which these and other precious lives have been sacrificed—a result, which Christian Faith discovers to be worth all the risk and loss: and even had the success been less evident, while the Apostolic Spirit remains in the Church, men will be raised up who will count not their lives dear to themselves, that they may preach among the Gentiles the unsearchable riches of Christ.

But, while we give expression to these sentiments, we most earnestly call on all the Friends of Missions to unite with us in earnest prayer to Him, in whose hands are life and death, to throw the shield of His protection round our Missionaries, and to spare and long continue their useful lives. Nor will they forget to implore consolation and support for the immediate connections of our lamented friends, from among whom they went out; and to pray that the bereaved Churches at Sierra Leone and at Cape Coast may be kept and edified, and ultimately provided with Pastors equal in zeal and love to those whose loss we now deplore.

#### MEDITERRANEAN.

*Jews' Society*—The Rev. F. C. Ewald (see p. 86) has arrived in safety at Tunis, to resume his labours.

*Earthquake in Syria and Palestine*—By Letters from Mr. Moore, Consul-General at Beyrout, it appears that a severe earthquake was felt in that place on the 1st of January. At Damascus, four minarets and several houses were thrown down; and at Acre, part of the walls and some buildings. Safet was entirely destroyed; and nearly all the population, amounting to between four and five thousand, perished: the ground near the city was rent into fearful chasms, and up to the last accounts shocks were daily felt. Tiberias was also entirely overthrown, except

the Baths; and the Lake rose and swept away many of the inhabitants. Thirty-nine villages had been totally destroyed, and six partially; and Mr. Moore states, it had been ascertained that the earthquake was felt on a line of five hundred miles in length by ninety in breadth.

#### INDIA WITHIN THE GANGES.

*London Miss. Soc.*—The Rev. Benj. Rice and his companions (see p. 144) arrived at Madras on the 29th of December.

*German Miss. Soc.*—There is reason to fear that the Mission lately established (see p. 152) at Mangalore, on the coast of Canara, has been disturbed. A Letter from India states that an insurrection has broken out in the Province, and adds—

There is little doubt of its being an extensive and well-laid plan. It can hardly end without much bloodshed and a protracted struggle. It is feared that the houses and property of the German Missionaries stationed in Canara have been destroyed; but their lives have been mercifully preserved.

#### CEYLON.

*Wesleyan Miss. Soc.*—The Rev. Benj. Clough, so long labouring in this Mission, has been obliged to retire to the Cape of Good Hope for the recovery of his health: he left Ceylon in February.

#### POLYNESIA.

*London Miss. Soc.*—The arrival at Tahiti, in April, of Six Missionaries destined for Navigators' Islands, was stated at p. 163. On the 5th of May they reached Huahine, and Rarotonga on the 24th; and expected to reach their destination in eight or ten days.

*Wesleyan Missionary Society*—The following notice has lately appeared:—

Communications, to October 1836, shew that Christianity is in glorious and rapid progress; extending to other islands and groups, for which further help is earnestly requested. They furnish a lengthened and very affecting account of the murder of Gogo, King of Keppel's Island, and of his company, while on a Missionary Visit to Wallis's Island; and contain an appeal of the deepest interest in behalf of Missions to the Feejees, grounded on facts and statements of the most appalling nature, relating to the horrible cannibalism and barbarity which prevail among that people. On the whole, we never had more cheering accounts from these Missions; nor had we ever such urgent calls for their further extension.

#### UNITED STATES.

*Board of Missions*—The Rev. Hollis Read, of the Mahratta Mission, has compiled a work in two volumes, entitled the "Christian Brahmin, or Memoirs of Babajee. This Native Convert has been noticed in our pages. It is said of him, and of this account of him—

Babajee was a very intelligent and zealous convert of the Brahmin Caste; the devoted Assistant of Mr. Read at Ahmednuggur, and Elder of the Church which he aided in gathering at that place. His character and labours cannot be contemplated without awakening great interest. The Second Volume of Mr. Read's work contains a great variety of statements respecting the country; and the character, habits, and religious superstitions of the people in the vicinity of Ahmednuggur.

# Missionary Register.

AUGUST, 1837.

## Biography.

### OBITUARY OF MRS. CORRIE,

WHO DIED AT MADRAS, ON WEDNESDAY, DEC. 21, 1836.

WE extract from the "South-Indian Christian Repository" the following impressive notices of the character and last days of the late Mrs. Corrie; whose death preceded, by about seven weeks, that of her Husband, Bishop Corrie.

Mrs. Corrie's parents were among the first-fruits of the ministry of the late Rev. David Brown, many years Senior Chaplain in Calcutta. She was brought up with great care, and had the privilege of being very much in Mr. Brown's family. Her mother took great pains to preserve her from the influence of native servants; and, herself, instructed her in the various branches of female education at an early age. Mr. Brown, perceiving her aptness to learn, took also great pleasure in teaching her the elements of Hebrew and Syriac; and the Scriptures, in the Original Hebrew, were familiar to her. It may be mentioned, that she acquired in early life a correct knowledge of both French and Italian, and had read some of the best authors in those languages. Such was her aversion to any thing approaching to display, that only those who were in habits of familiar intercourse could conceive of her mind and extensive acquirements.

The instructions of her mother had impressed Mrs. Corrie's mind with a reverence for Religion in childhood; and when about thirteen years old, during a course of catechizing by Mr. Brown in his family, she began to view Religion as a personal concern. From that time to her death, it held the first place in her affections; and was the main-spring of all that activity in duty, and that cheerful piety, which distinguished her.

For many years she had been subject to attacks of fever, which frequently reduced her very low. This, with family trials, at length brought on a complaint,

August, 1837.

for which change of air to the Cape was recommended. From that experiment she derived considerable benefit. In October 1835, with her husband, she arrived at Madras, in a much improved state of health. From that period she continued to improve, and was pretty well up to May 1836: her health then began to fall off; and, in June, was brought very low. After that, she recovered considerably: and the Bishop left her without apprehension, at the end of August, to go on the Primary Visitation of his Diocese. After his departure, however, she became weaker and weaker, and ceased to leave the house about the middle of September. She finally took to her bed on the 2d of November, from whence she rose no more.

Her Bible, which had been her daily companion through her life, was constantly beside her, or read to her; together with Baxter's Saints' Rest and Serle's Christian Remembrancer.

On November 15th, his Lordship returned home. He found Mrs. Corrie much reduced, but still in no apparent danger.

*Sunday, December* 18th, the Bishop left, to hold a Confirmation at Poona-mallee. That forenoon she was remarkably revived, and her appearance much improved; but she had an attack of sickness in the afternoon.

*Monday* — In the morning, a great change for the worse came on. From her improved appearance on Sunday forenoon, her Medical Adviser did not come until about two o'clock in the afternoon,

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when he was much struck with her altered looks; and, in answer to the Bishop's inquiries, made him acquainted with his apprehension of the result. On his departure, Mrs. Corrie requested to know his opinion of her case: his Lordship told her that an evident crisis had come on; and that it was doubtful whether she would get over it. The family were much affected by this intelligence, but she shewed no sign of agitation whatever. She had long thought, she said, that this might be the issue. She spoke with deep feeling of her own unworthiness, and want of improvement of former mercies: she had been "*brutish*" (Ps. lxxiii. 22. xcii. 6), she said, under chastisement, and careless in prosperity: she had no hope but in Christ; adding—

Jesus, Thy blood and righteousness  
My beauty are, my glorious dress!—

with more to that effect; and desired that her love might be conveyed to her Mother, who had been to her a good mother. When she took leave of her, she had asked forgiveness of any undutifulness; which she now was glad of—desired her love to the other dear child (Miss Corrie being present), and to her husband and little-one. It was observed, that she need have no uneasiness about those whom she was leaving behind: she replied, she had none. "This dear child"—turning to her eldest daughter, Anna—"is blest, and will be blest: and I trust the other, and her husband, are in the right way." On the Bishop's asking if talking in this manner agitated her, she said, "No:" she wished to converse thus, as she might afterward not be able to speak.

On the Bishop returning, after a short absence from the room, Mrs. Corrie, addressing him, said, "Am I safe?" He replied—"If any one sin, we have an Advocate with the Father, Jesus Christ, the righteous, and He is the Propitiation for our sins." "But," said the sufferer, "will He receive me?" The Bishop answered, "Does He not say, *Come unto me?*" and reminded her of the passage, which her early friend and pastor, the Rev. David Brown, when on his death-bed, pointed out as the most surprising passage in all the Bible, Jeremiah iii. 1. The verse was read to her: on which, after a pause, she said—"Yes! I feel that I am a child, though a naughty one;" adding, "Though some were farther off from the brazen

serpent than others, yet as many as looked, lived."

The Bishop afterward, in prayer, desiring for her that a sense of the Saviour's pardoning love might be vouchsafed her, his feelings prevented further utterance for a time; when she gently whispered, "And pray that I may be sanctified." She said also, about this time, that she desired not merely to escape punishment, but to be made like God in holiness. At about seven o'clock, as usual, his Lordship prayed with her, before retiring.

*Tuesday*—She enjoyed more rest during the night than she had previously been accustomed to; and, in consequence, appeared somewhat better this morning, so that hopes of her recovery revived. The Bishop prayed with her on her waking; and, during the day, read a portion of John xiv. and xvii. Her conversation was altogether on passages of Scripture, and verses of Hymns, relating to the Saviour; nor, in conversing with her husband, did she again revert to any earthly subject. There being no regularity in their conversation, it is difficult to remember all the particular passages or verses which occupied her thoughts; but the line, "Jesus, Thy blood and righteousness," was several times repeated by her.

In the evening, she prepared for repose at about seven o'clock, as usual, and was quiet for a time; but about ten, a paroxysm suddenly came on, attended with difficulty of breathing. The Medical Attendant kindly remained in the house; and every endeavour was made to procure, if possible, a little ease to her.

*Wednesday*—About two o'clock in the morning, perceiving her a little quiet, the Bishop was about to leave the bed-side, when she said "Do not go. Though I cannot speak to you, you can suggest things to me." Soon after she said, "If I live till six, I will take some strong coffee—it is good for this hard breathing; and if not, I shall be where I wish." His Lordship continued at intervals to repeat some passages of Scripture and verses of Hymns; which she sometimes took up, or helped him to finish. Once, when she seemed a little easy, he said, "Can you repose in the arms of your Heavenly Father?" She added—"and in Jesus the Mediator." At another time she said, "I dare not doubt His power or His willingness:" at another time, "Whom He loveth, He loveth to the end."

After the family had breakfasted, she received the Lord's Supper, when she desired her daughter and Miss Hutchings also to attend. Her breathing was so difficult, that, after receiving the elements, the Service was for a time interrupted, but was at length brought to the conclusion: she joined with evident fervour; and, at the close, added an impressive "Amen"!

She had laboured much, since the attack came on, for breath. A blister was applied to the stomach, and other means used, which produced a little ease; and about mid-day she appeared again to revive. While suffering most, she repeated in broken accents, or, by repeating a word or two, suggested to the Bishop to take up the subject—

I'll speak the honours of His name  
With my last labouring breath;  
And dying, clasp Him in my arms,  
—— the antidote of death.

repeating several times, at intervals, "dying, clasp Him in my arms!"

During the forenoon of Wednesday, among the verses repeated was,

Beneath Thy cross I fall,  
My Lord, my life, my sacrifice,  
My Saviour, and my all!

dwelling on the words, "My sacrifice."

At another time—

Lo, glad I come! and Thou, Blest Lamb,  
Shalt take me to Thee as I am:  
Nothing but sin have I to give,  
Nothing but love shall I receive.

When she was a little easy, the Bishop, with a view to the approaching night, retired, to get a little repose. Miss Corrie thus notices the conversation which she had with her at this interval, and on the preceding Monday:—

On Monday evening, as I was sitting by her bed, after having spoken of the probability of her death being near, she blessed me with deep affection; and afterward said, "I have two angels in heaven: I am blessed indeed!—And dear Laura too—give my love to her: she was a good child to me; and a kind, affectionate nurse at the Cape.—And to George give my love" (and spoke of his kindness to her), "and their dear baby—I had hoped to have seen the dear little thing. I hope they will bring her up in the right way." She spoke of my Aunt, and Uncles, and Cousins, and desired her love to them; adding, "I hope we shall meet where we shall know as we are known." The same

evening, after a pause, she said, "I have been too fond of the world, and its love, and admiration; but God has weaned me from it by this long illness."

On Wednesday, at noon, I was left alone with her. Seeing her suffer much from difficulty of breathing, I said, "You have been a great sufferer, Dear Mamma; but what a comfort it is that *our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory!* How small will all suffering appear, on looking back from that glorious eternity!" She said, "How small!—and is it not astonishing that we should be rewarded for bearing our sufferings patiently? If I were to chastize my child, and she submit, I should not reward her for it: yet God, through Christ, rewards us." I asked her if she remembered one of her favourite Hymns—

When I can read my title clear  
To mansions in the skies,  
I bid farewell to every fear  
And wipe my weeping eyes.

She desired me to repeat it, which I did. She then said, "And what is my title?" I replied, "Jesus, the Lord our Righteousness." She said, with emphasis, "Yes!" On another occasion, I said, "What a glorious thing it will be, to be free from sin!" She said, "Yes!—and from self!" Miss Hutchings coming in, I went to lie down; and did not return to the bed-side till summoned to give her refreshment, about ten minutes before she became insensible.

About two o'clock in the afternoon, while waiting for the refreshment prescribed, she said, in very broken accents, "What is that—I looked, and there was no deliverer; but mine own arm brought salvation?" The Bishop repeated the passage as it stands in Isaiah; and it has since occurred to him, that she had heard Bishop Turner preach some impressive Sermons from that text.

While taking, with some difficulty, a small portion of arrow-root, she all at once was seized with convulsive spasm—her eyes became fixed, and those around her were not aware that she was any more sensible.

The Bishop and Miss Corrie repeated some of her favourite passages of Scripture: but she gave no sign of recognition; and continued to breathe hard for about half an hour, when she gradually ceased, and entered into rest about a quarter past three o'clock, almost during the time her husband was offering the "Commendatory Prayer."

# Proceedings and Intelligence.

## United Kingdom.

### ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 317.)

#### CHINA.

##### *Appeal in Behalf of China.*

MORRISON and Milne accomplished what all the Roman-Catholic Missionaries for three centuries did not effect—they translated the Sacred Scriptures into the language of China, and circulated them by thousands among the people. We have, indeed, and I own it with shame, fallen far beneath those Missionaries in zeal, and in the spirit of devoted martyrdom. We come far short of those whom we consider professors of an inferior faith. We have not ventured nor dared to go so far as they have proceeded. I trust that the time is not far distant, when that timidity, which has so long held back the Protestants of Europe from penetrating that country, will no longer exist; and when we shall find Christians in England prepared to uphold us by their prayers, and Missionaries abroad willing to venture all for the sake of the Redeemer.

Your Missionaries have travelled along the shores of China. They have penetrated those shores; and have trodden on forbidden ground. We have met the celestial Mandarins; and we have been reprov'd, and told to go back: but we have replied, that our object is to preach the Gospel of Christ—to diffuse benevolence through the land—and to be the instruments of raising the Nation from the abyss of misery, and blessing it with the Word of God.

The people, generally, are favourable to our projects. If we can, by God's blessing, diffuse a knowledge of Religion, a knowledge of the light of the Gospel, by means of Tracts and Scriptural Publications, along the sea-coast of that Empire—if we can but bless the Seventy Millions of human beings who are accessible to us—and if we can but diffuse, through those vast regions, the spirit of Christianity—the time will come when this will have a reflex influence on the Government, and compel them to open their doors to the Gospel.

Shall it be said, that Romanists can penetrate China; and number, as at this day, their 250,000 converts, with hundreds of Native and scores of European

Missionaries—shall it be said, that Rome can annually expend on the Mission 40,000*l.* sterling; and that they pursue their operations still with a vigour which shews that they are in earnest—and that Protestants have not yet a score of Missionaries, even contemplating the evangelization of that country? Shall it be said, that Britain, with its myriads of devoted Christians, has only seven men engaged in that field, or contemplating the evangelization of China?

But not only has Romanism penetrated that country; our own Country, Protestant England, has done much to demoralize China—and more than Christians have done for its reformation. Influenced by the spirit of cupidity, the love of filthy lucre, we have carried that pernicious drug, Opium, to China, which poisons its millions; and shall we be backward in carrying them the Balm of Gilead, and pointing to that Physician who heals every sore? But when the zeal of British Christians shall be as great as the energy and perseverance and spirit of British Merchants, we shall then see the time when the Gospel shall win its way in that country, and compel even the Imperial Cabinet to admit it to the Empire.

On my return to my native land, nothing has encouraged me so much as the spirit of Missionary Zeal which prevails in our country. We want contributions for this object: but we want not only your contributions, we want your MEN. I trust, that, when I return, I shall be accompanied by zealous and devoted men. And not only do I anticipate being accompanied by Brethren in the Ministry, but also by several devoted Physicians; who will attend to the healing of the bodies, as well as improving the minds of the inhabitants of China. I rejoice to tell you, that the Directors have come to the resolution, that it is not inconsistent with the principles of the Institution, to send out pious Medical Practitioners, to act as Missionaries in China;—and, from what I have seen of the beneficial effects of such labours, I am persuaded, that, blended

together with Missionary Agents, they will be most efficient instruments for opening that great country. We have heard much of embassies, and negotiations, and free trade, with all its elasticity; and these have tried to do much toward the opening of China; but China still remains as impenetrable and as repulsive as ever:—but Christianity will do what power and policy never could effect.

We have facilities for conducting and perpetuating endeavours to evangelize the coast of China. I was assisted, the year before last, in sailing along the coast of the Empire, by the generosity of a House of Agency; and the same House has given help by another vessel, which is at this time on her voyage, with Missionaries and Bibles from England to China. Our Brethren in America have contemplated doing much toward this object; and there is an Association in New York, which has laid out 12,000 dollars for the purchase of a vessel to sail along the coast of China, to be employed, not in seeking lucre, but in spreading the blessings of Christianity throughout the Ultra-Eastern World; and I rejoice to add, amidst the contributions announced this day, that a friend has given me authority to state, that when such a vessel can be launched from England—call her, if you please, “The Messenger of Mercy”—he will subscribe one hundred guineas. The Directors have promised us the facilities of printing; and a steam press and moveable types have been projected. When I return to that land, I trust to embark in such a vessel, accompanied by such a press, surrounded by such types; together with a noble band of Physicians, who will go with hearty goodwill to seek the evangelization of that country. I give you this early intimation of my intention; and I hope, ere another year passes away, you will find the means put into operation for conducting the Work of the Lord in China with more efficiency, and with a greater spirit of determination, than has ever yet been manifested in this work; to labour as men in earnest—as men who are intent to effect the object which they contemplate—as men who are in the sight of God, and live in the prospect of eternity—as men who will soon have to give an account of their stewardship. And when that solemn day arrives, when we must all appear before the Judgment Throne, may we all hear the approving sentence, *Ye have done what ye could!*

[*Rev. W. H. Medhurst—at Lond. Miss. Soc. An.*]

## INDIA.

*Degrading Instances of the Support of Idolatry by the British Authorities.*

It may be asked—“What is the precise nature of the connexion between the British Government and Idolatry in India?” That is a point on which, if I fully enter, much must be advanced which at once will appear to be most humiliating. The repairs of the temples, the maintaining of those who shall minister in the temple, the removal of them if they neglect their idolatrous duties, and in many instances the punishment of those who are thought to be wanting in the duty which they owe, may be pointed out as parts of the system demanding consideration. What is the kind of superintendence which is exercised? Is it merely a general toleration of the evil? No: it descends to the official direction of the minutest details. And you are aware, for you have often heard, that there are persons connected with the temples, dancing women, who are called the wives of the gods; but who are, in fact, unchaste females: the distinct appointment of every one of these emanates from the British Functionary.

A Memorial, which was lately presented to the Governor of Madras, by a large number of truly excellent persons there—to which is appended a number of official documents—shews, that it is not merely a general superintendence, but that there is in it all that is revolting, and contrary to the Gospel of Christ. If one woman is to be removed because she is too old, and another is to be appointed in her stead because she is younger; this, and a number of other things of a similar description, must all pass under the seal and signature of the British Functionary!

The Pilgrim Tax is that to which attention has often been directed; and many persons, perhaps, imagine, that because the Government of this country have given positive directions for its being abandoned, therefore it is given up. But such is not the case. A respected Brother told me, that, on one occasion, as he was approaching the town where he is stationed, he heard the loud sound of native music, and other sounds indicating that something peculiar was taking place: as he advanced toward the Public Office, there was a long train of carts coming from the country, defended by British

Sepoys and Government Peons, and attended with native music, and every thing which could wear an air of triumph and joy. And what was it, which this train of carts was conveying?—the idolatrous offerings from the Tripetty Pagoda to the Public Treasury! What must the Natives think, when they see such things?—when they see, not merely the money received into the Public Treasury, but received with so many marks of distinction, and a strong disposition to encourage it, rather than otherwise?

Returning to the pagodas, we find that all those engaged in the daily services are under the eye of the magistrate, and are amenable to him. Appended to this same Memorial is a request that a person might be appointed as a rice-boiler to the idol; and, strange and monstrous as it may seem! the order must actually be issued that a person may be employed to boil rice for a senseless idol:—and this is one of those orders which must proceed under official seal and signature! In another pagoda, a musician is wanted—who is called a piper: he must come to play before the idol; but his appointment must receive the same high sanction! A number of cloths had been given to adorn the idols at a particular temple: these were worn out: a petition, stating that fact, was presented to the British Functionary, soliciting new ones; and these were issued, and paid for, from the Public Treasury!

When we approach the pagodas—when we observe their architecture, and all the circumstances by which they are surrounded—it is always humiliating. When we see that the walls are built anew, and that thus the defences of Idolatry are maintained, it is a spectacle which the Christian Missionary never can look on but with deep regret. But if we know that these walls are built by British Power—and the wall of the Seringham Pagoda was rebuilt, at an expense of 40,000 rupees, by British Authority, only a few years ago—how much deeper is our feeling of humiliation! One instance occurred in Tinnevely, in which the repair of a pagoda was requisite, and it was necessary that an idol should be removed from its place: after the repairs had been completed, the Brahmins said, that, in order to the idol being restored to the spot which it previously occupied, Brahmins must be fed, and various offerings must be presented, the cost of which

must amount to 10,000 rupees; and these were paid, in order that the idol might be induced to return!

But one of the most painful circumstances connected with this system is the great Car Feasts. By whom is the car prepared? Is it by the spontaneous contributions of the Natives? Is the power vested entirely in their hands of making all the arrangements which are intended to give an imposing effect to Idolatry? No! when a feast is anticipated, a public document is sent to the "Presence," as it is called—that is, to the chief magistrate—stating, that, on such a day and at such an hour, a particular feast is to be celebrated; and requesting that the money necessary may be granted; and that bamboos, and cocoa-nut trees, and other things required for the car, may, by compulsion, be supplied: and these are brought in, by compulsion, from the surrounding districts. When so brought in, the person engaged in preparing the car for the feast is the Local Representative of the British Government; and he it is who directs the workmen what to do. The whole concern is regarded by the Natives—and, in good faith, it really is—a Government Work! When the car has been thus prepared, by whom, up to the present time, have the poor creatures been brought together to draw it? You may imagine, and many do suppose, that such is the zeal of the Hindoos for their Idolatry, that, when they come together to their great festivals, they are all anxious to draw this car. But it is no such thing. These cars have all been drawn by persons driven in by a peon armed with a whip. I testify to what I have seen. I have seen them by hundreds pass the gate of my residence. And what for? That they might be compelled to draw the idol-car. And after they have laid hold of the cables, who have been the persons to urge them onward? The Government Peons, with long canes, which they apply to those who seem dilatory.—It does indeed appear, from the Memorial, that, in consequence of a lamentable disaster which occurred at the Conjevaram Feast, the compulsory attendance of the Natives is no longer to be insisted upon; and if this be adhered to, most heartily shall we rejoice. But the system, up to the present time, has been that just described to you. The Natives have often been detained in the open streets, day after day and night after night, till the



car was brought to the particular part of a quadrangle from which it started.

But one point further must be mentioned, and it is this: Not only has the Idolatry of the people been regulated and superintended by those in authority, but, on a great many occasions, offerings are presented to the idol in the name and on the behalf of the British Government! Whatever may be the views taken of the prejudices of the people, this is surely a species of sanction which no Christian Principle can possibly justify. Let it not be said, that this is a petty, unworthy faction. No! here are, besides a large body of Missionaries, the names of Judges, of a large number of Gentlemen employed in the collection of the revenue, a number of the Company's own Chaplains, and the Bishop of Madras at their head. Let it not be said that these statements are brought forward from factious or unworthy motives. Here are the facts;—and all I can wish is, that this pamphlet were printed, and circulated through the length and breadth of the land.

[*Rev Edmund Crisp—at Lond. Mss. Soc. An*

*Injurious Effects of the Countenance given to Idolatry.*

I will advert to the effects of this system: and the first which I will notice is, the most unhappy influence which it has on the minds of our young countrymen, in making them Infidels;—I mean those who are engaged in the administration of all these concerns, and in superintending them. Young men come out to India whose religious principles are very unsettled: they go into provinces where they are not only surrounded by Idolatry, but are called to take a part in superintending the service. What must be the effect on their minds? We see it. They soon begin to think that all religions are alike, and that none is best of all: and the consequence is, that they become alienated in their minds from that measure of Christianity which they had before received. I am not alone in the apprehension that this has done a great deal in demoralizing those who hold these stations in British India. The longer the system continues, the more clearly will it be seen that this is its tendency.

Another effect of this system is, that it always keeps Idolatry at a fixed standard. We should soon have fluctuations in these things, if the covetousness of the priests and the caprice of the people had

full play: but, when every thing is laid down by law, and when he who has the power to enforce every thing is on the spot to see that nothing is wanting in the honours done to the idol, what must be the result? Although the people may have gained some light, and may have become partly ashamed of the observances of their forefathers; yet, while the system is thus maintained at a fixed standard by those who have the power to enforce it, it seems morally impossible that we should produce any great impression: at least, so far as means are concerned, whatever impressions are produced by the declaration of the Gospel, they are counteracted by this system.

Another effect is, the degree of celebrity which it gives to their Idolatry. All the gorgeous show and the splendour with which it is connected are derived from this source.

There are many other respects, in which this system operates injuriously on the minds of the Natives; but I only notice one more—the manner in which they themselves constantly refer to the fact. When we point out to them that Idolatry is not the worship of God, that it is even contrary to His commandments and His word, they ask, "How can you say so? Who keeps our pagodas in repair? Who prepares the car, and brings the people to it to draw it? Do you not do it yourselves? (identifying us with the British Power generally.) If you do these things, where is the reasonableness and the propriety of saying Idolatry is sinful?" I am not framing an argument: I am merely reciting words which have often been cast in our teeth. And what are we to say to the people? We may say that it is only done to keep them in peace—only because they are so apt to be jealous of their superstitions: but this will not do. We may endeavour to meet their reasoning, but they have too high an idea of the British Power to suppose that we should aid and abet them in what is morally wrong.

[*The Same—at the Same.*

SOUTH SEAS.

*Testimony to the Beneficial Influence of Missions.*

I should be exceedingly reluctant to attempt to address such an assembly of my countrymen, as I am now astonished to find in this noble building; but I feel that the Cause, to promote which you are come hither, demands the honest tes-

timony of any man, who has been in those countries of which you have lately heard, and who has seen the effects which have been there produced. A few months only have elapsed, since I returned to my native land, from regions which are every day becoming more and more interesting; and where the influence of Christianity is hourly, we may say, changing the very spirit of the inhabitants.

In the Islands of the South Seas which I visited, beginning with the Society Islands, all those who were with me were astonished, as I was, to find such orderly, civil, cheerful, and happy societies as we there found. I, for one, and many of those who were with me, had been taught to believe, that a morose, sullen, gloomy disposition had taken the place of the former amusements which there prevailed. But I can bear the most solemn testimony that such is not the case. Never in my life have I seen a happier or more cheerful people than in the island of Otaheite. While there, I had an opportunity of asking those who had lately visited the neighbouring islands, to many of which our countrymen have not yet penetrated, where only Native Missionaries have been sent, what was the state of those islands: they invariably told me, that similar results have been produced.

Into almost every island of the South Seas, ships may now go, and their crews land, without fear of being immediately massacred by the Natives. But this is invariably the case where the Missionaries have succeeded in establishing themselves. Yet I am sorry to say, that many seamen, who have come home from those islands, have been guilty of the basest ingratitude, in depreciating the labours of those very Missionaries to whom, probably, they owed their lives. To the exertions of the London Missionary Society, I, for one, can bear the most ample testimony, for I have seen the effects myself. From those islands I went to New Zealand, where the Church Missionary Society is prospering in the most delightful manner. Many persons have said, that the Natives only conformed outwardly to the doctrines of the Missionaries among them, and only because the eyes of the Missionaries were upon them; but that when they were no longer under their observation, they acted in a very different manner. I have been with the Natives at the tops of the mountains, when no eye was upon them, except that of a stranger, whom they might

never see again, and the conduct of the Natives of Otaheite was just as correct: they were as sincere in their morning and evening prayers, and the manner in which they spoke of the exertions of the Missionaries among the neighbouring islands, as in the low country, near the sea, where the Missionaries reside.

[Capt. FURZEY, R.N.—at the Same.

*Conversion of Islanders through the Scriptures.*

When I had the honour of attending the Meeting last year, I was requested to give an Address in the Lower Hall; where some Clergyman—I do not know his name—gave a most interesting account of a Missionary Meeting, which Captain Lord Byron had attended in Bristol. At that Meeting, his Lordship had described his visit to the South-Sea Islands; stating, that, in passing from the Sandwich Islands, to South America, he had happened to light on an Island which he imagined had not been before discovered: the boats were lowered, and the Officers had specific orders to be cautious in their intercourse with the people, as, in all probability, they were savages. But, soon after, a canoe appeared, with two good-looking Natives in it. They came on board the ship; and presented a document from a Missionary, stating that they were Native Teachers, employed to impart the knowledge of Salvation to the inhabitants of that island. His Lordship went on shore; and was conducted through a wood. When he had proceeded about two miles, a wide lawn opened out before him: in the centre of this lawn, stood a spacious Chapel; and some native cottages appeared to peep at him through the luxuriant foliage of the bread-fruit and banana trees in which they were embowered. His Lordship was then conducted into a cottage, which he described as very clean and respectable; and on a table in one of these cottages, the habitation of the Native Missionary, his Lordship recognised a portion of the New Testament in the native language. His Lordship had given a most interesting account, which was reported by the Clergyman last year; and when the Clergyman sat down, I had the happiness of standing up, and introducing myself to the Meeting as the individual who discovered the island—introduced Christianity to the inhabitants—and translated the very portion of Scripture which the Captain found there. I may add, that the

inhabitants of that island were converted to Christianity by one single portion of Scripture: this will shew the power of Divine Truth; and how admirably adapted Scripture Language is to all people, in all climates, and under all circumstances.

[*Rev. John Williams—at Br. & For. Bible Soc. Am.*

*Remarkable Conversion of a Chief.*

The Chief of the neighbouring island, called Atua, had ill treated the Native Missionaries. When I visited them, I found them clad in old rotten matting; and they were eating red earth, so that they were nearly starved. This Chief came on board—a bigoted, confirmed Idolater. Something occurred to make him stay on board during the Sabbath; and, in the afternoon, he came to our worship. In my address, I quoted, and made remarks on, that inimitable passage of Inspired Truth, where the Prophet Isaiah, speaking of the folly of the Idolater, says, that *with part thereof he maketh a God, and with part he roasteth roast*. This passage, like very many others, is calculated to produce a far more powerful impression on the mind of intelligent Heathens than on a mere English reader.

The Natives have two words in their language not very dissimilar as to their sound, but quite opposite as to their meaning: the one is “*moah*,” the other “*noah*”; the one meaning “*sacred*,” and the other the very opposite of sacred. Whatever pertains to the god is “*moah*,” or “*sacred*”; and all that pertains to food is the desecration of all that is sacred. And now, for the first time, the day dawned in the mind of the Chief, and he perceived the extreme folly of uniting the two in one tree. He sat, I suppose, nearly five minutes; and at last he sprang on the deck—stamped with his feet—and exclaimed, “*Oh what fools have we been! we have been confounding the moah and the noah!* To the day of my death, I will never again worship such contemptible idols! They have eyes, but cannot see; and hands, but cannot handle.” He spent the night in conversation with the Native Missionaries; and, the next morning, he came to me, expressing a wish that I would supply him with two axes, as he intended to go on shore and commence cutting down trees for posts of the House which he would erect for the worship of Jehovah.

Finding this Chief had influence over two islands, I thought it might be beneficial to induce him to accompany us in  
*August, 1837.*

the boat. He leaped on shore, where he was greeted by the multitude; and the first sentence which he uttered was, “*I am come to tell you about the True God; and about Salvation through Jesus Christ, His Son! We have Teachers here, who will instruct you in these things*”—and then he began to unfold the impression made on his own mind about “*moah*” and “*noah*.” We staid there a few days; and he put his purpose in execution.—*What did they do with their gods? Burnt them.*—*What did they do with their Temples and Marais? They destroyed them.*—*What did they do with the great Arahis, of which the Chief was the Priest? Tossed him on the fire.*

A similar occurrence took place at an island at about 25 miles distance; and, in a few months, the inhabitants of these three islands were professing Christians, and not a vestige of idolatry was to be found in one or the other; and all these results were accomplished, by the blessing of God on one single portion of that Volume, which it is the object of this Society to send to every part of the habitable globe.

[*The Same—at the Same.*

*Manner of introducing New Words into Heathen Languages.*

A people, of the barbarous character of those among whom we have been labouring, had no names for many of the animals mentioned in the Scriptures: they never saw a horse, till we introduced them among them: they had no sheep or cattle of any kind; and, in many islands, they never saw any animal but rats, which are very numerous. At other islands, they had pigs in great abundance; and they called the horse, “*the pig that carries the man.*” In translating the Scripture, we had to supply names for these unknown animals; and for many things which they had not, we borrowed a word from the English Language. When a word occurred, the first question was, “*Can this word be Tahitianized or Polynesianized? Can this word be altered, so as to be completely a native word, without destroying its identity with the language from which it is taken?*”

It is understood by all who are acquainted with the Polynesian Dialects, that a vowel intervenes between every two consonants. This rule made it impossible to Tahitianize the English Word “*horse*”; for we must not only have divided the two consonants, but also omitted or changed

the letter *s*, which is not known in their language. In this case, therefore, we go to the Greek; and there we find the word *hippos*. Rejecting the *s*, and one *p*, we have the word *hipo*, which we have adopted; a word which any Native can speak, and any learned man will understand.

In reference to the word "Baptism," we had a term in the native language which signifies the application of water,

without determining the precise manner in which that water is applied. Still, however, lest there should be, by any chance, a controversy on the point—lest, at some future period, some dispute might arise on the precise meaning of that word—we have, like the English Translator, gone to the Greek, and have adopted a term which any Native can pronounce, and all will be able to comprehend.

[*The Same—at the Same.*]

**BRITISH AND FOREIGN BIBLE SOCIETY.**

**THIRTY-THIRD REPORT.**

*Notices on the Funds.*

THE year now terminated has, in respect of its receipts, been more productive than any that has gone before it: while it has been equally rich, if not more so, in evidence that the Scriptures have not been issued in vain; and it has closed with prospects of future usefulness more extended than ever.

It is gratifying to be able to state, that on comparing the free contributions of the present year from Auxiliary Societies, with those of the last, there is a considerable increase; the sums being respectively 27,502*l.* 0*s.* 8*d.*, and 30,633*l.* 19*s.* 8*d.*

The total amount of Expenditure, from the commencement, has been 2,291,884*l.* 4*s.* 8*d.*

Your Committee have deemed it right to close the Negro Fund. From its first opening, to March 31, 1837, there have been contributed 16,249*l.* 5*s.* 9*d.* The cost of the Testaments required, with the expenses, have only amounted to 13,657*l.* 2*s.* It is proposed to hold the balance in reserve, principally for the purpose of benefitting the poor Negroes of the Mauritius and at the Cape of Good Hope, by providing them copies of the Scriptures to be used in the schools, and copies to be given to those who make a sufficient proficiency in reading to avail themselves of the gift.

*Issues of the Scriptures.*

The Issues of the Society have been—at Home, 378,797 copies; being 195,820 Bibles, and 182,977 Testaments—from Depôts abroad, 163,046; being 23,740 Bibles, and 139,306 Testaments: making the Total Issues, from the commencement, 10,293,645; of which 3,990,678 were Bibles, and 6,302,967 Testaments.

*Summary of Languages and Dialects.*

Of a Table given in the Appendix, it is said—

A new arrangement of the Table of Versions has been prepared, by one of the Members of the Editorial Sub-Committee, which presents the various Languages in a much more satisfactory point of view, and gives much information concerning them in a short compass.

From this Table the following facts appear:—

The distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the Society,

Directly . . . in 66 languages or dialects;

Indirectly . . . 69 . . . ditto.

135

The number of VERSIONS (omitting those which are printed in different Characters only) is 157. Of these, 105 are Translations never before printed.

*Auxiliaries and Associations.*

From the Report of your Domestic Agents, it appears, that 128 New Societies have been formed between Jan. 1 and Dec. 31, 1836; and that, after removing from the list the names of such Societies as have ceased to exist, there remain, in the United Kingdom—

Auxiliary Societies . . . . .	366
Branch Societies . . . . .	311
Bible Associations . . . . .	1630

Total . . . . . 2307

The number of Public Meetings, according to the same Report, is 609: this number exceeds, by 125, the number attended by them in the preceding year.

The total number of Public Meetings held during the year appears to have been 1053. Of these Meetings, only 56 appear to have been held without the attendance of any representative of the Parent Society; 20 of which have been in Wales;

leaving only 36 Societies throughout England which have held Public Meetings without the assistance of the Officers or Visitors of the Parent Society. Of the Meetings which have been held with such assistance, there have been attended—

By the Agents, as already specified . . . 609  
 The Secretaries . . . . . 141  
 Rev. Dr. Steinkopff . . . . . 45  
 And by Twenty-nine Clergymen, Dis-  
 senting Ministers, and other Gentle-  
 men deputed by the Committee for  
 this purpose . . . . . 305

Total of attendances . . . . . 1100

Deducting the number of Meetings at-  
 tended by two or more of the Repre-  
 sentatives of the Society . . . . . 103

The number of Meetings attended is, 997  
 And adding the number held without  
 Visitors . . . . . 56

The number of Meetings held is . . . 1053

which is ONE HUNDRED AND NINE more than the number held in the preceding year. This part of the subject will be farther illustrated by the following statement:—

Total number of Meetings in 1832 was	557
Ditto ditto 1833 ..	753
Ditto ditto 1834 ..	853
Ditto ditto 1835 ..	944
Ditto ditto 1836 ..	1053

The satisfaction of your Agents in witnessing this decisive evidence of the efficiency of the System adopted in 1833, is materially increased by the fact, that, although two additional Agents have been engaged and the number of Visitors considerably increased, the contingent travelling expenses have increased only in the ratio of about eleven per cent., while the number of Public Meetings attended has been NEARLY ONE HALF more than in the former year. They have no hesitation in attributing this economical result principally to the plan of fixed Meetings on consecutive days.

*Destitute State of London, and Efforts to relieve it.*

To the London Districts and its Agent your Committee would for a few minutes refer. Machinery, within the last two or three years, has been put in motion for searching out the spiritual wants of the vast population. Discoveries of the most appalling nature have been made.

In one district, containing 915 houses, inhabited by 3296 families, consisting of 6804 adults and 4557 children (making a total of 11,361 souls), it has been ascertained that

581 families are destitute of the Sacred Volume.

In a second district, the Secretary of an Association writes (31st March, 1836): "The number of families included in this statement is 850: of these, 587 were connected with no Church or Chapel, and seldom entered either; and of the remaining 263 families, many were but occasional attendants upon Public Worship. Of 1904 children included in their families, only 475 attended school, either on the Week-day or on the Sabbath: and of these 850 families, 344 were without the Scriptures."

In a third district, extending about one mile in length and a quarter of a mile in breadth, and containing a population of 70,000 souls, there is but one solitary Place of Worship, capable of containing about 700 persons, or one person for every hundred. Here it has been found impossible to form a Bible Association, from this very circumstance, and from the want of active Agents; which would probably have been supplied, if Christian Congregations were flourishing in this district, as elsewhere.

It is stated in the Report of the East-London Auxiliary, that out of 1147 families visited in Whitechapel, 128 only were found to possess copies of the Scriptures.

A considerable increase of exertion on the part of the Bible Associations has taken place, and Mr. Sanger has been unwearied in his endeavours to promote their efficiency.

*Grants of Money and Books.*

	£.	s.	d.
Domestic . . . . .	6816	19	3
Europe . . . . .	17993	13	1
Asia . . . . .	6218	11	1
Africa . . . . .	905	9	7
America . . . . .	597	3	6
West Indies . . . . .	3309	2	5
Total . . . . .	£35840	18	11

*Awakening Considerations from the State of the World.*

There is a class of feelings, which seems more appropriate to the general aspect of the times, than those of joyful exultation. Much that has occurred during the year, and much that is still occurring, has a tendency solemnly to affect the mind: and in the feelings which your Committee would now try to awaken, the voice of the Lord will be distinctly heard calling to fresh exertion, stating His claims for the world with greater distinctness than ever, and summoning us, in a way not to be mistaken, to gird on our armour afresh, because it is a time of serious conflict—of conflict, the successful issue of which, indeed, hangs not in doubt, though it may for a season be delayed.

*Dangers and Conflicts at Home.*

It need hardly be said, that great principles are at this moment earnestly contended for in our own country; that strong feelings are excited, strong language employed, and the evils of party spirit, as is perhaps unavoidable under such circumstances, are seriously felt—men ranging themselves under different banners, according to their different views of passing or anticipated events.

At such a moment, it is not wonderful that estrangement of feeling should arise; and a reluctance be felt on the part of those who differ, to meet even on what has often been described as the common ground afforded by the Bible Society. Estrangement of feeling is too often succeeded by something worse—a disposition to take the worst view of those who differ from ourselves, and to look at them in no other light than that of the point in which the difference exists; forgetting that much that is lovely, much that is of good report, may co-exist with what to our own feelings may be highly objectionable.

Oh! how often will persons who have yielded to feelings of mutual asperity, relax in those feelings, and become kindly affectioned one toward another, if the great things of the Kingdom of God, in which they mutually rejoice, be the theme which forms the subject of contemplation or discourse! Let it be granted, that these feelings are too transient: they are good, and are productive of good while they endure, and are worthy to be cherished.

That the Bible Society presents an arena on which such feelings may be called forth, avowed, and maintained, is too well known to be further insisted on; and your Committee will venture to hope that the sentiment contained in a recent Letter from Joseph John Gurney, Esq., enclosing a donation of 100*l.*, is the sentiment of one and all here present:—

Never did I more strongly feel the value and importance of this Noble Institution; and most earnest are my desires, that, in these days of discussion, controversy, and party spirit, we may all continue to rally round this standard of truth and peace and love, with unabated zeal and fidelity.

*Fearful State of some of the Continental Nations.*

Such are the dangers and conflicts at home! But, turning from these to survey some of the principal Foreign Departments of Labour, increased solemnity of feeling will assuredly gather in our minds.

Is it too much to say, as the confusion

and disorder prevailing in some of the Continental States are surveyed, that the hand of God is pressing heavily upon them? The anarchy, the confusion, the bloodshed in Spain, how fearful!—the ignorance prevailing, how awful!—the destitution of the Scriptures, how great!—the approach, on the part of multitudes, to the confines of Infidelity, how near! While your Committee rejoice in having been permitted to pour into that unhappy country some hundreds of copies of the Scriptures, the wide-spread destitution, of which they have been informed, with all its attendant horrors, still prevailing, forbids, or almost forbids, the language of exultation.

If from Spain, a glance be taken of the adjoining country of France, and of other European Countries, the same subdued feeling cannot but be awakened. The Society has not changed its ground: it is as catholic as ever—willing to admit the co-operation of all—willing peaceably to offer the Scriptures to all. Yet the friends of the Society must not marvel, if the circulation of the Scriptures has acted as an Ithuriel's spear, and brought to light the fact, that the principles of Superstition are what they ever were—that its dread of the Sacred Volume coming into the hands of all is as great as ever: the friends of the Society must not marvel, if they are evil spoken of; and, what is worse, if the Sacred Volume itself, when printed in the vernacular language, is denounced as a book both heretical and impious. Great religious changes seem approaching; and never, perhaps, were such changes brought about in any country without commotion. The Sacred Volume has ever been a principal instrument in producing such changes; and it possibly may, yea, probably will happen, that the words of our Lord shall again be verified—*Think not that I am come to send peace on earth: I came not to send peace, but a sword.* May we but labour in the spirit of Him, who uttered these affecting words!—feeling intense compassion for those who reject the offered truth—trembling for the awful position in which they are placed by that rejection—and drawing from their conduct a more cogent argument than ever, for being more abundant in labours to spread among them that Word, before which error will be revealed and shall eventually be chased from the earth!

If Belgium, if Greece, and if Christian Churches in other lands be in a like man-

ner surveyed, the same affecting observations will occur to the mind. The light is spreading, the darkness is made visible; and, while there is a great and an effectual door opened, there are, as of old, many adversaries.

Glance again at lands where Philosophy boasts of its triumphs in introducing rational views of religion—where mysteries are disregarded and despised—where the statement of the Prophet may be made, *They have forsaken the law of the Lord*; and the inquiry immediately added, *What wisdom is there in them?*—how loud is the call to bear witness to the truth, by giving to the people the Volume of Truth, the Scriptures of Truth—virtually to say, as we see the people refusing to be the disciples of Jesus, “To whom will ye go, when He, and He alone, hath the words of Eternal Life?”

*Movements among the Heathens of India.*

The state of the Heathen is likewise becoming more and more manifest—and, it may be added, more and more appalling. First-fruits are indeed gathered from among them to Christ—the earnest of a future and an abundant harvest: but the point, on which your Committee would for one moment dwell, is deeply affecting. A movement is taking place, more particularly in India, in many a Heathen Mind; but on the edge of how fearful a precipice are they standing! Dissatisfied with their own superstitions—the enemies of all religion have not been backward to present to them the works of Infidel Writers; and many, it is feared, are in readiness to emerge from Superstition on the one hand, and on the other to plunge into the fearful depths of Infidelity. How affecting the cry from India, *Come over, and help us!* How important, at such a moment, to step in and offer the Volume of Truth to the inquiring mind!

*Grounds for Joyful Hope and Active Labour.*

Let it not be supposed that there does not remain, after all, abundant cause of rejoicing. In the very fields of labour adverted to, the Society may exclaim, in admiring gratitude, *What hath God wrought!* and, turning to others, they may easily find numberless spots of delightful interest.

Who can hear the tidings from the West Indies, or those, generally speaking, from the northern portion of the Western Hemisphere, without feeling emotions of the most cheering kind? Who can hear

of the swarthy sons of Africa bearing such a testimony to the excellency of the Word of God—who can hear the tale of New Versions accomplished for the inhabitants of the isles of the sea, and of these inhabitants preparing to profit by them—without experiencing the joy of angels? without desiring to rejoice with those holy Beings, while they behold the Redeemer seeing of the travail of His Soul and being satisfied? Who does not feel a sacred satisfaction in the thought, that even if he has had no share in such blessed achievements, even if neither himself nor the members of the communion to which he may belong have assisted in the labours of a forty years' sojourn in a heathen or but lately christianized land, he may yet rejoice with those who have done this noble deed, and share the pleasure of spreading the truth, when clothed in these newly-acquired languages?

But is it too much to say, that God is, as it were, *come out of His place?* that He is visibly moving through the breadth and length of the earth—dispensing judgment, indeed, to some; but judgment still mingled with mercy—and pouring forth His blessings on those, who but a little while since had not so much as heard of His Name, but who have now received His truth, and are walking in its pleasant and peaceful paths? Happy they, who, with reverence joined with a well-placed confidence, follow their Lord, as He thus walketh among the children of men; who, having sought and obtained mercy themselves, faint not in their endeavours to extend the knowledge of that mercy to others. To all such your Committee would say, (speaking in His Name,) Go forward in the spirit of prayer—in the spirit of dependence upon God; cherishing in your own souls an intenser love of Divine Truth—adorning it more and more, in all the fruits of personal holiness; and thus be strong in the Lord and in the power of His might—*be steadfast, unmovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.* Then, when your term of labour is ended, when your day of rest is come, you shall have your part in that song, sung by ten thousand times ten thousand and thousands of thousands, *Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever!*

MERCHANT SEAMEN'S BIBLE SOCIETY.

THE Fifteenth Report of the Society contains some pleasing notices of the *Eagerness of some Foreign Sailors to obtain the Scriptures.*

One of the Society's Agents states, respecting several vessels visited by him :—

—It was surprising to witness the eagerness of these foreigners (Portuguese) to obtain copies of the Holy Scriptures; first one, and then another, exclaiming, "Bible! Bible!" I sold five Bibles and four Testaments; and, after they had paid me, each man appeared anxious to get below, to deposit the sacred treasure in a place of safety. On board of another Portuguese Vessel I sold ten Bibles and Testaments.

—When the people saw me with Bibles, they immediately sent for the Mate, who could speak English, to come upon deck. This man had bought a Bible of me when in London on a former voyage; and he brought it from his cabin, to shew me: it appeared to have been much read; and I observed several slips of paper between the leaves. Sold four Bibles and Testaments to the crew; for which the Mate paid me, as the sailors had no money. I have been much surprised at the great anxiety and desire, which seem to prevail among Portuguese, Spanish, and Italian Sailors to possess the Holy Scriptures.

—A Spanish Vessel.—On asking the Captain if he wanted a Bible, he replied, "Yes, I should like to have three Bibles and three Testaments, for my cabin and sailors: it is the best of books, out of which comes all good." He expressed much anxiety to see the whole of his men provided.—Sold this month twenty-three Bibles and thirty-seven Testaments, or sixty copies of the Holy Scriptures, to Spanish and Portuguese Sailors.

—A Greek Sailor, who could not speak one word of English, came to me in the London Dock, with a shilling in his hand, for a Testament. He turned over all the Bibles and Testaments in the bag which was on the wharf, and appeared exceedingly disappointed at not finding one that he could read. The next day I took him a Greek Testament; and it was delightful to witness the gratitude which this poor Greek evinced for a Testament in his own language.

## South Africa.

LONDON MISSIONARY SOCIETY.

*Pretences of a Bechuana Woman to Inspiration.*

AN instance of fanaticism or imposture, reported by the Rev. John Monro, of Grahamstown, shews the malicious diligence of the Wicked Spirit in hindering the work of God :—

A Bechuana Woman, who had been enrolled in our list of candidates, and who had made some progress in Scriptural Knowledge, first absented herself from the class of candidates, and then from the Means of Grace on the Sabbath. She prevailed on others to follow her example, by telling them that she had found out the way of enjoying communion with God; promising to initiate them in her mysteries, and to introduce them into the immediate presence of God at certain times of worship. She said that she had not at all times the power of revealing God to them; but that when permitted to do so, as an evidence of her being sent of God to teach them, she should not fail to give them due notice. Preparatory to this pretended revelation, she enjoined certain performances, to which her followers were to pay strict attention; as a failure in these, she said, would prevent their seeing the face of God! One Sabbath Day she told her disciples, that now the time was come: by her direction, they met at Eiland's Kloof, about four miles from town; and at the stated hour, *Sabina* commenced her vain devices, by placing a large earthen basin in a particular spot; using certain mystical words, and muttering indistinct sounds, while she poured water into the basin. Then taking out of a bag, which hung by her side, a number of square patches (chiefly calico), she put them down singly on a board, one by one. She then took up one of the patches, which she held by the corners; and uttering a number of incoherent expressions, in which texts of Scripture, verses of hymns, and portions of the Lord's Prayer, were jumbled together, she shook the patch with violence; then laid it down, and told her followers that this was the way to pray to God. She then took up another of the patches, and went through the same ceremony, using similar expressions; and so on until she finished her line of patches: after which she told them, that whosoever



among them had acted according to her directions should now see the face of God in the basin of water; and further, that, according to the sincerity of their prayers, God would speak to them out of the water. They all acknowledged their insincerity: hence no one attempted to look into the basin, and thus she continues the deception.

Strange, that such foolery should be countenanced! yet it is so. Neither this woman nor any of her associates will converse with me on the subject. They preserve a sullen silence when in my presence; but have said to some of the members of the Church, that God will convince me, and all the people in this town, that **THEY** are right.

The Directors remark—

Happily, little attention has been paid by the people to the profane devices here mentioned; and it is hoped the circumstance will have no other effect, than that of stimulating the friends of truth in this part of the Colony to fresh exertions for the diffusion of that Word, in the light of which impositions like these could not for a moment be sustained. Mr. Monro, in referring to the fact stated, observes—

The annexed account of the sin and folly exhibited by some unenlightened inhabitants of this country in what they call religious worship was stated to me by two of the most exemplary members of my Church, one an Apprentice, the other a Hottentot. I am told that such things are not rare; yet this is the only instance in which parties so transgressing have been in any way connected with our people.

—◆—  
*WESLEYAN MISSIONARY SOCIETY.*

THE re-establishment of the Caffre Mission was described at pp. 34—36, and in the parts of our last Volume there referred to. The Station of Morley has been again exposed to imminent danger, from

*Renewed Quarrels among the Caffres.*

On this subject, the last Report states—

A distressing event, intelligence of which has been lately received, places in a strong light the claims of our Missionaries in Caffraria for sympathy and support; while it furnishes additional evidence of the beneficial influence which they exert on the native mind.

Much as the Caffres have suffered from their collisions with the Colony, their own internal wars produce the most

desolating effects among the inhabitants of Southern Africa. The Fingoes, who were rescued from slavery in Caffreland during the late war, were the scanty remains of eight considerable Nations, which had been nearly exterminated by their enemies. Capai, the formidable marauding Chief, whose father destroyed one of the Fingoe Nations, having entered into alliance with Faku, the two Chiefs recently made a descent upon the Tribes in the neighbourhood of the Mission Station of Morley, and spread ruin and devastation around. In this disastrous affair, the value of Missionary Influence was, however, clearly manifested. Mr. Cameron, at Buntingville, was allowed by Faku to send a messenger before him to Morley, to acquaint the Missionary there with his design; and although the messenger was not permitted to reach the Station until within a very short time before the arrival of the hostile army, Mr. Palmer was enabled to preserve many of the people from the fury of the invaders.

*Afflicting Details of an Attack on the Tribes near Morley.*

The Committee say—

The particulars of this afflictive event are contained in a Letter from Mr. Palmer, dated Morley, Nov. 25, 1836; and, as it affords such an affecting view of the miseries which the Natives in their heathen state inflict on one another, and appeals so powerfully to Christian Philanthropy to increase the means and multiply the agencies for diffusing among them the Gospel of purity and peace, it shall be given entire.

Mr. Palmer's narrative follows:—

Since I last addressed you, we have been placed in circumstances of peculiar danger; but were graciously preserved by Him who said to His Disciples, *Lo! I am ever with you.*

You will remember, that, in several of my communications, I informed you there was reason to fear that the peace which we enjoyed would not continue for any length of time; and now, it appears, that fear was too well grounded.

For several years past, Faku has been seeking occasion of war with the people of this neighbourhood: but many things have prevented him; and in more than one or two instances, he has been prevailed on to remain in peace, through the influence of the Missionaries. Lately he has admitted Capai, the marauding Chief, as an ally, and from that period the whole Tribe

has been bent on war; and though the Tribes in this immediate neighbourhood have been at peace with one another, yet we feared, from the union of Faku and Capai, that we should be involved in war before long.

Friday, October 28th, I felt very unwell during the greater part of the day, and was under the necessity of retiring to bed very early. About 12 o'clock I was alarmed by a messenger from Buntingville, with a note from Mr. Cameron, informing me that Faku and Capai had left home with a very large army, and were on their way to this neighbourhood; and that Faku had consented to Mr. Cameron's giving me the information, that I might not be alarmed for my own personal safety, as he intended no evil against me. The messenger also informed me, that Faku accompanied the army until he came within twenty miles of this place, where he would remain to hear the result of the attack; and that when the army were leaving him, he directed Mr. Cameron's messenger to be allowed to proceed immediately; but no sooner had they left the Chief, than the Commander said, "The man shall not go on before." He was therefore compelled to stay with the army (who were proceeding very slowly, so as not to be fatigued when they should commence the attack); and it was not until they were within four or five miles that he was allowed to go on; when he made all possible speed, and informed me that he thought they must be about two miles behind him.

I immediately sent to the nearest kraals; and then, after commending myself and my dear wife to the care and protection of our Heavenly Father, and asking for that wisdom which is profitable to direct, I proceeded to make the best arrangements I could for our safety: for, notwithstanding the message from the Chief, I considered it prudent to be on our guard; as it was next to impossible for any army to pass us without doing mischief; and the cattle of the Station were, I was afraid, too great a temptation to be resisted. Again I thought, that should they come very near, and any one on this Station throw an assagai, or in any other way manifest hostile intentions, that would be quite enough to induce them to commence an attack upon us; and they would excuse themselves, by saying that they were compelled to fight, though they wished to avoid it.

In a very short time, the people who were living within a short distance ran to the Station, together with their cattle. This rendered our situation more dangerous; but, as they were persons who regularly attended the Services on the Sabbath, and the children were our Sunday Scholars, I could not object. In these circumstances, I thought it my duty to be perfectly neuter—not to invite any persons; and, at the same time, not to drive away any who came.

I then ordered all the women and children, both of the Station and Strangers, into the Chapel; with a small party of men to watch over them, as well as over our little cottage: the remainder of the men were placed at the cattle-fold, with positive orders not to commence fighting under any circumstances; but that, should the enemy approach, they were to ask what they wanted; and then to call me from the house, that I might speak to the parties in the first instance. Having made these arrangements, I stood still, to see the salvation of God.

Almost immediately afterward, we saw houses burning to the north of us. This we knew was the commencement of the work of destruction; and, by the rapid movements of those concerned, we were at no loss to know that it was Capai's army. *Their feet were indeed swift to shed blood*; for, in half an hour, nearly all the villages, within ten or twelve miles north and west of us, were on fire.

At the time this work commenced at the front of the Station, an immense army passed at the back, about 250 yards from our house; and while the main body went toward the south, others took possession of all the paths leading to the Station, and thus prevented any more from taking refuge with us. We could hear men, women, and children crying for help: but it was impossible to render any assistance, as we were surrounded by the enemy; and it would have endangered the whole, had we made any movement whatever. It was a trying time indeed! and I felt it the more, as all the responsibility rested on me. Cetani, the Chief, was prevented from coming, although he made the attempt. Depa is labouring under all the imbecility of old age: we therefore had to take him into our house, that he might share with us, either in our salvation or destruction. In consequence of being thus without any Chief on the spot, all devolved on me; and never

did I feel so much need of assistance from above. Some who had escaped to the Station were desirous of going to look for their wives, children, parents, brothers, or friends; but I was under the necessity of informing them that I could not give my consent—that we were surrounded by an army—that I did not know if that army intended to attack us or not—that I had not refused to shelter any who came—that I was sorry so many of their friends were in the hands of the enemy; but that for any to go from us, to render them assistance, would lead to the destruction of the whole.

When Capai is about to make an attack, he divides his men into small parties, who, concealed by the darkness of the night, scatter themselves over a large portion of the country; and as soon as one house is lighted up, it is the signal for all to commence. Each party then attacks the nearest kraal in the following manner: while one man sets fire to the house, others stand at the door, to kill every one who attempts to escape, not excepting women and children; during which time, the remainder of the party drive off the cattle from the fold. This being accomplished, they proceed to another village, and act in the same way. The attack, being thus both sudden and general, throws their poor unhappy victims into confusion; and those who are not killed in their houses know not whither to fly, seeing fires are in every direction: they know not where the other persons who resided with them are gone, nor do they know the number of their enemies; and, in these circumstances, they conceal themselves in some ravine or forest. As soon as day-light appears, Capai's people all join together, and thus are prepared for any attack which may be made upon them. From this you will have some idea of the extent of mischief which may be done in a few hours.

We watched, with painful anxiety, the approach of the fires—heard the men give their dreadful war-whoop, as they attacked the cattle-folds near us—heard them coming toward our cattle-fold, and at length their horrid sound as a signal to RUSH UPON THE FOLD; when one of the Station-men cried out, "What do you want here? Did your captain send you here? This is a Mission Station—Were you sent to rob the Missionary?" This had the desired effect; for, notwithstanding they declared they would have the

August, 1837.

cattle although it was a Mission Station, yet they went off without doing any mischief. Soon after, another party came, and demanded the cattle; when one of the Station-men said, "If you want any thing, you must speak to the Missionary: he will come to you:" upon which, they passed on as the others, and we were most graciously preserved. After this, we had the satisfaction of finding that the whole army had passed us; and never was I so delighted with the dawn of day, as on this occasion. We fell on our knees, to thank God; and then went out to look around us; for, previous to this, we could not move many yards, for fear of the enemy. One man's curiosity to learn the number of the enemy around us prompted him to go a little way; when an assagai was thrown at him, which passed through his hand.

We now found that many women and children had taken refuge with us; but their flight had been so sudden, that many knew not what had become of their children, wives, husbands, parents, &c. Oh! what a sight! and how painful to hear their inquiries!

It appears that Capai went about fourteen miles in a westerly direction, after passing us; and then turned to the north, and went home; having cleared all the country, through which he passed, of cattle.

Faku's army went in a southern direction; but did not proceed above eight or ten miles before they returned, not being so successful as Capai's, in getting cattle; and, to shew their rage and disappointment, they employed the whole of Saturday in burning houses, killing dogs, fowls, destroying corn, &c.: for the people having fled with their cattle, they met with no opposition in their work of destruction. On Sunday they returned home.

I have not been able to ascertain the numbers killed, but I have heard of several; and, among other acts of Capai's cruelty, that he took some boys and girls prisoners, but, on reaching the other side of the Umtata River, he caused his men to make a circle round the girls, and then kill them with their assagais!

One man came to the Station on Sunday, having five wounds, which we have dressed: he will remain for the present; and I hope, with care and attention, he will recover.

Looking back on our deliverance, I am filled with wonder and astonishment; and can only say, *It is the Lord's doing, and it*

is marvellous in our eyes! You will rejoice to hear, that, during the whole time, myself and my wife, as well as the mechanic and his wife (the only Europeans on the Station), were supported in a wonderful manner. We had confidence in God. We did indeed put our trust in Him, and were not confounded. At the critical moment when we heard the dreadful war-whoop of the invaders, as they were rushing to the cattle-fold, the words of the Psalmist came very forcibly to my mind, *The Lord God is a sun and shield*. It was midnight—and I immediately said, "Yes! He is a Sun to enlighten EVEN NOW, and a Shield which will turn aside EVEN THIS EVIL; and with this my mind was kept in peace.

In our deliverance, I see God's ways are not our ways. When I first heard the news, I wished I had known it earlier, but now I see that all was right. Had I known it earlier, and not communicated it to the Chiefs around, they would have considered me as an ally of Faku, and an enemy to them; and no doubt would have sought revenge, or, at least, I should have lost their confidence: on the other hand, had I informed them, they would have driven off all their cattle, and then Faku's and Capai's men, attributing their disappointment to me, would, in all probability, have been revenged, as they returned past the Station. Thus, in either case, I should have been placed in very dangerous circumstances: but, as it was, I had no time to give the information, except to a very few, and these shared in our preservation; and I am glad, that, among those who came, there were a few of the several Tribes around, by which means they saw that I was the friend of all—the enemy of none. And now I think it well, that some of the army came and demanded the cattle; as it will convince all in this neighbourhood that I knew nothing of the invasion until it actually took place. In THEIR view of the case, I WAS plundered, by the cattle being demanded: they, doubtless, will think that it was fear alone which prevented the enemy from injuring us, not knowing any thing of God's special care over His people. On looking at all these circumstances, I am constrained to say, *The Lord is good, and doeth good!*

Every thing around us is very gloomy. One, after another comes, saying, "All my cattle are gone—my seed-corn is burnt—the karosses of my wives are with

the ashes of my houses," &c. These are painful circumstances in which to be placed. Very providentially for them, I had reserved about two sacks of seed-corn: this I divide among them, as they come to tell their tale of woe; but it will not go far among so many.

Every countenance is marked with sadness, and many are suffering from want. O Africa! Thou art full of blood! Thy inhabitants are like the troubled sea—they cannot rest! I have sometimes been inclined to censure them for the slow pace at which civilization advances: I have many times urged them to leave their smoky huts, and build cottages, cut drains for irrigation, &c.; but now I can make more excuse for them than I was willing to do at first. These wars are the great drawback. A man builds a hut in one or two days, which will shelter him from wind and rain; and he thinks, "I may soon be driven from it, therefore it is good enough." He selects a spot for cultivation, and says, "I am about to sow, but know not if I shall be allowed to reap: I will therefore do but little—just enough for my own family." In these circumstances, we cannot expect them to make much advance in civilization: every thing is unsettled, and thus they have been for generations; and to expect any improvement until they embrace the Gospel, is vain: it is expecting the end without the means.

The Gospel proclaims peace on earth, and good-will to men; and this is the news which we bring them. At present, it seems to have very little influence on the conduct of many; but what of that? **WE MUST REMAIN AT OUR POST**; as they NEVER will be better WITHOUT THE GOSPEL; and if we are thus called to labour in the most discouraging circumstances, sometimes in danger of losing our lives, yet we rejoice, that if WE do not, our successors WILL, see better days.

Our present circumstances are trying; but, glory be to God, I trust they are not altogether unprofitable: our being convinced that our lives are in the hands of savage Heathens leads us to live more fully in a state of preparation for eternity. Never did the Missionaries of South Africa need the prayers of the Church more than at the present time. Last year, our Brethren on the frontier were surrounded by war, while the Tribes around us remained in peace; but now we on the distant Stations are called to experience its calamities. The people seem to have broken loose;

and, by their passion for plunder, are hurried on to destroy one another. We are far from Colonial protection; but the Lord of Hosts is with us, and in Him we will trust. Many are the trials, privations, and alarms connected with our work in this land; but none were ever placed in more dangerous circumstances than we are, and yet out of all we have been brought. I trust I shall never forget the goodness of God.

### India beyond the Ganges.

LONDON MISSIONARY SOCIETY.

THE REV. JOHN EVANS, of Malacca, thus reports, under date of the 15th of January, the

*Baptism of Five Students of the Anglo-Chinese College.*

In the month of May last, I received into the College Six Chinese Youths. It required no small diligence to watch and regulate them. It was our constant aim to treat them with parental kindness; at the same time exercising parental authority, and requiring from them filial obedience. The plan has been blessed by our Heavenly Father.

I informed you before of my having baptized one of these Youths. He has adorned his Christian Profession: he has gained the esteem of our whole family, and of all around him; and his conduct is in every way consistent.

On Sunday, the 18th ult., another very interesting Service took place in the Mission Chapel at Malacca, in the presence of a crowded congregation of Europeans and Chinese. I had the happy privilege of baptizing three more of the Chinese Youths under my care, together with one Siamese. They had been for some time receiving preparatory counsels and instructions; and have given satisfactory evidence of their sincerity, by renouncing their own native superstitions and idolatry, and embracing the Christian Religion.

As the major part of the Congregation consisted of Chinese, a great portion of whom were adults, this renunciation of idolatry occurred in the presence of a very large number of idolaters.

These Youths continue as inmates in the College; and, under my care and instruction, are preparing for the Ministry of the Gospel among their countrymen.

Since they were baptized, two other Youths, residing in the College, have

boldly, and in a most gratifying manner, come forward, and renounced their superstitions and idolatrous ways, and prayed to be also received into the Church of Christ. As they have already been instructed in the *good way*, I hope to baptize them on Sunday week.

Thus the Lord is pleased to encourage our hearts, by giving another pledge of the ultimate fulfilment of the promise—*the idols He shall utterly abolish*: for as the darkness of the night is succeeded by a faint and glimmering ray in the distant horizon—not the sun himself, but a most sure token that he will shortly rise—so does such an event, as that which I have now recorded, constitute a prophetic beam in the moral horizon of benighted China.

Subjoined is a Translation of a few of the Questions proposed to the Candidates before the Congregation; together with the Answers which they gave:—

“Why do you wish to receive Christian Baptism?”—“Because I feel myself to be a great sinner. But now I desire to repent of my sins and forsake them, that I may obtain forgiveness, and have a hope of everlasting life and happiness after death: therefore I wish to be baptized.”

“Do you think that baptism alone is able to save your soul?”—“No; but I believe that Jesus Christ, who commanded believers to receive baptism, is able to save me.”

“What hath Jesus Christ done for you?”—“He suffered and died in order to atone for my sins and procure my salvation. I desire, therefore, to become a member of his Holy Church on earth, and at last to be admitted into His heavenly kingdom.”

“Why do you wish to follow the doctrine of Jesus Christ, in preference to the Chinese Sages?”—“Because I believe that it is the doctrine of Jesus Christ alone which can guide me to happiness and heaven.”

“Can you now truly say that you have forsaken the worship of idols, and the vain superstitions of your countrymen?”—“Yes, I can. I confess that I have hitherto ignorantly and foolishly worshipped idols; but henceforth my desire is to worship the only Living and True God, and to serve Him.”

“Do you feel that you are a great sinner; and that, in consequence of your sins, you deserve to suffer everlasting punishment?”—“I know that I am a great sinner, and that I ought to suffer the punishment due to sin.”

“Do you think that any good performance of your own, which you may hereafter do, will be sufficient to save you?”—“I know that all I can do will be wholly insufficient to save me, and hope and pray for salvation only through the atoning merits of Jesus Christ.”

“Perhaps it is with the view of obtaining constant employment, or to advance some other worldly interest, that you wish to be baptized?”—“I can truly say such is not the

case. I do, with my whole heart, desire to be a disciple of Jesus Christ; and this is the sole reason I desire to be baptized."

All were much affected by these answers—many, even to tears. Several other questions were put to them; but the above will suffice to shew the simplicity and sincerity of the men whom we now joyfully hail as Christian Brethren.

The conduct of those formerly baptized continues to be most consistent. They do all of them rejoice my heart, by adorning the Gospel of our Redeemer.

The Converts are now in a state of preparation for Church-fellowship; and in the course of a few Sabbaths we hope to form the first Church of Chinese Christians.

The Directors, in reference to the preparation thus successfully making in the College for the future preaching of the Gospel in China, notice

*The Connexion of Frontier Conversions with the Evangelization of China.*

While the moral condition of China presents little else to external observation than the darkness of a Nation wholly given to Idolatry or to Atheism, it is not, perhaps, a vain thing to hope, keeping in recollection the almost-countless number of Christian Tracts circulating among the people, that a deep and silent and, therefore, an imperceptible influence favourable to the Gospel is moving through the heart of this Mighty Empire. On the frontier, however, the progress of Divine Truth is so visible, that those who run may read. To what extent the growth and establishment of Christianity in the whole, or parts of, the wide-spreading Archipelago may, besides the extensive benefits thence directly springing, supply means and instruments for the evangelization of the Parent Country, is only known to Him who holds the times and seasons in His hands. Meanwhile we rejoice in the conviction, that there subsists between the one and the other a close and essential relationship; and this conviction gains additional force, from the latest accounts which have arrived of the Ultra-Ganges Stations.

## Indian Archipelago.

BRITISH AND FOREIGN BIBLE SOCIETY.

Mr. G. T. Lay, who has proceeded (see pp. 90, 91) as the Society's Agent to China, sends home the following

*Notices of Angir, in Java, as a promising Station for a Mission.*

The town is seated in a pleasant nook, not far from a colonnade of green mountains, which adorn and diversify the background of the picture. The light and "cany" buildings are embosomed and lost among the trees; so that a stranger must thread his way through the lanes and alleys to form an idea of the population. I was not long enough on shore to guess, with any degree of confidence, at the number of inhabitants; but it did not require much research to arrive at this affecting conclusion, that here are many *as sheep having no shepherd*—hundreds of immortal souls without an instructor to shew them the only road that leads to life and immortality.

No good reason can be assigned why this should be the case; for here are no inclemencies from an unhealthy atmosphere—no hardships from a scarce and unwholesome diet—no dangers from savage men to be apprehended. "English very good" is the judgment of a Malay at Angir. May it please God to send one of my countrymen thither, on purpose to turn this partiality to the best account!

In the animal and vegetable kingdoms, we have a scene in which every thing is found that can please the sight, inform the understanding, or gratify the curiosity. The road which we pursued a short distance runs through a country where the ground, covered with a rich vegetable mould, rises and falls in an easy and delightful undulation. Umbrageous trees and a grassy plat are ever at hand, to afford a cool retreat; and some instructive object is never beyond the reach of the inquiring eye.

While I sat, late at night, turning over my little bundle of herbs, and reflecting on what I had seen, I said to myself, "God, as a God of providence, showers down His favours on this people with unsparing hand, while He withholds from them that knowledge which alone can render these favours real blessings." Sure-by the time is not far distant, when, in a spiritual and moral, as well as in a natural sense, *the wilderness and the solitary place shall be glad, and the desert shall blossom as the rose!*

In my walk from one enclosure to another, I was followed by men and boys, who seemed highly pleased with the interest which I took in whatever was pointed out to me; and found much

entertainment at my way of repeating the names of objects, syllable by syllable, to make sure that I understood them. These were often joined by females, who came out of their cottages to share in the mirth; while some of the elder women, who are always the "savans"—the ultimate appeal in questions concerning the names and properties of plants—kindly assisted my companions with their superior information. In a few hours, I should have been invested with all the rights and privileges of an old acquaintance; and might from thence have set out, as from a 'vantage ground, on any scheme for their initiation or advancement, in matters, in comparison of which all other matters lose their value. *He, that would have friends, must show himself friendly.* This rule of the wise man I observed when I travelled merely as a naturalist, and found that it greatly promoted my views; and this I often did, not by conferring benefits, but by taking their smiles and their remarks in good part. The amusement, which I was content to afford them, by the novelty of my appearance, dialect, and pursuits, was many times repaid by acts of kindness and hospitality. I regretted that I had not a few copies of the Malay Testament: they might have been bestowed in quarters where they would have been thankfully received, and perhaps carefully read.

Many are afflicted with a frightful disorder in the instep, which calls for a skilful interference; and had I sat down with my medicines by my side, I should soon have had a circle of sad patients around me.

A few can read and write: one, who came to sell fowls and vegetables, wrote the name of a bird in well-formed Arabic letters. There prevails a great wish to learn English, and many can make themselves understood in ordinary matters. Their partiality this way, and my anxiety to try my hand at the Malay, often came into collision. If a fair occasion of commending a small packet of Testaments to the care of some captain or passenger should happen, I think it might be done with the prospect of meeting with a few readers at least. I am aware that this is a field better suited to the Missionary than to the Bible Agent. He would find, that to dispense the benefits of the healing art is an easy path to confidence and esteem: and who among them would turn a deaf ear to the words of his benefactor,

while he pointed him to the Fountain of Health, and to the blessed Word which tells of it?

## West Indies and Guiana.

CHURCH MISSIONARY SOCIETY.

JAMAICA.

IN continuation of the notices relative to this Mission, given at pp. 335, 336 of the last Number, we subjoin an account of the Normal or Training Schools, under the Rev. C. L. F. Haensel; with further information relative to the Station of Birnam Wood, under the care of the Rev. F. Sessing—and a report of proceedings at the Stations of Rockspring, Knockalva, and Mexico.

*Report on the Normal or Training School.*

This School, for the training of Teachers, was established by Mr. Haensel at Knockalva. Having retired from the Mission, the School is now placed under the Rev. W. K. Betts, who has removed from Knockalva to Kingston. A new site has been chosen for the School, at a convenient distance from Kingston.

Mr. Haensel thus describes the character and progress of some of his scholars, during the Quarter closing June 30, 1836: their names are not printed.

I removed to this house on the 30th of March, with my first scholar, who had been under my care the three previous months; for I took charge of him about Christmas, at Airy Mount. To his instruction, of course, I have attended with less interruption since my removal to this house than I could before. His progress is slow. He reads imperfectly yet, writes very incorrectly from dictation, and not in a good hand; in ciphering, which he had to commence with me, he learns, now, Long Division; his voice is unsteady, and powerless; his memory is not tenacious, but it has improved. In the reading of Scripture he manifests attention.

On the 8th of April, B., a free black youth, and C., both from Port Antonio, arrived at the Seminary. The former appears to be steady, though not talented; he reads pretty well, and gets on in penmanship, and writing from dictation; is

beginning Long Division; and is apt at singing, though he has not a good voice. He is attentive on Scriptural subjects, and conducts himself very satisfactorily. C. speaks English a great deal better than the other boys; writes a good hand; and follows in dictation with greater ease than they. He is learning Compound Addition; and does pretty well in Psalmody.

On the 21st of this month, D., a Maroon from Moore Town, and lately Assistant in the school there, arrived, to join the number of my scholars. He is the only one among them recommended for piety; and has manifested a very gratifying desire to improve himself for the office of a Teacher, by means of this Seminary. He reads well, writes pretty correctly from dictation, and seems to have a good memory. The Bible he reads with attention.

Mr. Haensel then states the influence which he was exerting on the Apprentices in his neighbourhood; in whose instruction he was aided by the Youths belonging to the Normal School under his charge.

The Apprentices of this property, 106 in number, having their houses close to this, I could not but think it highly desirable to acquire so much influence over them, as to prevent disturbance from any noisy habits which they might have. I have been told that a change has taken place in their conduct, even without any further doing of mine than coming: whether it will be lasting or not, remains to be seen. They have given me no annoyance whatever; except one Sunday, when a drunkard caused an uproar between the Services; for this, ample apology has since been made. I have opened my door for any one who may like to come to Evening Prayers daily; which has produced an attendance of from thirty to forty, to whom I expound a portion of Scripture. For a few weeks, at the commencement, I gave an hour to keep up their practice in singing every evening before prayers: this I have now reduced to three times a week; and do not make it quite an hour, as they are sufficiently practised now to keep up psalmody at the Lord's-Day Services. Twice a week, an hour and a half each time, I keep Evening School for nineteen adults; three times a week, two hours each, Infant School for ten young children; and two hours between the Services, Sunday School for thirty-nine scholars. Few

of the scholars knew a letter, when they commenced. There is a class now reading words of three letters, in each of these departments. A high value is put by them, I believe, upon the residence of a Minister on the Property.

My normal scholars being the Teachers in all these schools, their time is pretty fully occupied. I have been very little able to employ them in gardening, or any other manual labour, beyond what arises of the nature of domestic engagements. Grammar, Geography, and Composition, are among the branches of Instruction: our progress in them has been too insignificant, hitherto, to allow of my advertising to it, more especially in the above account of my scholars. Tasks of memory have been, chiefly, Catechisms; reading, has been the Bible; singing, all devotional; dictation, frequently Scriptural; Morning Prayers always include interrogatory exercises. The Youths are about nine hours per day either receiving or giving instruction, in school or at worship. Giving nine hours to sleep and dressing, one to meals, one to manual employment, and one to learning a task, three hours will remain, during which the Youths are left to choose their own employment, in the school-room, and about the house and garden. My plan is, to ring the school-bell at any of the open portions of time, if I perceive they do not employ themselves nicely; so that they often get an extra lesson; but, on the other hand, it also happens not unfrequently that the regularly-appointed lessons are broken in upon, which brings the actual amount of instruction to its level again.

At the close of the year 1836, when about to relinquish his interesting charge, Mr. Haensel gave the following Summary of the School:—

	Male.	Female.	Total.
Normal Scholars .....	5	—	5
Infant .....	8	2	10
Evening.....	16	1	17
Sunday.....	20	25	45

Average attendance:

Lord's Day, Morning Service .....

Evening Service .....

Daily Evening Prayers—from 25 to 60.

*Station of Birnam Wood.*

The Rev. F. Sessing furnishes the following particulars:—

*Eligibility of the Sites of the Stations.*

Birnam Wood, as a Missionary Station, could not be better situated. It is in the centre of the St. George's Mountains, at a



distance of at least twelve miles from the nearest Place of Worship, surrounded by many coffee plantations, the greatest part of which are near enough to enable the Negroes to be in time for Service and School; and among a population of about 8000 souls, being destitute of all the Means of Grace and the pleasant voice of Instruction. Birnam Wood ought, indeed, to prove a city set on a hill, and a light put on a candlestick, to give light to all them that sit in darkness around us. There are three roads leading to it, which facilitate the approach to the Chapel and School-house; and the high road through these mountains, which connects the north and south coasts of this Island, runs along the foot of the hill on which Birnam Wood is situated. The property contains sixty acres of land; which, however, the garden and what surrounds the premises excepted, is, for the most part, worn-out soil; and in many places so steep, as to render its cultivation quite impossible. Though the St. George's Mountains, in which Birnam Wood is situated, are considered as belonging to the most rainy parts of the Island, yet the climate is delightful, and healthy. The air is salubrious; and clear streams of excellent cold water flow from the mountains, in almost every direction. Besides the dwelling-house, there is a pulping-house, and a large coffee-store; the first of which is intended for a School-house, and the latter for a Chapel; but all of them are in rather a dilapidated state, and ought to be repaired immediately, in order to prevent their going to further decay. The coffee-store has an upper story, which is floored; and, till we can get the whole done, serves as a Chapel and School-room. This story was formerly used for different purposes, and contained several apartments; which I had taken away, so as to form one spacious room, which would conveniently hold 800 persons, if a sufficient number of benches were made; but, from want of ready boards, I could for the present accommodate only about 300, with seats made from the old boards.

*Course of Labours.*

Divine Service has been kept regularly every Sunday since my coming here, as far as I am permitted to officiate in the capacity of a Catechist. We arrived here on a Friday afternoon, and had only a few opportunities to acquaint the people in the neighbourhood that there would be Service on the next Lord's Day. However, we

had the pleasure of meeting about 30 or 40 people, with whom we commenced.

On this first interview with my people, I read a short Homily of the Church of England, and concluded with a few words, by way of application. At the same time I informed them, that henceforth there would be Service here every Sunday; that I would never disappoint them, unless sickness or other urgent and unavoidable circumstances prevented me from meeting them; and that I expected as many as were within reach of the place would make the best use of the Means of Grace thus offered them freely. I also told them, that I had been a Missionary for many years in the Guinea country—so they call their home, in Africa; had seen their brethren, and made known unto them the Way of Salvation;—that the Church Missionary Society had now sent me to them to instruct them, the old and the young, in the Word of God, which alone could make them wise unto salvation;—that the good people in England and Jamaica were not satisfied with merely making their bodies free from slavery in this world, but that they were much more anxious to make their evil hearts free from the world and the devil, and to save their souls from hell, and destruction after death. I also informed them, that, next Lord's Day, we intended opening a Sunday School, for every one who wished to learn to read the Bible; and encouraged their attention, by saying how delightful it would be, when once they should all be able to bring their Hymn-books, Prayer-books, and Holy Bibles into Church, to join us in singing Hymns, in responding to the Psalms, and in reading the Holy Scriptures, for the good of our immortal souls; whereas now they were obliged, from ignorance, to stand back, and be excluded, as it were, from such great and delightful privileges. These encouragements and remonstrances were, I am glad to say, not in vain. Our congregation has increased every Lord's Day; and now about 300 persons attend regularly. Our benches are full; and I am obliged to apply for materials to have more made; as the poor Negroes, coming from distant parts, being tired when they arrive, naturally expect a seat; or, if disappointed, may soon be persuaded by the Adversary to stay away.

I commenced expounding a portion of the Holy Scriptures, adapting myself to the capacity of the Negro mind; and was soon rejoiced to see that they were all

attention. I began with the Fall of Man; shewed them man as a fallen, sinful creature; explained the meaning of the seed of the woman and the seed of the serpent; gave them a short sketch of the work of God, in the History of the Old Testament, with regard to the redemption of mankind; and, leading to Christ, pointed Him out as the only Saviour, and the only name by which fallen man could be saved. Thus I purpose going, first, through the Gospel, explaining to them one portion of this precious book after the other; always making Jesus Christ the Foundation and Corner-stone upon which we must build, and the beginning and end of our faith, till it pleases God to open the eyes of their dark understandings; hoping and praying, that, with the aid of the Holy Spirit, both the wilfully ignorant European, and the neglected ignorant Negro, may at the same time be benefitted.

With regard to the Schools, the Lord has done far more than we could have expected, when we first came here. On opening our Sunday School, we had, indeed, only seven Scholars; but, like our congregation, it increased every succeeding Lord's Day; and now we rejoice to say, we have 130 regular attendants, of whom, however, the greatest part are yet learning the Alphabet. We labour under great difficulties, in not having a sufficient number of adequate Teachers.

The following passage from Mr. Sessing's report will convey, especially when the heat of a tropical climate is considered, some idea of the

*Laboriousness of a Missionary's Sabbath.*

The Sunday is a laborious day for us. No bodily engagement during the week exhausts me so much, as the duties on a Sunday; for the whole rests entirely upon me. Our Service, which begins at eleven o'clock in the morning, generally lasts two hours. I read all the Prayers; and sometimes am obliged to respond also, when Mrs. Sessing is called from her place, to correct some of the children, whom she has continually under her eyes. We sing three times; and for the better understanding and retaining of the Hymns, I repeat them first, before I give them out. Next, I must pitch the tune myself; and thus, without being relieved for one moment, I must go on, from the beginning to the end. We allow ourselves only half-an-hour's rest after Service; which time, however, is mostly spent in talking to the

people who come to see us, and to take our advice on different subjects. We then go to School, which lasts till four o'clock in the afternoon; when we conclude, by singing and prayer. Though these duties often prove greatly fatiguing, yet it is a delightful work, a holy engagement; and the Lord gives us strength equal to our day; for which His Name be praised.

*Station of Rockspring.*

*General View of Proceedings.*

This Station is also in the Parish of Hanover, and has been occupied by Mr. S. Holt. His report of it is to the Quarter ending June 1836. He states:—

On Easter Monday, April 4, I opened my School, and had eighteen children present. For the first day or two, the novelty of the thing was very great: the people on the Estate came between shell-blow to see so strange a thing. Since that time, my numbers have been increasing, so that at present I have sixty-six on the books: they are making rapid progress: about ten of them are reading the New Testament. We have about 200 in the Sunday School, who are making some advance, though not so fast as the Day Scholars. During Divine Service, we have generally from 300 to 350 persons; and many more would attend, if we had a proper room; for, although we have an awning spread to keep off the sun, the rain of the previous day makes it so wet and dirty under foot, that they often sit with their feet in mud two inches deep. I think there can be no doubt that, had we room, this might be a very efficient Station; but as things now stand, we cannot accommodate those who come. I intended to have kept an Evening School; but the smallness of the room forbids the attempt. I have Prayers every evening, which are well attended. There is a great change, already, in the outward conduct of many.

At Divine Service, many listen with attention, while others are content with merely coming and looking about. The Negroes are generally very dull and inactive; though this may be traced up to the evil system of bondage in which they have been held.

The parents express great thankfulness for the care and instruction of their children; but we cannot get children of eight or nine years, they being at work in the field; though many of them come to me during shell-blow—i.e. dinner-time—to get a lesson. We begin school at eight

o'clock on Sunday Morning; and Divine Service at ten; when I read the Church Service and a Sermon. This is over about twelve: then we rest till one, and begin again; and continue teaching till three; at which time I catechize them, and explain what is said, bringing passages of Scripture to correspond with, and establish the subject. They are then dismissed till six o'clock, when they again meet for Evening Prayer. This Service we have daily: We sing a hymn; read a chapter, and expound it; then pray, and sing a doxology;—so ending each day. There are about fifty regular attendants at Evening Prayer. As the female domestics have but little time, Mrs. Holt gives two hours every Friday evening for the instruction of this class of persons alone.

Mr. Holt describes a scene, which exhibits an interesting state of feeling in the people among whom he labours—a feeling, which may, by wise cultivation, be rendered subservient, hereafter, to important practical ends, should it please God to raise up, in the West Indies, Native Missionaries to Africa.

*Delight of the Negroes in Recollections of Africa.*

The Negroes are very fond of hearing any thing about Africa: and I have read them some accounts of Sierra Leone, which made so deep an impression upon them, that, I believe, if I had had strength to have read all night, they would have been glad to have heard it. When I had done reading, I told them, that if any of them wished to give any thing toward sending Missionaries and Teachers to others of their countrymen, to teach them "good word"—i.e. God's Word—I would take it, and send it to the Church Missionary Society. Consequently, twenty-four came forward, and said, "Me beg Massa put down me money;" some of them giving 1s. 8d., others 10d., and others 5d. per month, currency;—so that they gave 1l. 3s. 4d.; and I have no doubt that at our next Missionary Meeting that sum will be doubled. We hold the Missionary Meetings on the first Monday in the month. I trust this may be called a kind of *first-fruits* to the Lord. After the Meeting, I gave them the papers designed for the weekly and monthly contributors. One poor man, Jack Dawes, came to me at our house, to ask me to tell him the meaning of the picture on one side of his book: it was a

August, 1836.

Hindoo picture. He said, "Massa, no can please; give me some me country." I said, "What is the name of your country?" He said, "Portuguese." This I did not understand; but one who stood by me said, "Massa, give me one dat him tink": so, after having seen it, I said, "Do you mean the Bulloms?" "Oh me Massa, dat is de very same country dat me at! Oh me good Massa, please give me dat!" I then gave it him: it was No. 18, Midsummer, 1820. I asked him if he knew what the picture meant: he said, "Yes, Massa, me know all, all about it." I said, "Do you not think, that, although you were taken away from your own country in a ship, and made a slave, that God has been very good and kind to you, in sending you 'good word,' which tells you the way to be happy now, and after you are dead?" "Yes, Massa, Him quite good; me poor wicked sinner. Will Massa please to take 10d. from me every month, to send to me poor countrymen good Teachers?" I accordingly put down his name as a subscriber. He was so overpowered with joy at hearing about his own country, that he could not refrain from laughing aloud. The poor Negroes in this neighbourhood scarcely ever heard of the Saviour, or of the way of salvation, the parish Church being fourteen or fifteen miles from them; but we hope and pray that our poor weak labours, through Divine Grace, may lead many of them to repentance and newness of life.

*Station of Knockalva.*

This Station, situated in the Parish of Hanover, was one of the earliest occupied by the Society. The Rev. W. K. Betts, who has had it in charge from the commencement, has been very recently removed to Kingston. The Rev. C. W. Winckler succeeds him at this Station.

On a review of his labours at this Station previously to his going to Kingston, Mr. Betts has summed up in a very conclusive manner his view of the

*Manifest and Numerous Benefits of the Christian Teaching of the Negroes.*

I came to this place under disadvantageous circumstances. For a length of time I was regarded by the people with suspicion, as being a "Busha's Parson"; one sent out by the proprietor to aid in keeping the people in order, and to preach only obedience and subjection. I was

spoken of to the people to the same effect—"Master has been so good as to send you a parson, to teach you and your children: you ought, therefore, to shew your thankfulness, by working well for him." This created a prejudice in the minds of the people to my disadvantage, which took a long time in subsiding. It was for a time so general, that very few indeed felt confidence enough in me to speak without restraint, even on religious subjects. Now, however, the people know me much better, and are evidently losing their reserve. It will be my aim to smooth the path for my successor in this respect, by endeavouring to lead the people to transfer their regard for me to him, as to a Brother Minister, like-minded, come among them solely to promote their happiness and spiritual welfare.

Until my coming here, there appears not to have been a resident Minister in these parts in the memory of the people; perhaps never before. It was therefore quite new ground to be broken up: the bush was to be cleared, and the stones gathered out. I would say, therefore, on a review of the state and prospects on my arrival in August 1834, compared with the present aspect of things, there is abundant cause of thankfulness to God for the blessing He has granted; and the progress made is calculated to encourage him who may succeed us in this growing Station. The improvement is obvious, in various respects. I could not find three readers among the Apprentices who attended our Chapel at the beginning: now we have 100. Then, in the place of a congregation joining in the beautiful responses of our Liturgy, such a chilling silence prevailed as rendered it difficult to see the propriety of using it among a people who could not take their part in it: now, however, we have a goodly number, who can and do unite in the Services of the Prayer Book with propriety.

For months after our arrival, we could not partake of the memorials of the Saviour's love, for want of the number of communicants required by the Rubric. Now, we have twenty stated Communicants belonging to this congregation. Several of these are hopeful young persons; and all of them have passed through a probationary season of much instruction and exhortation, previous to their being admitted to the Table of the Lord. There are also thirteen persons who are candidates for the Communion.

The two Day Schools and the Sunday School are making satisfactory progress. The Argyle Pen School now numbers 100 Scholars; that at Alexandria has 73; and the Sunday School has 217; making a total of Scholars receiving instruction in reading and under religious education, 390. The benefit resulting from these labours shews itself in the improved tone of moral feeling among the people; by a check being put on the prevailing vices of the country; by a better observance of the Lord's Day; by a love for religious reading, particularly of the Bible; and by a few persons making a profession of religion, which, so far as our observation goes, appears to be sincere.

It was pleasing to observe the very orderly behaviour of the people during the late Christmas holidays, so different from former times! On the Monday and Tuesday, the people of this Pen, of their own accord, requested me to hold Morning Prayers for them; at which they attended, to the number of 100. The rest of the day they were seen, in groups, enjoying a quiet walk, or in friendly chat among themselves.

#### *Station of Mexico.*

The Rev. H. L. Dixon gives a full account of his labours at this Station; the result of which evinces both the desire of the Negroes for religious instruction, and the certain benefits attending it.

#### *General View of the Station.*

At present, I may describe my Station as consisting of Mexico, Windsor, and Mount Unity. The Congregations at these three places are, in a great measure, distinct. Mount Unity is nine miles from Mexico: it is situated on the top of one of the range of mountains near Accompong. I commenced Divine Service there on Friday last; and found nearly a hundred people assembled, having come from distant mountains, and traversed seven or eight miles of very bad road. In fact, I was not aware of the importance of that part of my district; as I am assured, that, so far from my commencement being a flattering one, the number will, by altering both the day and the hour, be doubled. I found, too, that beginning a Service at one place, was sufficient to make the people inquire if "Minister" would not have a Service also at other places; otherwise, they felt disposed to complain. I am therefore much gratified with my new opening, where I have promised them, D. V., to

preach once a fortnight; at the same time intending to take in Harmony Hall on the other road; as they claim attachment to the Windsor district, in preference to Accompong.

At Windsor, the number of my people is never less than 200; and it has been more than 400. At Mexico, the attendance varies from 100 to 200. This will, I am sure, appear very strange, it being the place where I reside.

In accounting for this small attendance, Mr. Dixon says that there are local difficulties connected with the Estates, and mentions the

*Low Civilization, but Hopeful State, of the Apprentices.*

The Apprentices about here are so far behind all the others in knowledge, civilization, and privileges, that I am not much surprised myself. Their dialect is so much of the African, and they hear so few Europeans converse, that after all my attempts to explain, to illustrate, to shift the position of the subject, and exhibit it in other lights, my heart says, "I am a barbarian to these people, and they are barbarians to me." To my great discomfort, I found, that when Mrs. Dixon inquired of an old African woman, who has attended me almost constantly, whether she knew any thing of what I told her about God, the Saviour, her own soul, and another state, her reply was, that she would tell Missis no lie about it—that she did not know any thing at all of what she asked her. Some, however, do understand; and of some I entertain great hopes that they act much better than they did, upon correct principles and proper motives. One thing in justice to my little flock, both at Mexico and Windsor, must be mentioned; viz. their orderly behaviour, deep attention, and serious deportment in the House of God. The district was, half a year ago, in an almost unbroken state of heathenism: now it would be in vain for me to seek for higher examples of exterior deportment in any Congregation which I have attended in the mother country. In several instances I have had pleasing development of a conscience at work within the bosoms of the Apprentices, by the questions they have put to me concerning the harm or indifference of some of their practices. And I am happy to say, that, in the important article of Baptism, some who have been relying on the sufficiency of that Ordinance for their salvation perceive now that the outward sign is not the

inward grace. The silent influence, too, of the steady enforcement of Christian doctrines upon the conduct was very pleasingly illustrated in a case not long since. One of the Apprentices having made a hasty and somewhat impertinent answer to the Book-keeper, was about to be punished. Here his naturally hasty disposition again gained ground. While a Letter was being written to commit him, Mrs. Dixon beckoned to him, and shewed him that his duty was to be humble and to submit: he became in a moment like a child, knelt upon the ground, and prayed God to forgive him; rose from his knees, made an acknowledgment of his error, and begged pardon.

*Liberty of the Apprentices and others.*

I have one circumstance to state respecting the building of the Mission Premises at Appleton; which is due, not only to the Society, but to the individual. A person, living two miles and a half from that place, and of limited circumstances, called on me, to make an offer of all the timber that might be required in the erection of the whole premises: and so urgent was he that I should take it, and have a Place of Worship in the neighbourhood, that, to enforce it, he said to me, "Oh Parson, Parson! do make haste and take it; and have the building put up, and preach to our people, and teach our children." My first attempt at a Collection for the Church Missionary Society will, I think, be pleasing to the Committee. The sum of 10*l.* 10*s.* was gathered from poor people; the majority of them being, indeed, Apprentices. To me, the circumstance of its being collected in small sums is the most pleasing feature, as it discovers the good-will of so many. Several others have wished to put in something; but I told them I would give them another opportunity at Christmas.

Jan. 8—I cannot refrain from mentioning the pleasing circumstances of this day. In the little place which we call our church here—Mexico Hospital—there were crowded, I am told, 273 persons; the greatest number, with the exception of Good Friday last, that have ever met in this place. How shall I account for the overflowing with which I have lately been blessed? I can only say, that my people are ever in my heart and thoughts and warmest prayers. Last Sunday I began my half-yearly Collection at Windsor for the Church Missionary Society, and received 3*l.* 6*s.* 8*d.* currency. To-day, I

have had my other Collection at Mexico, and received 4*l.* 12*s.* 1*d.*;—making, altogether, 7*l.* 18*s.* 9*d.* currency. This money has been gathered from the Apprentices, and free persons of colour, almost exclusively. The most of it consists of six-pences and threepences. Two black little girls, under eight years of age, begged their mother to bring their threepence each, which they have been for some time past busied in earning.

*Good Prospects of the Stations.*

I hope that things are in a flourishing state: and when I make this remark, it is but requisite that I should state the grounds of my hopes:—they are these: 1. An increase of numbers both at Mexico and Windsor; and the establishment, I may now call it, of altogether a new Congregation at Harmony Hall; average attendance, 150. 2. The devout behaviour of my people:—so attentive are many of my regular hearers, many of whom also come to my house every evening, that I observe them repeating the whole of what I tell them in my sermon. 3. The fact that many of them are “coming out,” and are not ashamed to acknowledge that they wish to be Christians. 4. The desire manifested by the people for the accommodation of their children to be instructed.

*Jan. 1, 1837: Lord's Day*—I had many more people at Windsor than ever have attended me there before; scarcely less than 500. The whole of the house was thrown open; and it was discouraging to me to see companies going away, unable to hear. The increase of hearers is remarkably steady; a few are added each Lord's Day, from the neighbouring Estates; and the circumstance which pleases me most is, that I am now understood in nearly every thing I say to them, and that the people go away talking about the subject which has engaged their attention.

Mr. Dixon, writing December 15, 1836, having observed the influence of Sacred Music among his charge, thus represents the

*Importance of Attention to Singing.*

How I wish that I had just one opportunity of whispering to my Brethren at the Institution, to represent to them the great importance of a Missionary's cultivating the science of Singing;—I mean, so far as to be able to lead a company of ignorant people through the whole, not only of two or three, but of several tunes;—to say nothing of being possessed of a stock of

tunes, to be ready to produce one, on all occasions, suited to the nature of the hymn to be sung. I would tell my Brethren, that the people who cared little about what the Missionary said, would be charmed to emulation on hearing him sing; and that when he has taught a few persons to sing a few tunes well, many will come from the neighbourhood, on the Lord's Day, to regale their ears with the psalmody which he has been the means of introducing. I would also tell them of the reciprocal effect which the Missionary's labours will have upon his own feelings; for I speak from experience, when I assure them, that they would soon find the coarse, unmeaning “La, la, la,” changed into “Oh, that will be joyful, when we meet to part no more!” or, “Oh for a heart to praise my God!”

This meeting is cheering to the feelings of a Missionary; because the people, unable to come every night from their homes, after their return from labour, leave their tools outside the door, attend worship, and then quietly retire, taking their tools with them.

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BERBICE.

Circumstances have led to the removal of the Rev. J. H. Bernau to Demerara. From the Journals of his labours in Berbice, which he closed with last year, under various dates, some passages are here selected, which bear on the important subjects of Popery, Infidelity, and Judaism.

*Conflict with the Errors of Popery.*

Mr. Bernau relates—

*Aug. 9, 1836*—The Roman-Catholic Priest begins to exercise great influence over the Planters; and to shew the expediency and superiority of the Popish Religion over all others, he has entered into a controversy with, I believe, the Scotch Minister. The organ of this combat is the Newspaper. Having myself seen so much misery on the Continent among the professors of that Apostate Church, my spirit is stirred within me, and I have come to the determination to preach a Course of Lectures on the subject. Accordingly, I sat down; and, in humble dependence on God's grace and assistance, laid down a plan, according to which I intend to treat the subject.

*Aug. 12*—That all might know and have an opportunity of hearing, I gave notice of my intention far and wide; for I

think it is a Missionary's business not only to stand on the defensive, but more particularly also to attack the bulwarks of Satan. The subject, indeed, has made a great stir. May the Lord assist and strengthen me so to treat this subject, that many may be won over to the truth!

Aug. 17, 1836—Preached to-day an Introductory Lecture, and was not a little surprised at seeing so many present: some very eagerly took down notes; others cursed, saying, "That man tells a parcel of lies:" and again, others said, "Be still! Let us hear what he has to say." My text was—*Prove all things: hold fast that which is good.*

Aug. 18—Several people advised me to drop these Lectures; because, by continuing to preach, I should make a great many enemies to my own interests. My answer was—"The only interest I wish to have, is, to speak the truth as it is in Jesus: and if you will hear the truth, that truth will preserve you from error." Others were bold enough to assert that I had no business to interfere with another religion; because, as they believe, every man will be saved by his own religion. To these I replied, that I was well aware that falsehood dreads nothing so much as inquiry; but that the Scriptures declare *there is none other Name under heaven given among men, whereby we must be saved, but the name of Jesus Christ.*

Sept. 16—It was supposed, by most people, that, in my Lectures against Romanism, I should make use of expressions on which they could lay hold, and bring me before the Governor. But finding that none such were made use of, and that the battle was fought with the sword of the Spirit, wielded not against men, but against the doctrines of an Apostate Church, as drawn up by the Council of Trent, they felt ashamed; and these men have either absconded, or have been put to silence. Some of the Roman-Catholic persuasion have been constant hearers. I have often felt that I was engaged in an arduous work; but the Lord graciously assisted me. The subject was divided into nine Lectures, and it was my endeavour to support every argument with Scripture and history; and, blessed be the Lord! I have reason to believe that the result of these labours is glorious. The Priest has returned to Demerara: nor do I think he will ever meet with much success here, for the eyes of many have undoubtedly been opened. A proof of this is, that when the Priest came up last to perform

Mass, most of the Roman Catholics were in the English Church. As for the two parishes assigned to him, the Planters have been shaken in their confidence. The one has been taken possession of by the Scotch Minister; and, in the other, I went up the other day to one of the most influential Planters, to persuade him to purchase a logie, and convert it into a church; which has since been accomplished. I understand, from Mr. Schomburgh, that higher up the Essequibo there are several Roman-Catholic Missionaries in the Maccusie Country; as also some higher up Ciune, leading to French Guiana.

Oct 28—Perceiving that the Romish Priest is struggling hard to establish a Mission in the river, I lost no time to-day in preventing him. Went up the river with Mr. W., to purchase a suitable building which he had intended to convert into a church. A subscription has been opened; and so much is already collected, that building will commence next week. Now, by this means, the Priest has lost his hold; and for the success of these exertions I feel truly thankful to the Great Head of the Church, and shall never regret the time nor the labour that I have been enabled to spend in these quarters. May it all be to the glory of God!

Nov. 1—My heart dwells with silent satisfaction on the rapid progress of the Church in the river. O that it may please the Lord to send a faithful shepherd to these sheep! who, I humbly trust, have been snatched from the corruptions of an Apostate Church. It is a great pleasure to see the Negroes come forward, offering both their money and labour gratuitously; and it affords ample proof that they well know how to value the privileges conferred upon them. Let us remember our high calling in Christ Jesus, lest that come upon us which is written, *The first shall be last, and the last first.*

Nov. 26—The weather being so unfavourable to moving about, I have been confined to the house for several days. To-day I called on all the Roman-Catholic families, and was much gratified in finding them inclined to the words of life. My Lectures on the doctrines of the Romish Church have not altogether been relished by them; and at this I do not wonder. I should, perhaps, not have alluded to them, had not they themselves quoted several things which I had named, of which they were ignorant, and on which they wished for more information. I was thus led, in a friendly and more familiar

manner, to enlarge upon the subjects of their doubts, and to draw the practical lessons from them. Some said, "I will go and inquire of the Priest whether these things be so:" others said, "We wish to make the Bible our only rule, and to stick to the religion of our forefathers." One of their champions attacked me before several other Gentlemen, and required to know the grounds of our separation from the true Church. I quietly answered him: "We have not separated, nor do we, as Protestants, separate ourselves from the true Church, but from the errors in doctrine, and some lifeless and unmeaning ceremonies, by which the Romish Church has been corrupted."—"Please, Sir, to state these errors." "I would rather spare you, my friend; for I do not think it becoming our holy religion to quarrel with those who differ: still, as you ask a reason of the hope that is in me, you shall hear the truth." A long conversation ensued; till, at last, he said he would go and call the Priest, who could talk in Latin with me; whereupon the whole company broke out into laughter. I should not have entered at all upon so delicate a subject, but, as several Planters were present, I felt justified in stating what the Scriptures teach, and what are the impositions of men. It is true, there are not many professed Roman-Catholic families here, but in practice I have reason to fear there are too many in this land, and more particularly as it regards the doctrines of justification and the practice of holiness.

Mr. Bernau, in other parts of his Journal, records some deeply affecting

*Conversations on Infidelity.*

Oct. 30, 1836—Called to-day on a professed infidel, a blacksmith, with the intention of meeting him on his own ground, having heard so much of his learning and ingenuity: and though I am fully convinced that arguments of this sort will but seldom convince the heart, still, as Missionaries are debtors to all men, both to the wise and the unwise, I think it not more than just to pay that debt, by conversing with those who evade and slight the ordinary means of grace. This man has read a great deal, but appears to be little profited thereby. He is also in possession of the Bible, and reads it frequently, though, I apprehend, to his own condemnation. While he was shoeing my horse, I said, "How is it that I have never seen you

go to any Place of Worship?" "O, Sir, I do not trouble myself about nonsense; and am persuaded that I can serve God at home as well as in the church."—"True, we ought to serve God at all times, and in all places; but pray, who is that God whom you serve?" "Why, Sir, Perfection is God; and in fulfilling my relative duties, as a husband, father, and friend, I serve Perfection."—"And what is, then, your object and aim in serving that Perfection?" "Why, to live in peace with all men and with myself, and to enjoy the esteem and good-will of my fellow-creatures."—"Have you at all times, and under all circumstances, performed your duty in this service?" "Why, Sir, this is rather a close question; and I am bound, in honour, to acknowledge that I have not."—"Do you think that Perfection, whom you serve, can be pleased with your imperfections in serving Him?" He appeared to be at a loss what to say; but, after a little pause, he replied, "By the workmanship, the Master is known."—"Do you mean to say, that because you, myself, and all men, are guilty and sinful, falling infinitely short of perfection—do you mean to say, that He who made us must be sinful too?" He did not venture to assert this blasphemy; and tried to evade a decisive answer, by asking, whether I had read Tom Paine, Voltaire, and others. "I have read a few words, which fill my mind with anxiety and concern for your temporal and everlasting welfare; and would to God I could write them with flaming letters upon your heart!"—"And what is that?" he anxiously asked. "Why, it is written somewhere, *The wicked shall be turned into hell, and all the nations that forget God.*" After a long pause he exclaimed, "I wish I could believe!" From this moment he appeared to be very uneasy; and I, perceiving that his conscience was at work, bade him adieu, saying, "Mr. M., *God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*"

Nov. 17 — Called to-day again on Mr. M., and found him willing to listen; though he did not appear to be humble on account of his imperfections in serving his Master. He now plainly told me, that he firmly believed the whole Bible to be an imposture; and that he could not think God was such a cruel Being as Moses, the Psalmist, and the Prophets describe Him to be. As for Jesus Christ, he could not tell whether such a man ever



lived or not, because he finds so many glaring contradictions in the accounts given of Him by the Evangelists, and more particularly as it regards the supposed event of His resurrection. I asked him whether he had ever accustomed himself to listen to, and ponder over, sound and fair arguments, as it regards matters of fact." "Yes, Sir, I am fond of argument, provided a man argues philosophically—I mean, in such a manner that my reason is able to comprehend both the premises and the argument drawn from them: and whatever others may believe, I know I am in the right when rejecting every thing that surpasses my comprehension."—"Were you ever in London?" "No, Sir."—"Did you know Voltaire, Tom Paine, and others, whose works you possess?" "No."—"Do you believe that there is such a place, and that the books which are said to be written by those men are the works of their hands?" "Doubtless, Sir."—"Then what reasons have you for believing this book—the Bible—to be an imposture? and on what grounds do you reject the testimony of the Apostles and Prophets, as relating to matters of fact?" His answers were shrewd, and some of them absurd. From his answers, I perceived that he must have read Hume with much attention; and therefore answered him with Paley's arguments, but more particularly with Scripture; as, after all, this is, and ever will be, the sword of the Spirit, whereby even the mighty are discomfited, and must fall prostrate before it. Four hours had passed; and seeing that little good was likely to result from carrying the conversation any farther, I concluded by saying, "With all this your wisdom, which more properly would be called self-conceitdness, you are still an unhappy man, and a slave of your passions:—unhappy, because *there is no peace, saith my God, to the wicked*;—a slave, because you are not yet come to Him who has said, *If the Son shall make you free, ye shall be free indeed.*"

Dec. 22, 1836—Met this day with Mr. M., the blacksmith, and entreated him to return to God with a perfect heart. I enlarged upon the love of God toward him—upon eternity and judgment to come—the wretchedness of those who are lost—and the blessedness of those who are saved. He deeply felt what was said; and replied: "Mr. Bernau, you cut me to the quick: and to tell you the truth, I have never given these things any serious thoughts; but I shall do so." What a

confession!—Is not the manner of this man like to many of those who call themselves sincere, and wish to appear in earnest about what they speak and do concerning religion? I am persuaded, that if all infidels were to bethink themselves as becomes reasonable and accountable beings, there would be more devotedness to the cause of truth, and less cavilling about mere fancies and lies. When taking farewell of him, I said, "Mr. M., God loves you, but you hate yourself. Oh turn to the Lord! why will you die?" He turned away apparently much affected, and said, "I see I must begin anew: may God assist me."

While it is an affecting sight to the eyes, it is yet a strong confirmation of the truth of the word of God, to behold the wanderers of the House of Israel carrying their weary steps to the uttermost parts of the earth. The following passages of Mr. Bernau describe a few

*Interviews with a Jewish Rabbi, prior to his death.*

Aug. 29, 1836—An old Rabbi, from Poland, called on me to-day: he is, strange to say, on his way to Jerusalem. He is full of Talmudical learning, and very self-conceited. After many hours' conversation, I inquired into the reasons of his hope; and whether he believed that Messiah had already come? or whether he expected Him—and how? He denied that He had come; and said that he believed He would come in glory. Upon this, I brought my German Bible; but he objected to enter upon any argument drawn from the German Text. I accordingly put aside the German, and took up the Hebrew Bible. After having made many frivolous objections as to the time when, the place where, &c., Messiah should appear, I referred him to the fifty-third chapter of Isaiah, asking, "To whom do you believe all this refers?" He replied, "To Messiah." "How is it, then, that you expect Him to come in glory, whereas the Prophet describes him as a suffering Messiah?" He seemed perplexed; and, laying aside the Bible, he said, "I was born a Jew, and I will die as such." This gave occasion to speak of Israel's forlorn condition and wretched state, until this very day, on account of the blindness and hardness of their hearts, in reference to Hosea iii. 4, 5. He wept bitterly. I handed him a Hebrew Testament,

saying, "Read this with prayer; and you will be convinced that Jesus of Nazareth is that Prophet of whom Moses and the Prophets give witness. Believe in Him as a crucified Messiah for our sins; and when He comes in glory, you shall not be confounded."

Oct. 26, 1836—On my return from the coast to-day, I was not a little surprised at seeing the old Rabbi in town, whom I mentioned in my Journal not many days ago. A heavy gale had carried away the mast of the vessel in which he was passenger, and obliged them to put back, having had a narrow escape from a watery grave. Once more I directed his attention to the one thing needful; and took a farewell as if we should never again meet on earth, being at the same time deeply impressed with the blindness and hardness of heart of this son of Abraham. Oh! how long shall the veil remain on the heart of Israel? Is that time yet distant, when the Spirit of the Lord shall revive these dry bones, and accomplish that which seems impossible to us, through our unbelief?

Nov. 12 — Alas! the Rabbi is no more! A fatal fever, soon after his arrival in Surinam, put an end to his life. O God! how wonderful are thy ways with the children of men! Did he come to Berbice, a country distant from his home, to hear once more, before his death, the invitation to seek the Lord God of Israel *while He may be found, and to call on Him while He is near*; for until then he had been apparently deaf to the entreaties of other Missionaries? Did he cross the Atlantic to accept of a Testament sealed with the blood of the Son of God, which he often had refused in the pride of his heart? He was born a Jew, as he used to say, and wished to die as such; and the Lord appears to have taken him at his word! When I saw him last, he applied the passage relating to Cain's wandering about, to himself; and, with tears in his eyes, added, "Surely the God of our fathers has forsaken us, and made us a by-word among all nations! Whereupon I remarked: "Yes, such is the case: but return, O Israel, to thy God, and He will have mercy upon you." The Hebrew Testament which he received may, perhaps, be a seed carried by this wandering bird to Surinam, where there are multitudes of Israel's forlorn sheep: for who can search out the ways of the Almighty, whose *paths are in the mighty waters, and whose footsteps are not known?*

We have noticed that Mr. Bernau

terminated his labours in Berbice with the year 1836. The following are his

*Reflections on the Close of the Year.*

Dec. 30—Amidst all the trying circumstances of our situation throughout this year, which is now drawing to a close, I have the satisfaction to state, that the Lord has been with us; and that therefore a blessing will come; nay, has already manifested itself in different quarters. One pleasing circumstance is this, that our Family Prayers have been well attended, and, I humbly trust, have proved beneficial to many. Several persons inquired to-day, whether there would be a Meeting at the close of the year; and whether I would permit them to come to our house to spend the close of the old and the beginning of the new year in singing and prayer. I not only permitted, but invited them to come. No sooner was my intention known, than it was noised abroad, and much spoken of.

Dec. 31—Hitherto the Lord has helped us! Praised be His name for His forbearance and goodness toward us! Surely the Lord is kind and merciful, and hath compassion over all His works! While I am writing these few lines, and meditating on my farewell discourse, to be delivered to-morrow, the people are flocking to our house. Oh may they not go away empty!

Jan. 1, 1837—Before I go to rest, I cannot but remember the goodness of our Heavenly Father in bringing us to this place, where there are, no doubt, many that shall be called to eternal life. The room was crowded to excess; and never have I felt the presence of the Lord so mightily as in the solemn moments when the old year closed upon us and the new begun. May the many resolutions that were formed in those awful moments be acceptable to the Lord! and may He give us strength to carry them out in our lives and conversation! The new year is begun; but who of us will see it close, the Lord only knows! *So teach us to number our days, that we may apply our hearts unto wisdom*, was my text, and shall be my prayer as long as it is said To-day.

I preached to-day my farewell discourse to a crowded congregation in town; having done so on the coast on Sunday last.

At a period when Mr. Bernau was anticipating his removal to labour among the Native Indians, having also paid a visit to those on the

Corantyne River, he thus expresses his

*Thoughts on the Mission to the Indians—  
Recollections of the Moravian Mission to them.*

In a former Letter to you, I promised to give you a more detailed account of the Indians in Corantyne River. But what shall I say of them? If I tell you what they really are, I must place a picture before your eyes painted with the deepest colours, and veil the whole in darkness. And if it were not for the promises, the dawns of that glorious day when there shall be no more darkness, but all light in the Lord, it would be extremely difficult to behold even one pleasing and promising feature behind the almost impenetrable forests of ignorance, apathy, and lethargy, in which this race of mankind seem to be buried. Not only are their dwellings completely surrounded by bush, and almost inaccessible to a stranger, but also their mind is so overgrown with superstition and indolence, that it would appear that every vestige of consciousness and knowledge of the existence of a Supreme Being were completely choked: and that portion of this race which has not been disfigured by natural evils appears to have been ruined by spirituous liquors, obtained from those who ought, as professed Christians, to have taught them better things. This is the dark side of the picture;—and it would remain so, were it not for the express promise, that *all the ends of the earth shall see the salvation of our God.*—But our duty is not less binding upon us—*Go ye into all the world, and preach the Gospel to every creature.*

The day which I spent among them being rather rainy and cold, I felt chilly and uncomfortable; but what pen can describe the feelings of my heart, when contemplating the spiritual darkness brooding over this wilderness? It is chilly, it is cold, all around;—no friend to sympathize; no fruit, no blossom, to be seen among those who bear the Name of Christ, by which the solitary wanderer may be refreshed. But the Lord is near, and He can make up for every thing. When standing on the spot where the House of Prayer is said to have stood when the Moravian Missionaries laboured among this benighted people, my heart was musing on the past: and calling to remembrance, that there have been some whose hearts believed in the Son of God, I began

August, 1837.

inquiring whether there were any still remaining of those few;—and my inquiry was not made in vain. A woman was pointed out to me, who had been dedicated to the Lord by her pious parents in her infancy; but having been left to herself, without the means of grace, there was nothing to distinguish her from others, save the Christian name. She could neither speak English nor Dutch: I was therefore deprived of the pleasure of talking to her. When it was told them that I was a Domine (Minister), one of the Indians, apparently a Captain, for he had a cap curiously wrought and decorated with many feathers, came and placed himself before me; saying: “Domine, are you coming to learn us? Oh glad me be, we learn good!”—I was very desirous of penetrating higher up to the Falls, where large numbers of the Carabeese are said to reside; but the weather being too rainy, and the river too much swollen, I desisted from my purpose. There are but few Indians in this river, belonging to the Arrawack Tribe: the greater part by far are Carabeese: these are a fine-looking and strong race of men: their demeanour is friendly, but their warlike appearance threatening, as they are constantly armed with a gun, and bow and arrows; or a club and long knife. Their bodies are painted a deep red; which colour they extract from the leaf of a certain tree. Their faces are tattooed; and, strange to say, their hair is more like that of coloured persons, between the coarse straight hair of other tribes and that of the Negroes. The beard and eye-brows are plucked out when they are yet young; and all, without exception, walk about naked; whereas I have seen a great many of other tribes decently dressed. From intercourse with the English, they have learnt English, and speak it tolerably well; but among themselves they speak their own language, which appears to be purer than that spoken by the Carabeese in Berbice and Essequibo River. When will the Sun of Righteousness arise with healing in His wings, in this wilderness? The Lord have mercy on them! In going down the river, we struck on the same bank on which the boat belonging to the Moravian Mission was lost, though the Missionaries escaped from a watery grave. The water being low, we escaped unhurt, by the help of the Lord, after having used every possible means to get her afloat with the return of the tide.

He adds the following account of a conversation with some of the Indians:—

I feel much interested in the Indians: and if permitted to labour among them, I hope I shall do it with holy joy. This morning, a number of them came to my house, asking for rum. I told them, by an interpreter, that I was a Minister, and wished to teach them the way to happiness. I asked one, "Who made you?" He answered, "The Great Spirit; and when me die, my soul must go to Him; my body to the grave." I told him, that his body must come forth again at the Last Day, to receive according to the works done during life. He laughed; and shrewdly observed, "No man come and tell you this [to be] true. How do you know?" I told him, that the book which I wished to teach them said so. "Domine," he replied, "me too old for learn; here my children." As he had two wives, I told him that the Great Spirit was angry with all that have two. "Oh! I shall leave them all, when I die." He then went away. This man, whom I chiefly addressed, appeared to be the Head of them all. It was but eight o'clock in the morning, and he seemed to be already tipsy.

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## North-American States.

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### BOARD OF MISSIONS.

#### *Present Financial Condition and Prospects of the Board.*

THE Board have just issued a statement, under this title; the whole of which, as it appears in the "Missionary Herald" for June, we shall lay before our Readers; as it discloses, at once, the magnitude of their operations and plans, and the noble spirit of combined faith and prudence in which their labours are prosecuted.

#### *Exigency of the Finances.*

The Committee feel called upon to make to the friends and patrons of the Board a brief but plain statement of its Financial Condition and Prospects. Other friends of Christ and the Heathen are as deeply interested in its objects as themselves; and would have sufficient cause to complain, if its operations should be embarrassed and its success hindered without their being informed of its actual con-

dition, so that they might, if in their power, afford the necessary aid. Such an exigency has now arrived.

#### *Manner in which this Exigency has arisen*

The nature and extent of the present exigency could not be anticipated. The financial concerns of the Board had been for the five years preceding the last in a highly prosperous condition, and strong hopes were entertained that little or no embarrassment would hereafter be experienced from want of adequate funds. The annual receipts were large, and increasing each year. Assurances of support, and encouragements to extend the operations of the Board, as rapidly as the number of men to be obtained would permit, were received through Agents and by Letters from all parts of the country. It was believed, that religious feeling, and the spirit of Christian benevolence and enterprise, were strengthening and extending in the community—that the number of the Friends of Missions was steadily augmenting—and that activity in the Cause was becoming more than heretofore the result of intelligence and of permanent and vigorous principle.

In consequence of these encouragements and hopes, the Committee were induced to enlarge their plans; and to attempt to prosecute the work entrusted to them with increased vigour in all its departments. The call for numerous additional Missionary Labourers was sent out to Theological Seminaries, to Candidates for the Ministry, and to various other classes of persons. Men were appointed to explore new fields of Missionary Effort. New Missions were established: Reinforcements were sent to those already begun: New Presses were put in operation: Books and Tracts were multiplied, and scattered widely abroad: the School System was extended: Seminaries for training Native Teachers and Preachers, to supply the deficiency of men from our own country, were planned and opened in various places: Native Teachers were taken into employ; and the Missionaries were directed to adopt whatever other measures they could advantageously, for giving increased vigour to their operations.

All this was done. The call for Missionary Labourers began to be responded to, and the number of Candidates for the several departments of service increased from year to year. The number of Missionaries and Assistants under the patronage of the Board, and the extent of its opera-

tions, as well as its annual income and expenditures, had become greatly augmented; but still the want of an adequate number of Labourers seemed to be the principal obstacle in the way of a much more rapid and wide diffusion of a knowledge of Christ and His Salvation. The most cheering assurances were sent in from all quarters, that whatever amount of funds could be judiciously expended should not be withheld.

*Extent of this Emergency.*

Thus favoured of the Lord for years preceding, and with so encouraging prospects for the future, the Board came to its Annual Meeting in September last; when, by the Report of the Treasurer, it was seen that the Disbursements for the year had exceeded the Receipts by about 39,000 dollars; and above Thirty Mission Families were then ready, or would be ready within a few months, to enter on their work among the Heathen.

The Committee hesitated whether, considering the severe commercial embarrassments under which the country was then labouring, they should go forward burdened with such an amount of debt, and send out these reinforcements. They, therefore, made inquiry extensively, to ascertain what were the views of the Christian Community on the point. The almost unanimous reply was, that **THE MISSIONARIES MUST NOT BE DETAINED**—that the friends and patrons of the Board were able and willing to furnish the funds requisite, and needed only to be fully informed of the amount. Such assurances, coming from every quarter, and supported by most liberal subscriptions, induced the Committee to proceed with their plans. Most of the Reinforcements contemplated, embracing Sixty Missionaries and Assistants, were sent forth, at an expense for outfit, passage, &c., of about 34,000 dollars.

Young Men, also, in consequence of the urgent call which had been made for their services for five years past, have been led to consider their duty relative to the Missionary Work, and to prepare themselves for it; and have been coming forward, as Candidates for the several departments, in great numbers. The whole number now under appointment is FORTY-THREE; of whom THIRTY-FIVE are to be Ordained Missionaries. A considerable number of these are now waiting to be sent forth, and most of them will be ready to go within the next six months. Besides these, more than Twenty offers of service, of which Nine are from Candidates for the Ministry,

are before the Committee, not having yet been acted upon.

But while Young Men and Women have been offering themselves for the Missionary Work in greater numbers than during any previous year, the state of the Treasury of the Board has been such as seriously to retard its operations. In the last Annual Report, an estimate was given of the amount of disbursements which would be required for carrying forward the operations of the Board for the current year and liquidating the existing debt. This estimate, including the sum requisite for sending out the reinforcements then nearly ready, was 280,000 dollars.

*Commercial Embarrassments hinder Relief.*

This was inserted in a subsequent Number of the Missionary Herald. In the Number for December, it was stated that the Income since the Annual Meeting in September had not equalled the Expenditures; and that if the monthly receipts till the close of the financial year, July 31st, should fall much below 30,000 dollars, on the average, the Treasury would still remain in debt. The average receipts of the succeeding five months, ending with the 10th of April, have been little more than 22,000 dollars—leaving a deficiency, below the estimate made in December, of 40,000 dollars, and leaving the Treasury still encumbered with a debt of about that amount. Should the amount received during the months of May, June, and July exceed that received during the corresponding months of last year, in the same ratio that the receipts of the nine previous months exceeded those of the months of last year to which they correspond, the aggregate received during these three months will be about 69,000 dollars; and this, according to the best estimate which can be made of the necessary expenditures during that period, will leave the debt of the Board at the close of this financial year nearly the same that it was at the close of the last.

But is it safe, without immediate and great exertion on the part of the patrons of the Board, to calculate on receiving the amount mentioned, during the three months referred to? The commercial embarrassments, which were great nine months ago, have been becoming worse, until a general derangement of business, and severe, perhaps unparalleled distress, pervades the whole mercantile community.

The Receipts of the Board indicate the increasing difficulty with which funds are obtained. In the Missionary Herald for

January, 30,107 dollars were acknowledged—in that for February, 19,436—in that for March, 24,124—in that for April, 17,578—in that for May, 19,234—and, in the present Number, 16,003. Many friends of the Board, who had intended to make liberal donations to its Treasury, are, by the providential reverses experienced in their business, deprived of the ability to fulfil their generous intentions. The donations of others must be far less than they purposed. This is especially the case in our large towns and cities, where the pecuniary pressure is most severe; and unless the Board may rely on its friends in the interior, principally the agricultural classes, for more general and enlarged contributions, the Receipts for months to come must be expected to fall far below the estimate given above.

*Painful Necessity of curtailing Existing Missions, and of withholding Reinforcements.*

Under these circumstances, it need hardly be stated, that the Committee have attached to all the appointments recently made, the condition, that the Candidates could not be sent forth to their several fields of labour; and must not be at the expense of the Board in any other manner, until the state of the Treasury will justify the measure. The Committee have also felt constrained to detain in this country four or five Mission Families, which were to embark about this time. They have also written to most of the Missions under the care of the Board, limiting their annual expenditures severally to sums much below those which have been heretofore allowed them, and directing them to curtail their operations in such a manner as not to exceed the prescribed allowance.

This curtailment is made at a time when the accessible parts of the Heathen World are more extensive, and more promising of favourable results, than at any former period. The openings for the establishment of New Missions are numerous. Reinforcements also are urgently called for by the Missions in Southern and Western Africa—in the Mediterranean—among the Mahrattas—in Southern India—in Siam—and in other places; requiring, in all, not less than Fifty Ordained Missionaries, who, with Physicians, Schoolmasters, Printers, and Female Assistants, would amount to not less than One Hundred and Fifty Persons, whom it is desirable to send forth to Missions already established, during the next six

months; and most of whom will, before that time shall elapse, probably be ready, and might be sent, if the funds of the Board were adequate. An urgent Appeal has just been received from the Missionaries in Siam, praying that Eighteen Missionaries, Five Physicians, a Printer, a Superintendent of Schools, and Three Female Teachers, may be sent with as little delay as possible to the several provinces embraced in that Empire. The field seems white to the harvest, and the access to it wide and unimpeded.

At no former time could large sums be expended at the several Missions so advantageously as at the present, in furnishing various facilities for a rapid and wide diffusion of Christianity and useful knowledge. Indeed the very success, with which the Lord has favoured His servants, seems to call for enlarged expenditures. The results of past labours, and of the means which have been put into operation and reduced to an effective system, are now beginning to be developed. Languages have been acquired—Scriptures, School-books, and Religious Tracts have been translated—presses, types, and all the essential requisites for the rapid multiplication of Books are now ready—the number of intelligent readers of Christian Books is greatly multiplied—the Gospel has been widely preached, and numerous Converts have been gathered into Churches—Seminaries have been established and furnished, and others are in the process of organization—Native Teachers and Preachers, in considerable and constantly-growing numbers, are beginning to issue from them; affording the means for establishing out-stations, distributing books, and extending the school system, with competent Christian Teachers, far beyond what has heretofore been done. All these openings and facilities for further and more advantageous effort, and these calls for enlarged expenditures, are the necessary consequence of past success.

*Earnest Appeal for Relief and for Enlarged Support.*

In these circumstances, an inquiry of great moment arises—"What course shall the Board pursue? Shall they send forth those Missionaries and Assistants, male and female, now under appointment, together with those whose offers of service have been received, or who are known to be ready to offer themselves, amounting to nearly a Hundred in all? Shall the New Fields which Providence is opening be occupied? Shall the Missions already established be reinforced, and immediate ad-

vantage be taken of all the facilities which have been created for the more rapid diffusion of knowledge and Christianity?"

These are questions, which concern all the friends of Christ as much as they do the Board; and should be prayerfully considered by all. It is obvious, that the Board cannot go forward, and do all this, without a great increase of funds: and as the Board is entirely dependent on its friends and patrons, it can do nothing more than the free donations received from the Christian Community enable it to accomplish. Obviously, the debt of the Board, while the financial concerns of the country are in their present condition, ought not to be increased.

Must there, then, be a Retrenchment in the expenditures of the Board? Are the Friends of Missions willing to look at the consequences of such a measure, and permit them to be realized? The Presses must in that case be stopped, and the streams of knowledge and life which were flowing from them must be cut off. The Schools, which were sapping the foundations of idolatry and error, must be disbanded; and the children and youth dispersed abroad, to have effaced from their minds all good impressions, and to feel again, unchecked, the contaminating influence of Heathenism. The pupils of the Seminaries, whom the Missionaries have watched over and instructed with so much solicitude, and on whom their hopes were so much fixed, as their future co-adjutors in the labours of the Gospel, must be scattered, to be collected again, if at all, at a future day, and under most unfavourable circumstances. Native Teachers and Catechists and Preachers must be turned out of employment, to wander about in idleness, exposed to temptation and apostacy; while the Missionaries are left to bear those labours and burdens alone, which they had begun to share with their converts and pupils. Curtailment, if carried to any considerable extent, must necessarily be a process of retrograding—an undoing of work already done, and which, if Christianity is ever to triumph, must be performed again. It must involve loss of time—loss of labour—loss of property—and a loss of the feeling of stability and progress. Is the Christian Community strong enough—have they men and funds enough—and have they time enough, for performing their work at such disadvantage?

But, supposing that immediate and great retrenchment were decided on, are the

community aware how long it would require to effect it? If the Missions were located at our doors, or where the mail might carry communications to them in a few days, they might soon be reached by instructions from the Committee, and their operations be modified according to the exigencies of the times: but when it is remembered, that most of them are at distances from 6000 to 15,000 miles from the Committee, and in parts of the world only occasionally visited by ships, and where communications are peculiarly liable to miscarriage or delay, the difficulty of making changes in them, accommodated to unexpected emergencies in this country, is readily seen. A single case will illustrate this: It is now more than four months since there has been any opportunity for sending communications to the Sandwich Islands, where is the largest and most expensive Mission of the Board: no such opportunity is now known; and, as the voyage thither occupies five or six months, a period of from nine to twelve months must necessarily elapse, before communications written on the first of February last could reach that Mission. Similar difficulties exist, to nearly an equal extent, in regard to all the Missions beyond sea. Additional delay in effecting retrenchment is occasioned by the fact, that contracts are often made with workmen at the press, with Teachers and other classes of persons, which must be fulfilled; and works are in progress which cannot be immediately abandoned. Expenditures, therefore, must go on at the Missions, and drafts on the Treasurer must continue to arrive in the common course, long after the Committee shall have found retrenchment to be necessary, and shall have used all practicable measures to effect it.

Hence it is highly important that the resources of a Society conducting Foreign Missions should be free from fluctuations, so that their amount may be calculated upon from year to year: with this, the Missions will have the air of stability and progress; but, without it, they must be subject to frequent interruptions and retrogradations, and the Missionaries, and those who have the immediate direction of them, to anxiety and embarrassment. In times of commercial distress, might not the Christian Community retrench in some other portion of their expenditures, from which less permanent evil would flow, than from retrenchment in their contributions to such an Institution as the Board?

The appeal, then, is made to the friends

of Christ and of Missions. With the field white to the harvest, and perfectly accessible—with urgent solicitations from many of the Missions for large reinforcements—with nearly One Hundred Candidates, male and female, ready or soon to be ready to go and labour among the Heathen—with greater and more varied facilities than ever were possessed before for turning their labours, with the Divine Blessing, to the best account—with Revivals of Religion existing at a number of the Missions, and the religious state of most of them uncommonly promising; yet with the treasury embarrassed with a debt of about 40,000 dollars—with the unavoidable monthly expenditures amounting to nearly 25,000 dollars—and with the monthly receipts falling much below that amount, and the prevalent pecuniary distress threatening a still further reduction—what course must the Board pursue?

May it not be hoped that the Friends of Christ and the Heathen will afford such aid as may be in their power; and especially, that their prayers will ascend with faith and importunity, that the work of the Lord in converting the Nations may not be retarded?

## Labrador.

### UNITED BRETHREN.

#### *Remarkable Preservation of the Annual Ship.*

It has been justly observed, that the punctual performance, by the Brethren's Ship, of the dangerous voyage between England and Labrador, for about the last SIXTY-SEVEN YEARS, forms an important feature in the picture of the Brethren's labours. The last voyage, both outward and homeward, was one of great peril; as will appear by the following extract from a late Number of the "Periodical Accounts":—

The safe arrival of the Harmony from Labrador, on the 14th October, excited feelings of the liveliest thankfulness to the Lord, in the hearts of the members of the Society for the Furtherance of the Gospel. In these feelings they are persuaded that all their brethren and friends will participate, after perusing the subjoined particulars of the difficulties and dangers, the protection and deliverances, experienced by her during the progress

of her outward and homeward voyage—the most hazardous, with the exception, perhaps, of that performed in the year 1816, which the present century has witnessed.

When it is considered, that, owing to the extreme rigour of the season, the Whale Fishery on the coast of Greenland and in Davis's Straits has proved an entire failure, and that not a few of the ships engaged in it have been lost—and when, in addition to this circumstance, the distressing fact is recorded, that, of the four vessels fitted out by the Hudson's Bay Company, for the conveyance of necessaries of life and stores to the Factories within their jurisdiction, one has returned without having been able to fulfil her errand, and two others had not been heard of so late as the 20th November—the friends of the Labrador Mission will doubtless feel how much the Society owes to the undeserved favour and good-will of Him, *who alone maketh a way in the sea, and a path in the mighty waters.*

The perils to which the Harmony was exposed, on her outward course, commenced soon after the 24th June; on which day, after a speedy and prosperous voyage across the Atlantic, she fell in with the drift ice, about 200 miles from the coast of Labrador. According to the statement of the Captain, it was not merely the immense quantity of ice which rendered the navigation difficult and dangerous, nor yet the number of icebergs which crowded the narrow channels and of which he on one occasion counted no fewer than seventy; but, more especially, the character of the frozen masses, consisting chiefly of what seamen call bottom-ice\*, and the violent swells by which they were frequently agitated. The undulations, thereby produced, exceeded, on one occasion, 100 feet in perpendicular height—a spectacle, which, however sublime, could not be contemplated without the most lively sensations of alarm: for though the Harmony was at the time beyond the reach of the most violent agitation, the striking of the ice against the ship's sides was sufficiently severe to cause the utmost apprehensions for her safety. It was, in fact, only by the constant use of fenders of tow or cable-junk, let down beneath the surface of the water and interposed between the vessel and the advancing masses, that the sailors were enabled,

\* Ice of great thickness, concealed either wholly or partially beneath a covering of water, too shallow to allow a vessel to pass with safety.—*Edm. Per. Act.*



with the Divine Help, to prevent her receiving serious and perhaps irreparable injury from their sharp and rugged edges. For eight days subsequent to this anxious period, the vessel remained completely entrenched in the ice; not a drop of water being visible on any side of her, as far as the eye could reach. At length, however, the Lord sent deliverance from these accumulated perils; and opened for her a safe, though toilsome passage, through the ice, to the coast of Labrador. On entering Hopedale Harbour, on the 4th August, the Captain learned that it had become clear of ice only two days before—a circumstance which led him to consider as peculiarly providential the many obstacles which had hitherto opposed his progress; having every reason to believe, that, had the ship been obliged to contend with similar ones in the narrow and rocky channels between Hopedale and the islands, the destruction of the vessel would, humanly speaking, have been inevitable.

The voyage of the *Harmony* northwards, to Nain and Okkak, was performed without any serious difficulty; but the approach to Hebron was attended by fresh dangers. When within a quarter-of-a-mile of the coast, at no great distance

from the Settlement itself, a sudden storm arose, which drove the vessel out to sea; and continued to blow with such violence, that the Missionaries, who, with their Esquimaux, had been standing on the beach, making signals of welcome, gave way to the mournful thought, that the *Harmony* had finally quitted the coast of Labrador, and that they must forego the comfort and refreshment of her annual visit. So much the greater were their joy and gratitude, when, on the 11th of September, they saw her brought to a safe anchorage in Hebron Bay; uninjured by the three days' tempest to which she had been exposed.

On the 15th of September, the ship commenced her homeward voyage. The weather was boisterous; but it was not till the 28th that she had to encounter any severe gale. On that day a heavy sea broke over her, which carried away the skiff hanging astern, stove the cabin windows, swamped the cabin, and, in its progress over the decks, washed away the binnacle and cook-house, broke the wheel, and nearly killed the man at it. The Committee are thankful to state, that no serious injury has been done to the hull of the vessel.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—The Instructions of the Committee were delivered, on the 4th of August, to the Rev. J. H. Gray, and Messrs. T. Norton and J. Johnson, on occasion of their departure to Madras: and the same having been acknowledged by Mr. Gray, on behalf of himself and Messrs. Norton and Johnson, they were commended in prayer to the blessing and protection of Almighty God, by the Rev. C. Smalley. On the 15th, they embarked at Portsmouth, in the "Wellington," Capt. Liddell, and sailed the same day.

*Baptist Miss. Soc.*—Mr. and Mrs. Applegate have sailed for the Bahamas, in the "Gratitude," Capt. Todd, bound to New York. Mr. Thomas Leaver has been appointed to the same Mission.

*United Brethren*—Three single Brethren, of the Bristol Congregation, having been appointed to assist in the West-Indies' Mission, lately sailed from London—Brn. W. Vines and W. Blandford, for Jamaica, in the "David Morrice," Capt. Reid, on the 10th of May; and Br. W. Heath, for Tobago, in the "Charles," Capt. Dallen, on the 16th.

*Church Past. Aid Soc.*—The following notice appears in a Provincial Paper, in reference to an Ordination lately held by the Bishop of Chester:—

Of these Clergymen, five Deacons and two Priests are supported by stipends from the Church Pastoral-Aid Society. The districts in which they are to minister contain, on an average, 7000 persons each. These 50,000 souls have hitherto been under the care of Seven Clergymen: fourteen are now labouring among them. The united incomes of the seven benefices do not amount to 1000*l.* It was, therefore, impossible for these Incumbents to employ Curates, till it pleased God, in mercy, as we fully believe, to His Church, to raise up this Society, and to send Labourers into fields where the harvest was perishing for want of them.

*Idolatry Tax in India*—It will have been seen, at p. 303, that Mr. Poynder has given notice of a Motion at the next Quarterly Court of East-India Proprietors, to take into consideration the Memorial presented to the Madras Government, with the late Bishop of Madras's Letter, and the Reply of the Chief Secretary. The Memorial and Letter appeared at pp. 98—102 of our Number for February: we subjoin the Secretary's Reply:—

My Lord—I am directed to acknowledge the receipt of your Lordship's Letter of the 6th August, 1836, enclosing a Memorial, signed by some of the Ministers and Members of the different Denominations of Protestant Christians in the Presidency of Fort St. George, on the subject of religious toleration; and praying that a copy of their Address, supported by the powerful recommendation of this Government in its favour, may be forwarded to the

Right Honourable the Governor-General of India in Council, with a view to the attainment of the full measure of relief thereby sought.

The Right Honourable the Governor in Council, conceiving that the principles upon which it may be deemed fit to regulate such matters as are noticed by the Memorialists should be alike throughout all parts of the territories subject to British Dominion in India, has forwarded the Memorial for the consideration and orders of the Supreme Government, with a full statement of his sentiments on the subject, and will communicate the result to your Lordship at a future period. Those sentiments, I am directed to apprise your Lordship, are not in support of the measures advocated by the Memorialists; and it is matter of the deepest pain and concern to the Right Honourable the Governor in Council, that your Lordship, instead of exercising the proper influence of your office, strengthened as it must be by the personal respect which is everywhere entertained for you, in moderating the zeal of over-heated minds, should have made yourself the channel of a communication fraught with danger to the peace of the country, and destructive of the harmony and good-will which should prevail amongst all classes of the community. I have, &c.

(Signed) HENRY CHAMIER,  
Chief Secretary.  
Fort St. George, Oct. 11, 1836.

The Editors of the "Record" remark on this Letter—

It will be read with shame and indignation, not only by those who knew and appreciated the high and holy character of the sainted Bishop, but by all who feel a proper reverence for the honour of Christianity, and a proper detestation of the worship of graven images.

#### FRANCE.

*Wesleyan Miss. Soc.*—The Society has for some years supported a Mission in France. The Rev. Robert Newstead, formerly Missionary in Ceylon, has latterly resided in Paris. On occasion of his retiring from the Mission, strong testimony was borne by persons of various rank to his character, in the presentation to him of a costly silver salver. We notice this gift to Mr. Newstead, because it is at once highly honourable to himself and indicative of the excellent spirit which is kindling in France; but we confess that we should far rather witness, on such occasions, the presentation to Ministers of more appropriate articles than costly pieces of plate, so much out of keeping with their habits and character: in valuable sets of Books, or in a Time Piece, often beyond the reach of their own purchase but important for the uses to which they would be applied, the kindness of friends would find a very appropriate way of manifesting itself.

#### GERMANY.

*United Brethren*—At Herrnhut, two aged Missionaries have lately departed to their Heavenly Rest—on the 21st of February, in his eightieth year, the Widower Br. Lewis Böhnisch, son of Brother Frederick Böhnisch, one of the first three Missionaries to Greenland; and, on the 1st of May, in the fifty-eighth year of his age, the Married Br. Adam Kunath, for 30 years a Missionary in Labrador.

#### WESTERN AFRICA.

*Wesleyan Miss. Soc.*—Mr. Fox, of the Gambia Mission, has accomplished a journey to the kingdom of Woilli, said to be 300 miles further in the interior from Macarthy Island;

and found the King and many of the people, though immersed in gross superstition and barbarism, willing to receive Missionaries and to listen to their instructions.—To the deaths on the coast, stated at p. 344, must be added that of the Rev. James Patterson, who sailed for Sierra Leone (see p. 14) only in the beginning of September.

*Church Miss. Soc.*—Letters to the 9th of June, state, that, up to that date, the Labourers of the Society had been mercifully preserved, and were then in tolerable health, amidst the mortality which had prevailed in the Colony.

#### SOUTH AFRICA.

*London Miss. Soc.*—Andries Stoffles, the Christian Hottentot, who lately visited England, and whose return was noticed at p. 28, has departed this life. The Directors say of him—

The audent, simple piety which he personally displayed, and the impressive and deeply-affecting natural eloquence with which he pleaded the cause of his long-oppressed Nation, during his stay in this country, cannot be soon forgotten. By his own family, and among the Hottentots of the Kat-River Settlement, the loss of this good man will be deeply felt. On re-embarking for South Africa and for some time before, his health, as is generally known, was in a declining state; and, although it rallied occasionally during the voyage and after his arrival at the Cape, he was unable to proceed to his home. He was confined by illness for some time at Green Point; where he was finally released from suffering, on the 18th of March. He died the death of the righteous, with a hope full of immortality; and rejoicing in that Saviour whom he had loved on earth, and whose glory it was his dearest and highest aim to promote.

#### MEDITERRANEAN.

*Church Miss. Soc.*—The Rev. C. F. Schlienz has suffered under an attack of Cholera, but was beginning to recover at the end of July. Three other persons connected with the Mission Press had been suffering from the same disease, but were also recovering. Between 3000 and 4000 persons had died in Malta and Gozo; and upward of 3000 orphans and widows were, for the present, dependent on private contributions.—The Rev. J. A. Jetter, of Smyrna, states, early in July, that, in the midst of the ravages of the Plague, the members of the Mission had been graciously preserved.

#### INDIA WITHIN THE GANGES.

*General Baptist Miss. Soc.*—The Rev. J. Stubbins and his Wife, who embarked for India (p. 147) in July of last year, arrived in the Hooghly at the end of December.

#### AUSTRALASIA.

*Church Miss. Soc.*—The Rev. James Günther and his Wife (p. 162) reached Sydney in safety, on the 8th of April, after a rather rough passage.

#### POLYNESIA.

*London Miss. Soc.*—Five of the Missionaries to the Navigators' Islands (p. 344) left Rarotonga, accompanied by Mr. Buzacott and Mr. Barff, on the 30th of May; and arrived at their destination on the 8th of June. Mr. Macdonald remained at Rarotonga, on account of indisposition.

# Missionary Register.

SEPTEMBER, 1837.

## Biography.

### TESTIMONIES TO THE LATE BISHOP CORRIE.

THE death of Bishop Corrie gave occasion to various Sermons in Madras, in which the most affectionate Testimonies were borne to his spirit and character. Our Readers will be gratified by the extracts which follow from three of these Sermons. Let us adore Him, whose grace so eminently triumphed in the Departed Saint.

Of the many traits of character, which this true servant of God possessed, none seemed more striking, more admirable, than the guileless Simplicity of the Man and of the Christian.

I know not how I can better describe the pleasure which I always experienced in his company, than by comparing it to that which a stranger might be supposed to feel, who finds himself welcomed by his host, not merely as far as the lobby or the hall, but into the inner apartments of the house—into the domestic circle—invited to look at the unfurnished as well as the furnished parts of the house, and treated with the confidence of unreserved friendship. So was it with the deceased Prelate. The transparency of his character was such as to satisfy all who were introduced to him; that they were admitted into his full presence. There were no folds or doublings about him—no mysterious reserves.

I have alluded to our being of a different communion—a circumstance, which is often found to engender strifes and jealousy; and to make one party rejoice, not in the diligence and success of the other, but rather in its defects and miscarriages. Bishop Corrie was party to no such feelings. Never, as it seemed to me, was there a mind more completely free from them, and above them—provided only that he saw his Master's work being done, and the interests of truth and righteousness and peace promoted. I am persuaded that no success of a rival party, and no amount of honour accruing from that success, would have cast upon his mind a shade of jealousy. The circumstance, most likely to have created estrangement in his mind toward any

Sept. 1837.

Minister of any Denomination, would have been the want of success in the duties of his holy calling arising from carelessness in the discharge of them. Bishop Corrie rejoiced not in iniquity, but rejoiced in the truth.

I mention these features of character, not to the exclusion of others, or even for their own intrinsic worth, great as this is; but rather as indicative of the root whence they sprang—the foundation on which they rested; which I am persuaded was nothing less than a deep and steady principle of Godliness. This was the substratum of his character—nothing less, nothing short of this. He probably inherited from nature great amiableness of temper and kindness of disposition: but nature does not give the humility and disinterestedness, the singleness of aim and purpose, with which these characters in him were blended: such a combination is only found as a fruit of regenerating grace; and is only sustained and cherished by the believing contemplation of the wonders of Redeeming Love.

If, then, we would imitate those graces and virtues which shone so conspicuously in him, let us study in the school in which he had long studied, and to which he would have confessed himself indebted for all that was truly valuable in his temper and conduct. Let us sit daily at the feet of Jesus, taking our lessons from His Book. Then may we expect to live to some purpose: then may we humbly hope that our latter end, like that of our deceased Father and Friend, will be peace; and that we may yet meet with him in that better country, where guilelessness is not the characteristic of one, but of all—where party distinctions are unknown—where there is nothing to

hurt or to offend; *no more death, neither sorrow, nor crying; neither shall there be any more pain: former things are passed away: behold, I make all things new.*

This most striking point, perhaps, in his character was his great and unfeigned Humility. Though all loved and esteemed him as a father, and looked up to him as their guide and counsellor; yet, evidently, he was perfectly unconscious that there was any thing in himself more than in others. He had, through Divine Grace, so clear a view and so deep an experience of his own natural weakness and ignorance, and was so imbued with the mind of Christ, that he never appeared to value himself. His own opinion, and his own desires, were as nothing, when he saw reason that they should be overruled: nay, he put himself on a level with the weakest and most inexperienced. Those who knew him best, must remember how continually he spoke of himself and his own efforts as of no value; and was evidently pained when any thing was said which appeared to praise him. He had so high a standard of holiness for himself, that he felt that he came very far short of it; and always conceived that others more nearly attained to that standard than he did himself. Whenever he spoke of being disappointed in any of his efforts, he would invariably add, "But it doubtless was my own fault;" and whenever his labours were blessed, and he could not but see the fruits of them, he would always impute it to the grace of God in the hearts of those to whom he was useful, not to any thing whatsoever in himself.

Connected with this, was his great and childlike Simplicity. Divine Grace had so taken possession of his character, that there was a purity of purpose and motive about him, hardly ever to be met with. Whatever he spoke, they were the words of his heart; and out of the abundance of the heart, the mouth spoke. He bore this so about him, that it would have been impossible for any one to have any doubt or suspicion as to his character. This holiness shone forth, not in outward expressions of feeling, but in that meek and lowly spirit; and, certainly, if whosoever shall humble himself as a little child the same is the greatest in the kingdom of heaven; he was one of those, whose angels do always behold, that which he now himself beholds, and knows as he himself is known—the face of his Father which is in heaven.

The spirit of love prompted him to un-

wearied exertions for the spiritual welfare of his fellow-creatures. He was ever on the look-out to do good. Those who knew him were often astonished at the warmth and even joy with which he entered into every scheme, for the promotion of the cause of Christ and the good of the souls of men. He did indeed put all to shame; while he was a pattern for all, by the fervour and holy zeal which characterized him.

He was found by his Lord in the work to which he had appointed him, with his loins girded and his light burning; for truly *he was a burning and a shining light* among us! And it is remarkable, as a proof of his watchfulness, that on the morning before he went out and was taken ill unto death, at his family prayer, he prayed fervently that all present might be prepared for every change which might befall them during the day; and in a few hours he was insensible, and to his death had but a few hours during which he was in possession of his faculties. During these hours, the same calm, peaceful, and holy spirit appeared in him, which was always seen during his life. He was then conscious that he was going to his everlasting rest; and, with his remaining strength, he could praise God that his anger was turned away from him, and that He was merciful to him; and he then expressed his entire dependence on the sacrifice of the Lamb of God.

In contending earnestly for the faith, he successfully maintained and defended it; and illustrated its truths, and exemplified its tendency and spirit, and recommended it to the reverential regard and affectionate acceptance of all, by a firm and resolute adherence to fundamental principles, by benign and heavenly tempers, by holy consistency of conduct, and by unwearied attention to seize and improve every opportunity of doing good.

He was sometimes slow, and always cautious, in coming to his conclusions; but few minds were more firm of purpose, or more steady in pursuit. Seldom eager, yet always making progress toward the attainment of an object deemed to be of importance—yielding on every point that could by possibility be yielded without blame—and singularly considerate of the feelings and opinions of others, he was ever willing to tarry or move slowly on, so that, with a gentle constraining hand, he could at length take the dubious or the disputations along with him: but into any thing like compromise of principle, or weakness of con-

cession, or tamely allowing a false, unscriptural, injurious notion to pass current for truth, he never suffered himself to be betrayed.

To the young, he was peculiarly attentive, affectionate, and encouraging. In meekness and wisdom, he ever watched his opportunities to win their souls to Christ. His mild rebuke, his affectionate expostulation, his tender entreaty, his lucid and conclusive but gentle exposure of error, his subdued earnestness and remarkable simplicity in stating Scriptural Truth—have been blessed of the Holy Ghost to the conversion of many souls, who will be his joy and crown of rejoicing before God.

Nothing could well exceed the esteem and affection which were felt for him in the favoured circle of his friends. They marked the man of prayer, whose conversation was in heaven; and who watched, with untiring vigilance, over the spiritual interests of every individual of his family and flock on earth. They observed how, year after year, he grew in grace and the knowledge and love of God. They saw him rise in public esteem, and in dignity of station and office—filling progressively a larger space in the world's eye, and increasing in usefulness—becoming more elevated in spiritual mindedness, more conspicuous for increasing benevolence of heart, meekness of spirit, and humility of deportment. God has permitted us to mark in him a pattern of good works—in doctrine, shewing uncorruptness, gravity, sincerity, sound speech; in principle—enlightened, scriptural, firm, unyielding; in temper and feeling—considerate, benevolent, patient, tender, affec-

tionate; in practice—the disciple of the meek and lowly Jesus, who went about doing good.

It was beautiful to see how, under trying circumstances, the Man of God demeaned himself. How slow and unwilling he was to recognise an affront—how ready, if possible, to overlook it—how mild and dignified his bearing, when it could not be misunderstood—how quick to perceive the slightest appearance of a better mind in the offender—how prompt, and cordial, and delicate in his expressions of forgiveness. He was never known to return an act of unkindness. His unremitting effort was to *overcome evil with good*.

Compassion for the long and almost-wholly neglected Telooquoos led him to devise the commencement of a Christian Mission exclusively to them, to be organized and maintained by means and instruments raised up in this country. This, with the formation of a Church Endowment and Building Fund, the erecting of the Vepery Seminary into a Theological Institution for the supply of well-educated men for the Missions of this Diocese, and the reprinting of valuable Books and Tracts for circulation at a small expense—were the projects which engaged his chief attention in the period immediately preceding his death; and they commend themselves, on this account, to the kind and fostering care of those who loved him, and mourn the ending of his day of usefulness among us, and the close of his labours of love.

To these Local Testimonies, we subjoin a

#### MEMORIAL ADOPTED BY THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

It is with unfeigned sorrow that the Committee record the decease of their late excellent Vice-President, the Lord Bishop of Madras. Other individuals, whether by the splendour of their talents, or by the munificence of their contributions, may fill a wider page in the history of the Bible Society; but there are none whose departure has left among its friends a deeper feeling of affectionate regret, than that of Bishop Corrie. "He whom they loved" is dead!

Descended from an ancient family in Scotland, but brought up in an English Country Village, he early formed the design of devoting his life to the extension of the Kingdom of Christ among the

Heathen; and soon after his Ordination, he was enabled, by an appointment to a Chaplaincy under the Hon. East-India Company, to commence the execution of that design.

As the memorable Dr. Claudius Buchanan sailed from the Hooghly, on his visit to the Syrian Christians of Travancore, Daniel Corrie entered it, and reached Calcutta at the latter end of the year 1806. There he was welcomed as the beloved associate of David Brown, and of Henry Martyn, who had preceded him to that land of darkness. One of the earliest acts of this devoted Evangelist was, to admit into the Christian Church, by the rite of Baptism, a Mahomedan, who had

been recently brought to the knowledge and love of the Gospel. He named him Abdool Messeeh—"The Servant of Christ"; and the title may be taken as a faithful description of them both—for there was between them a striking resemblance. Firmness of mind, calmness in decision, simplicity of manners, untiring perseverance, and the most winning affection, eminently characterized both the Disciple and his Teacher; and their joint labours, by the blessing of their common Master, were crowned with extensive success. In later years, Daniel Corrie, as Senior Chaplain, succeeded to the post which had been so long and so ably filled by David Brown at Calcutta; and became at once the dear friend, and the wise and disinterested adviser, of every one who had at heart the Cause of Christ in India. His counsel was sought after and valued by all the Bishops, who, in fatally-rapid succession, presided over the then-undivided Indian Diocese; and, by him, as Archdeacon of Calcutta, their *lack of service* was supplied, so far as this could be done, whenever the See was vacant. The experience thus acquired, together with his well-tryed Christian Fidelity, having at length recommended him to a higher degree, he was consecrated, at Lambeth, first Bishop of Madras, in the year 1835.

From a character like his, in which strong good sense and sound judgment

were singularly united with unaffected modesty, humility, and kindness, the greatest anticipations were formed by the Committee. On his departure for Madras, accordingly, he was authorized to draw largely on the Society's funds, for the promotion of those objects in which its best friends and the Bishop *were of one heart and of one soul*. But, alas! his course was well-nigh run. His glorious reward was at hand. From various causes, his attention had, through life, been directed less to the work of Scripture Translation, than to the equally-important pursuits of the Christian Missionary: and in that service he died—having been struck with apoplexy on retiring from a Quarterly Meeting of the Madras Society for Propagating the Gospel in Foreign Parts.

His talents and labours were of that practical order, which, without courting publicity, produces, nevertheless, the greatest and most beneficial effects. They will ever be remembered with affectionate regard: but their true *record is on high*. Fully to appreciate them, we must ourselves copy his unobtrusive love to the Saviour, and to those for whom the Saviour shed His blood; and then follow him to a world in which *they that be wise shall shine as the sun, and they that turn many to righteousness as the stars for ever and ever*.

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## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 317.)

##### WEST INDIES.

*Just Appreciation, by a Man of Colour, of the State & Character of the Negro Slaves.*

Mr. Edward Fraser, who is a Person of Colour, and is a Wesleyan Minister in Antigua, on standing forward, at the Society's Anniversary, to address the Meeting, was greeted in a manner which evidently embarrassed him. When he had collected himself, he said—

It is ill to complain; but I must say, that this cheering goes far to spoil an exordium from me. I have been thinking,

whether I should not begin by borrowing something that was once put into the mouth of an African, when he went to make suit for himself on a very interesting occasion—"Dislike me not for my complexion:" but the kindness of such greetings as these seems to say, that it would be out of place to shrink back on account of my face, or to make an apology for it; and what I lose in the completion of a speech is more than repaid in me by the confidence inspired by a welcome.

It has been said, that the task would be imposed upon me of proving myself, and such like me, to be a man. I confess

to you, Dear Friends (for so I must call you), I have had such expressions of affection here—Christians—Englishmen, at the very mention of whose names my heart hath always glowed—I must confess to you, that I do not like my task. There seems something so formidable in the idea of one being put forward to “give the world assurance of a man;” and besides, it is really out of my usual way. I must prefer to conciliate your regard, by shewing that I can yield superiority, where God has instituted superiority—that I know where to give precedence, even where it could not on grounds of justice be claimed—that I have not in vain been taught by your Missionaries to choose for my place humility, and to know how to go and sit down in the lowest place until another shall say, *Friend, come up higher*. But the truth is, I feel that I do not stand here in my private capacity. I am compelled to occupy a position which no man will call proud or amiable: I stand here as a relative, and in some sort as the representative, of the Negro Race.

But who is it, I beg to inquire, that attempts to bring into question our right of brotherhood with the sons of Adam? Is it the man, who first, by an arm of despotic power, deprived us of our political influence as men? Is it the man, who has, by his fiat, shut out from us those advantages of religion or of education which are necessary to accomplish a personal character? Is it the man, who shuts up such as I am, under an iron-handed despotism—a despotism, which arrogates to itself a right to forbid our free thoughts? Does he come forward and complain that we do not exhibit the qualities of intelligent beings—he, who has established a system all around us based on falsehood and supported by sophistry? Does he complain that my mind receives not the light of truth? Should the man, who tells me, “You shall not have it in your power to protect the wife of your bosom—you shall not have the power to clasp a beloved child to your breast, but at my pleasure”—is it such a man who presumes to tell me, “You want a possession of those sympathies which adorn human nature?”

This appeal excited the deepest emotion throughout the Meeting. Mr. Fraser proceeded—

I wish to be sober and calm; but if my tawny cheek acquire a yet higher colouring—if my arm be stretched out—be this

my apology, that I feel I speak on behalf of insulted humanity. A man establishes and envelopes me in a system which confounds all my notions of right and wrong: he enacts a law which inflicts on me pains and penalties, without the commission of a single offence;—and does that man come forward and accuse me with not being a subject fit for a Free Government? A man stands by me: he tells me, “Continue as you will—labour as you will—neither the fruit of genius nor the product of industry shall be yours:” and as fast as they are realized, they are seized by another hand which will appropriate them; and does that man complain that I exhibit not the energies which befit a citizen? A man institutes against me the constant universal practice of discourtesy—nay, of insult; and does he complain that I shew not the amabilities which adorn human nature?

But let me not lay all the blame of degrading the Negro or the Slave on the Slave-Owner. He has an accomplice. Perhaps you do not know him—I do; and I will discover him to you. It is the Slave himself. Yes, where his condition has been made so bad, placed beneath the level of man, it is for his comfort and interest to sink himself down to that degree; and a man in such a condition is most unhappy in proportion as he may be intellectual. He feels obliged, if possible, to deface the image of the Almighty from his soul! It would be a blessing to him, if he were what was said of him—not a man, or had not the feelings of a man.

But I beg pardon—I must recall my words—[cries of No, No]—yes, I said that without looking at the Chair—[cries of “Go on,” and cheers]—I said it without considering that the advantages which the Missionaries brought to the Slave did alter altogether his condition.

One of your countrymen has furnished me with an argument, which I gladly lay hold of, because it unites modesty and truth, as I believe. I think it is Mr. Montgomery, who says of the Negro,

His follies and his crimes have stamped him man.

We acknowledge it. Say what you will about the transgression of the commandments of God, we bow our heads, and our mouths are stopped. We are at no loss to justify the Almighty in the ills which have come upon us. He is clear when he speaks these calamities upon us, for we have sinned against Him. We say to you, our fellow-men, “Do not come to us as if you

expected to find us angelic." Arm yourselves with the charity which endureth all things, if you wish to go about among us doing good: else, when you come among us, you will be disgusted with the strength of pagan vice and the slowness of our improvement.

But, after all the acknowledgments which we may make on the score of sinfulness, let me ask, is there a single sin in all that catalogue peculiar to the Race of Africa? Of all the passions which distort the human countenance, that index of the soul, is there one that is peculiar to us? Do not the sons of Europe and of America partake, in common with us, of the corruption which is derived from our first parent? What crime can be laid to our charge, an example of which we have not had from the very men who spurn our brotherhood? If any man was to stand forward before me, and plead denial of my relation to him as human, I should put that man immediately on the proof of his own sinless and immaculate purity: and if he failed—as fail he must—I would urge the argument again upon him, for his conviction and my own humility, that our follies, our crimes, and our offences, have stamped us Men. We have got the family mark upon us!

But I may merge all the arguments, which I could possibly bring forward in favour of my people, into one. I may appeal, for the establishment of our rights to the claim of being human, to this Society. Nothing is more plain than this, that the Gospel of Jesus Christ is designed for man; and he who can receive that Gospel, he who feels its power, and to whom the blessings of it may be effectually supplied, he thereby is proved Man. Go and preach the Gospel to an angel—or a fiend—or an ourang-outang; and if either of these is converted and believes, then my maxim holds not good. But the trial has been made of preaching the Gospel to our race, and made through the instrumentality of this Society and other Societies of a kindred nature, and I need not tell you how successful it has proved. Shall I then again venture to speak of myself, and say, "I think I have repented—I think I have believed—I think I have the grace of God—I think I love my neighbours, even the slaveholder!" Between 30,000 and 40,000 of our race are enrolled as Members of the Methodist or Wesleyan Society: no abandoned person's name is ever permitted to be retained on our list; and vast numbers are profited by the Mi-

nistry of your Missionaries whose names are not enrolled. What shouts of praise should be given to God for an accession of 30,000 or 40,000 souls to the number of His people! And besides, as one of the eloquent speakers who preceded me says, "If we were to trace all the benefits of these Institutions, we must go beyond this world, and take a survey of the regions of eternal bliss, to see who are there"—and I can assure you, Sir, that if a life of grace, and a death in grace, can give us the certainty of glory hereafter, you will find in that world many a soul who will be crowns of your rejoicing in the Great Day.

[*Rev. Edward Fraser—at West. Miss. An.*  
—His grateful Acknowledgment of British Kindness.

I want the choicest words, in order to speak the gratitude which fills my bosom: and I am sure that similar feelings to those which fill my bosom, fill the bosoms of hundreds and thousands of my people for British Liberty.

Your kindness for us was not begun when the Act of Parliament went forth to proclaim General Emancipation. We had tasted it before. It was brought to us half a century before—perhaps at an earlier period. We heard of this expression of sympathy, and the other expressions of sympathy—some proceeding from the Society of Friends, some from Moravians, some from Churchmen, some from Dissenters, and last, though not least, from the Methodists—men, the bold and energetic men, who are provoking others to similar acts of melioration. We heard of those things, and our bosoms responded with grateful emotions, though for a long time they must be whispered only.

When the Missionary came among us—when he erected the standard of the Cross, and we saw written upon it, *Jesus Christ came into the world to save sinners*, and, that *God hath made of one blood all nations of men to dwell on the face of the earth*—and when we saw, perhaps, on the other side of that Cross—

Woolly locks and black complexions  
Cannot alter nature's claim—

Oh, how were the hearts of my Brethren lifted up! And when we found that we had a friend in Man who would call us Brother, and whom we could approach for instruction without the fear of a cold repulse, what tongue could tell you our emotions! Yes, I said just now, that I must recall the words which I had previously uttered, that when a man falls into a state



of slavery, his interest is, to assist in crushing the intellect which God has granted him, and to sink himself down beneath the state of man. I said I must recall these words; and I said so, because a Missionary came among us—because he could shew us how our lives could answer some end for others as well as for ourselves; because he could shew us, that whatever good a man doeth, he should receive from the Lord, whether he was Bond or Free. The Missionaries could point us to another world, *where the wicked cease from troubling, and the weary are at rest.* They could shew us why we should cherish the spark of intellect which God had implanted in our bosoms, and not abandon ourselves to immorality, but strive to be self-denying Christians, as the Gospel teaches us to be. They could point out to us motives for prayer; and for that we are most of all thankful. [The Same—at the Same.]

—*His Plea for the Continuance of British Kindness.*

Let me, then, intreat, that the kindness, which has been so long continued, may not now be abated. Let me remind you, that we are, and that your Brethren are, still objects of the truest charity.

The people of the West Indies, it is said, are free. I beg to correct that statement: the bulk of them only have freedom in prospect. In 1840, doubtless they will be free; but even then, what can be expected of men who have to begin the world as they will have to begin it; to begin it, half worn out, and with empty hands? Are those the men who are at once to bear public burdens? No, no; we must still appeal to British Charity.

If it was necessary for me to enter into particulars of the contributions made in the West Indies, you could not think, in judging of us, that we were such as to deserve your reproach; but the means of the people are very little, and therefore our eyes must still be to you, to assist us in establishing Schools and Churches, and the Gospel of Christ, till the period shall arrive when we shall be better able than we are now to provide all these for ourselves.

Let it be remembered, that when certain men went about to deprive the Negro of his rights to a place among the human race, they took those very measures which should accomplish their own words: they said, he was not a man, nor entitled to the honour of a man; and forthwith they set about degrading him in every way they possibly could. Now, however,

on the other hand, Britain has become the Negro's Advocate: she asserts for him the rights of man. Oh let her, then, afford to him that necessary training in the Gospel, which is calculated to enable him to set forth the character of man! The blessing of those who were ready to perish has already come upon you from yonder Western Isles. It has been a comfort to me to-day, to hear the appeals which have been made to you. I am thankful to those Gentlemen who have adverted to my people; and I trust that the Lord will repay a thousandfold into their bosoms, and into your bosoms, the generosity which has been shewn to us.

[The Same—at the Same.]

*Debasing Effect of Slavery on the Slave.*

Our people have not been neglected with respect to moral cultivation; but they have been under the influence of a system which, in itself, was debasing and demoralizing. That system was Slavery. Slavery lived on ignorance: it started with horror from even a look of intelligence in the eye of its victim. I have known many Slaves punished for a look. Slavery, instead of being based on the relations in which a master stands to his servant, and which would be the same if the situations of the parties were changed, rested merely on colour.

The effects of such a system could not be otherwise than debasing to the Slave, as well as to his self-appointed Owner.

With respect to the Slave, it was his interest to be as much as possible the debased and degraded thing which he was believed to be, or which, at least, his owners affected to believe that he was. Why should his eye beam with an intelligent look on the objects around him, when every thing which he saw reminded him of the hopeless misery to which he was condemned? For what purpose should he cast an eye of intelligence on the happy condition of others, whose lot afforded such a contrast to his own? Why should he dwell on scenes around him, which, if they at all impressed themselves strongly on his mind, must madden him at the thought of the injuries which he suffered, and the assigned cause for those injuries? To be even comparatively happy, or rather to be less miserable, let him be blind to what was passing around him—let him sink himself to the lowest state of degradation; for every thing which he saw above that must make him more miserable.

[The Same—at Home and Col. Inf. Sch. Soc. An.]

*Slave Emancipation the Glory of Britain.*

The Proclamation, which announced the passing of the Act of Emancipation, put an end at once to this debasing and degrading system, though, unhappily, it could not at once do away with its effects; and oh! may the blessings of Heaven be poured upon that Nation, whose united voice produced that salutary Act! England, in its future course, may find a Plutarch to draw comparisons between many of her heroes and those of ancient times: the success of a Nelson at the Nile and Trafalgar may be compared with that of Themistocles: some renowned English Hero may bear a comparison with Leonidas and his band at Thermopylæ: the character of England may be raised, and deservedly raised, by comparison of her heroes and her statesmen with those of other times. But there is one thing which the future historian will have to tell, which will outshine all her former glories: he will have to tell, that, in one day, England struck off the fetters of a million of men—that she struck them off from men whom she had the means of binding faster—that she did it without bloodshed—that she did it at her own cost, paying the full price of their liberty—and, above all, that she did it without a voice being raised or a sound being heard on the part of the Slave, save the sigh of suffering. In this the glory of England will ever stand unrivalled. It has no parallel in ancient or modern times. True, the picture may be copied, and I hope it will be; but no copy can ever come up to the brightness and brilliancy of the great original.

[*The Same—at the Same.*]

*Success of Emancipation in Antigua.*

The island of Antigua has gone the whole length of abolition-principles, and set the people entirely free. It has a population of 30,000, and is more of an agricultural country than the other provinces. Antigua has lent its bosom to be the place for Civilization, supervening on the abolition of slavery and restoration to freedom; and to be a specimen of contradiction to the man-hater, as well as an encouragement to those whose simple motto is, *Love thy neighbour as thyself*. There we go up and down, and no one hinders: almost everybody helps.

I trust that the eye of the Philanthropist of Great Britain will be upon that Colony and its interests. Nobody there wishes things to return to their former state. Nobody complains: if any thing is said on

the subject of Emancipation, it is this, "Why, things have turned out better than we could expect." But the Colony has suffered from circumstances not within the controul of its inhabitants. There was a less amount of compensation given to that Colony than to any other, though it had acted more generously than any of the others. A hurricane followed soon afterwards, and spread desolation over a great part of the island; and when application for relief was made, that application was disappointed. Again, the seasons have been very unfavourable: there has been much drought; and, on the whole, the years which have passed since the Emancipation have been some of the most unfavourable. Now, my faith tells me, that all these things are permitted, to make the example of that country the most illustrious; and yet we are not to expect impossibilities. If it is to be placed beside others as a proper example, it ought to be placed on an equal footing with the others.

But that Colony is not only an interesting object to the Philanthropist, but to the Evangelist also. If there be wanted a testimony in favour of the English Missionary, that is, perhaps, the best place to go to for it. That testimony is given, not by the opinion of a private individual or individuals, however numerous they might be, but it is written in the Statute Book: it is written in the Law which gave Emancipation—that that Emancipation was given because the necessary preparation was made in the minds of the people for it, through the Ministers of Christ; and I am happy to say, that, after nearly three years, the judgment of the principal Gentlemen in the island has not been altered, because it was but the other day that we approached them for a piece of land to build a New Chapel upon, which they granted most willingly.

[*The Same—at West. Miss. An.*]

*Happy Influence of the Scriptures on a Young Female Negro.*

The names of Mr. and Mrs. Thwaites are well known in the Island of Antigua, as connected with all efforts of practical education. Mrs. Thwaites gave to a Girl, who attended one of their Sunday Schools, a Bible. Nancy—for that was her name—took home the Bible to the Estate to which she belonged. Nancy was sick: the Bible was her constant companion. Nancy got well, and went in and out; but the Bible was always near to Nancy. At length, the Overseer asked her what

she had got there. She shewed it to him. He looked on it with admiration, for it was well bound. "Where did you get this?" She told him. "Will you sell me this book?" "No, Sir: if you will give me my freedom for it, you shall not have it."—Let no one think that Nancy did not know the value of freedom. No: it was not that she despised that; but it was a stretch of thought in the mind of a Slave to find out the most valuable thing with which to compare the Bible; and the most valuable thing to the heart of that Negro was rejected for the Bible.

Before the Emancipation took place, the Negroes had been able to form some idea of the feelings of the British Nation toward them. There were, at that time, persons here in England who seemed to stand forth as harbingers, to proclaim what would one day be the sentiments of the British Nation. There were those who let us know that such Englishmen dwelt in England, before the voice of the whole Nation was heard in that measure of justice and equity which has recently been carried. Some of the individuals to whom I allude raised a fund, and placed in the hands of others a sum of money to purchase the freedom of a Slave here and there, who should be thought deserving, or who was in extraordinary distress. Such sums once came into the hands of these

same Teachers, Mr. and Mrs. Thwaites, to select whom they thought fit;—and upon whom should the lot fall, but upon Nancy! When Mr. Thwaites told the story, he says it looks as if God had dealt with her as with Solomon: Solomon rejected the good things of this life, to ask wisdom of God; and God gave him the other afterward. This Girl rejected freedom for the Bible; and God afterward gave her the freedom. Nancy is now one of the Infant-School Teachers: and a better instance of the good effects of the possession of a Bible could not be found; for Nancy is, indeed, a blameless person. She has been married; and has had a son, to whom she gave a name taken from the Bible—the name of Joshua.

It is but a few months since I went to visit a school; where I delivered a Lecture, which was supported by many Scripture Proofs; and to engage and keep up their attention, I said, "I shall not read over the Scriptures: I will tell you the chapter and verse; and you must find and read the Scriptures, as I have occasion for them." They did so. But I observed a little boy, standing by a pillar in the Chapel, who was quicker than all the rest in finding the texts;—and who was that little boy? Joshua, Nancy's son!

[The Same - at B and N. Bib Soc An.]

**BRITISH AND FOREIGN BIBLE SOCIETY.**  
The Rev. Dr. Henderson has lately made a tour on behalf of the Society, in the Isle of Man, and on the opposite coast; and gives the following favourable report of the

*Increasing and steady Support received by the Society.*

I have had reason to be highly satisfied with the aspect of things generally, as presented to my view on the present tour. The great bulk of the early friends of the Institution persevere in their attachment to it, notwithstanding the influence which has been exerted in some quarters to induce them to quit its ranks; and numerous instances occur of young persons coming forward to enlist themselves in the Cause, and thus become the instruments, not only of benefitting the present generation, but of handing down the interests of the Society to that which is to follow. In most of the places which I visited, the attendance of the Clergy was good, and their avowal of attachment to the Institu-

Sept. 1837.

tion of the most explicit and unequivocal character. The most delightful spirit prevailed at all the Meetings. Scarcely an allusion was made to the elections, or to any thing whatever of a political nature; or, if it was, it was only by way of contrasting the different arena in which the friends of the Bible Society met, and the incomparably more important object which they sought to promote.

The Committee of the Croydon Auxiliary, in their Fifteenth Report, thus speak of the

*Special Benefit of Ladies' Associations in interesting and enlarging the Minds of Labouring People.*

It is the decided opinion of your Committee—and such opinion is fully supported by experience in every quarter—that a Ladies' Association gives more efficiency to one of the grand objects of the Bible Society than any other portion of its constitution. By means of the united exertions of Females, the inferior orders of society are brought more closely and more

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universally into contact with the Bible Society, and introduced to a participation in its magnificent and merciful plans. Not only are their own individual wants supplied, by being made possessors of a Bible, of which they were before destitute—and that, too, in a way calculated to give a stronger interest to their minds in their possession of that inestimable treasure, by its being their possession by purchase, and not a gift; but, what must be regarded as a subject of great moment, they are brought, in very many instances, to take a deep and lively interest in the spread of the knowledge of Divine Truth among others; they are made acquainted with the awful destitution of the Word of God throughout Christian Countries; and they have brought before their eyes the equally-awful fact, that many millions of their fellow-beings are wholly unacquainted with the Word of Eternal Life, and are consequently living without God in the world, and dying in vast numbers, daily, without hope.

Such subjects as these—the very slightest breath of the sound of which, a few years since, never reached their ears—are adapted to call forth the noblest feelings of the heart, and to excite to the most generous action: they are calculated to generate a spirit of sympathy beyond all others. And it is well known, that, in very numerous instances, this has been the delightful consequence. A new world has been opened to the eye of the mechanic, the labourer, and the humble cottager. He has been called out of his own narrow sphere, where, for want of opportunity of charitable exercise, in too many instances, his heart had contracted a degree of narrowness also; so that his world was little more than the shop or factory in which he worked—the land on which he toiled—the cottage in which he reposed. The Bible Society has carried to his home and hearth, the whole of his native land—the broad expanse of the earth; and he is taught by it, to be interested in the spiritual and eternal happiness of the Four Quarters of the Globe. Above all, he is led to regard himself in a light, which but dimly, if at all, shone on him before—as a subject among the unnumbered millions of the Redeemer's Kingdom: he might have been a man, before, working out his own individual salvation; but he was scarcely a man who looked to the glory of Christ's Kingdom, and regarded that glory as consisting in

immeasurable multitudes being brought out of every nation, people, and tongue, to throng around the throne of the exalted Saviour, that He might see of the travail of His soul and be satisfied. This the Bible Society has caused him to do; and has thereby given an expansiveness to the character of his religion which it did not previously possess.

And, let it be repeated, the main instrument, by which the Bible Society has done this, has been Ladies' Bible Associations, for the purpose of visiting the lowly dwellings of the poor—making them acquainted with the objects of the Society—ascertaining their want of Bibles—furnishing them with these, when and where required—and bringing many to be free contributors in support of the Foreign Objects of the Society. It is to be seen, in the Croydon Ladies' Association, how valuable an acquisition the aid of Ladies is, in forwarding the great purposes of the Society.

#### CHURCH MISSIONARY SOCIETY.

##### THIRTY-SEVENTH REPORT.

##### Summary of the Society.

*Missions*, 11—*Stations*, 81: being, in West Africa, 10; South Africa, 1; Mediterranean, 5; North India, 13; South India, 7; Western India, 2; Ceylon, 4; China, 1; Australasia, 12; West Indies and Guiana, 23; N.-W. America, 3—*Labourers*, 487: consisting of 63 English, 10 Lutheran, and 5 Native or Country-born Clergymen; 68 European Lay-Assistants; and 2 Unmarried Teachers; and 303 Native or Country-born Male and 36 Female Assistants—*Schools*, 365—*Scholars*, 19,706; consisting of 10,685 Boys, 2,591 Girls, 2,207 Youths and Adults, and 4,223 of whom the sex is not specified.

##### Prosperous State of the Funds.

The aggregate Receipts of the Year stand as follows:—

	£.	s.	d.
General Fund.....	71,088	3	0
Disabled Missionaries' Fund..	615	4	6
Institution Buildings' Fund..	13	13	0
<b>Making a Total of</b>	<b>£71,727</b>	<b>0</b>	<b>6</b>

The preceding Year's Receipts stood thus:—

General Fund.....	67,691	4	2
Disabled Missionaries' Fund,..	630	7	6
Institution Buildings' Fund,..	32	18	10
<b>Total</b> .....	<b>£68,354</b>	<b>19</b>	<b>6</b>

It will hence be seen, that there is an

increase on the last Year's Receipts of 3372*l.* 10*s.*

An analysis of the Receipts of the Society for the two years is requisite, in order that its financial situation may be clearly understood. The Net Income, from permanent sources, on account of the General Fund, for 1835-36, was 62,716*l.* 15*s.* 3*d.*; deducting the several sums of 2500*l.* Government Grant for West-Indies' School-houses; 1362*l.* 17*s.* 8*d.* for Contributions to the West-Indies' Separate Fund; and 1111*l.* 11*s.* 3*d.* for Waimate Church. The Net Income, from the same sources, for 1836-37; deducting 1819*l.* 18*s.* 8*d.* West-Indies' Contributions; 2694*l.* Government Grant for West-Indies' Negro Education; and 21*l.* 12*s.* 6*d.* for Waimate Church—was 66,562*l.* 11*s.* 10*d.* It hence appears, that, deducting from the General-Fund Receipts of the two years the sums derived from temporary sources, there is an increase in the last year, in what may be considered the permanent sources of income, of 3845*l.* 16*s.* 7*d.* The amount of Association Contributions in 1835-36 was 52,093*l.* 8*s.* 10*d.*; last year it was 54,363*l.* 10*s.* 9*d.*; giving an increase, under this head, of 2270*l.* 1*s.* 11*d.*

The Expenditure of the Society during the past year, on account of the General Fund, amounted to 69,668*l.* 4*s.* 11*d.*; that of the preceding year was 64,213*l.* 17*s.* 3*d.*; being an increase of 5454*l.* 7*s.* 8*d.*

This sum, however, includes 926*l.* 7*s.* for the purchase of an additional piece of Freehold Ground at Islington, adjoining the Institution. The ground in question is immediately in front of the Institution; and the purchase of it had long been contemplated by the Committee, when an eligible opportunity for doing so should be presented. Early in the last year, it appearing that the ground in question was about to be built upon, and that a class of houses was likely to be erected on it which would materially inconvenience the Institution, a negotiation was opened with the Proprietors, which terminated in its being secured to the Society. By this purchase, not only what was likely to prove a serious inconvenience to the Institution was prevented, but the openness and airiness of the vicinity secured, and the general healthiness of the Institution promoted.

#### *New Associations.*

It affords the Committee much satisfaction again to report an increase in the

number of Associations. During the past year, Fifty-four new ones have been formed, and several old ones re-organized.

#### *Students and Missionaries.*

From the Principal's Annual Report to the Committee of Visitors, the Committee extract the following passages, which explain the state of the Institution during the last year:—

The Principal has again to congratulate the Committee, and to acknowledge a great debt of gratitude to Almighty God, for the satisfactory state of the Institution. In point of numbers, it is more prosperous, by nearly a fourth, than it was at the last Anniversary: the health of its members is generally good; and its moral and religious state justify a persuasion, that a Divine Blessing is not less abundantly poured upon it now than heretofore.

During the year, Sixteen Students have been received, in addition to Twenty-four who were in the Institution at the last Anniversary. Of these, Eight—Four Ordained and Four Catechists—have departed to their respective Stations; one has been removed; one has left on account of ill health; three have withdrawn; and Twenty-seven are still resident at the Institution.

The Principal has only to express, in conclusion, his humble confidence, that the Committee, and the Members of the Society at large, will constantly bear in mind how much the object which they aim at—the unspeakably great object of converting the Heathen—depends on the efficiency of the Islington Institution, as wrought out in the character of the Missionaries which it produces: and since that efficiency can result only from the blessing of God our Saviour, there can hardly be a prayer which Christian Love will more fervently breathe forth, than for a double portion of the Spirit of Grace to descend on this Seminary—that truly Apostolical Men may proceed from it; their hearts imbued with the love of Christ Jesus; their *loins girt about with truth*; their lips touched, as by a live coal from the altar, to *publish salvation*; and their holy demeanour adding lustre and authority to the doctrines which they zealously inculcate.

The number of Missionaries sent forth last year was Seven Ordained Missionaries, and Eight Catechists and Artisans. Ten of these being married, the total number of individuals sent forth is Twenty-five. This number includes Two Missionaries and One Catechist, who have returned to their Stations.

The total number at present engaged in the service of the Society, as Ordained Missionaries or Catechists, amounts to

One Hundred and Forty-eight; exclusive of Native Teachers, and the Wives of the Married Labourers.

*Notices of Missionary Prosperity and Promise.*

By gradual advances, the Foreign Operations of the Society have been extended to various parts of the Four Quarters of the Globe. Each of its Missions is characterized by some particular feature of difficulty or of success.

In Western Africa, after a long series of trials intermingled with seasons of glowing promise, the work is now steadily, yet quietly, advancing: the seed sown by the husbandman seems to be growing up, *he knoweth not how*; but your Committee thankfully observe, that the Society's labours have not been in vain, for God is giving the increase.

If we turn our view to the vast sphere of the East India, besides the great work of evangelization, we discern no faint dawning of intellectual light springing up above the horizon.

In the West Indies, we behold our fellow-subjects beginning to breathe more freely; and hastening to receive from this country, under the favour of a gracious Providence, the inestimable blessings of both temporal and spiritual liberty.

In other regions, as in New Holland and New Zealand, Christianity and Civilization are gradually gaining ground. The beams of the Sun of Righteousness are cheering even the bleak Northern Wildernesses of America: And, to come somewhat nearer to our own land, in regions adjacent to the Mediterranean, we see the great work of Scriptural and Liturgical Translation steadily advancing, and every mode of Missionary Labour attempted.

In the midst of all these diversified spheres, the Church Missionary Society has to labour; but, labouring with that one instrument, the Gospel, which is the *power of God unto salvation, to every one that believeth*, it labours *not in vain*.

And, further, your Committee would with gratitude notice the fact, that from every part of the Earth invitations are continually pouring in: the World feels the pressure of the Missionary Spirit: Christians, more numerous and fervent than ever, cherish this Cause: Governments favour it: various Christian Communions are rekindled by it: Literature and Science borrow from it: even Bar-

barians, in some regions of the Earth, invite and welcome the blessed work: while Chief after Chief, and Tribe after Tribe, seem to *stretch forth their hands unto God. Great Faith, Strong Hope, and Unquenchable Love required in the right conducting of Missions.*

To undertake, and steadily to follow up the duties resulting from this state of things in the world, requires, the Committee are sensible, great faith, strong hope, and unquenchable love. It demands, also, from those who possess a measure of those graces, constant dependence on the promised aid of the Holy Spirit, to bestow on them renewed and inexhaustible supplies of His support. How, otherwise, would they be able to bear the vicissitudes which attend the Church of Christ during her militant estate on Earth?

It is, your Committee are aware, natural to feel elated with success and depressed by failure; and this may render the mind partial to one particular Mission, so long as it prospers; and cold, or even desponding about it, when in adversity. But this, surely, is not agreeable to the spirit of faith! What if the blight of a few hours should blacken the vegetation of the earth, and fill the air with pestilent exhalations? Surely that is not the time for the husbandman to let his hands hang down with despondency, as though there never should again be fruitful harvests. If such were the temper of our minds, justly might our Redeemer ask of us, in the language of rebuke, "WHERE IS YOUR FAITH?"

Sympathy, moreover, with our beloved Missionaries demands that we should persevere alike through good and through adverse events; assured, that *in due season we shall reap, if we faint not*. For do not THEY persevere? Are not THEY in the fore-front of the battle, and we far off in the rear? The work which costs us a little self-denial, an occasional alarm, or a passing sigh, costs THEM the sacrifice of country and friends—costs them the privation of many religious privileges, so precious to their own souls and to their rising families: it costs them many a pang, to think whether they are satisfying friends at home; and, most of all, whether they are satisfying their conscience and their God. Their personal religious state, and the progress of their Mission, seem so closely bound up together, that

every fluctuation fills them with a double measure of anxiety and grief. And do THEY suffer all this, and more? and will not friends at home cheer them with strong and tender sympathy? Have THEY faith to labour, and shall not we have faith to help? The Committee are persuaded that the Members of the Society are men who will not faint in a day of trial. They are well assured, that the work which was begun in faith will, by the same spirit of faith, be carried on; and that their friends at home, and much more the Missionary Labourers abroad, will prove themselves followers of those Scripture Worthies, who *through faith subdued kingdoms, wrought righteousness, obtained promises, out of weakness were made strong, turned to fight the armies of the aliens.*

One solid proof of love to this Cause has indeed been given by the Christian Public, in the enlarged contributions of the past year. Gratefully let this be acknowledged as a gift from God Himself, working on the hearts of His people. It calls, indeed, for a godly jealousy on the part of the Society; lest He, who gave the blessing, should have cause for displeasure at any undue exultation in the receivers of it. But it suggests, also, the liveliest anticipations of hope.

Your Committee therefore, in surrendering their duties, would venture to encourage their successors with the thought, *Ye shall see greater things than these.* Waiting with humble and lively faith on God, the Members of the Church of Christ may confidently expect blessings abundantly exceeding all that they can ask or think. *The Lord will not forsake His people, for His great Name's sake. No weapon formed against His Church shall prosper.* Even when He himself visits it in judgment, He will still say of His true Spiritual Church, known to Him, *Destroy it not, for a blessing is in it.* Our Zion may sometimes fear, and her alarms may not altogether be groundless; but spared she certainly will be—nay, more than spared—PROSPERED she will be, so long as she dwells close to the Fountain of Life, and delights in imparting its waters to the thirsty nations of the Earth. *There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her: she shall not be moved: God shall help her, and that right early. The Lord of Hosts*

*is with us; the God of Jacob is our refuge.*

LONDON MISSIONARY SOCIETY.

FORTY-THIRD REPORT.

Summary View of the Society.

In the several parts of the world connected with the Society's operations, there are 428 Stations and Out-Stations—114 Missionaries—31 European, and 451 Native, Assistants—84 Christian Churches—6615 Communicants—514 Schools—and 34,222 Scholars: being an increase reported during the year of 156 Stations and Out-Stations, 162 Agents, 10 Churches, 1376 Communicants, 71 Schools, and 4621 Scholars.

There are connected with the several Stations of the Society, 15 Printing Establishments, which have been in active operation during the past year, especially in the Ultra-Ganges' Missions, where the press still continues to be the chief instrument for the diffusion of Christianity.

The number of Students, who are at present pursuing a course of preparatory study with a view to Missionary Labour, is 27.

In the course of the past year, though the Directors have entered into engagements with only Twenty-five individuals, they have received applications for appointments to the Missionary work from upwards of Seventy.

State of the Funds.

Receipts of the Year.		£.	s.	d.
Contributions.....	42389	3	7	
Do. from Missionary Stations..	4730	12	7	
Do. for Special Objects .....	6974	6	9	
Legacies .....	8777	12	4	
Dividends and Interest.....	1501	1	2	
Total.....	£64,372	16	5	

Payments of the Year.

Missions:		£.	s.	d.
Continent of Europe .....	600	0	0	
South-Africa.....	6601	15	7	
African Islands .....	1340	15	7	
Mediterranean .....	463	11	5	
Siberia .....	842	5	2	
China and Malacca.....	1411	3	7	
Singapore.....	289	4	0	
Pinang .....	1011	17	7	
Northern-India .....	6470	3	11	
Southern-India.....	14,603	10	0	
Java .....	735	1	3	
South-Australia.....	78	0	0	
South-Seas.....	1558	13	3	
Demerara.....	3176	3	10	
Berbice .....	3876	9	11	
Jamaica .....	7090	7	0	
Canada .....	490	0	0	
Missionary Students.....	2199	14	3	
Missionary Families.....	5727	4	4	

Publications .....	1028	10	7
Salaries .....	1578	2	10
Sundries .....	1967	14	11
Total .....	<u>4573</u>	<u>160</u>	<u>9 0</u>

*Grants received.*

The Directors present their cordial thanks to the Committee of the British and Foreign Bible Society for the following Grants, chiefly for the use of the Kat-River Mission, South Africa—205 English, 50 Dutch, and 13 Hebrew Bibles; 348 English, 500 Dutch, and 6 Greek Testaments.

From the Committee of the Religious-Tract Society the Directors likewise gratefully acknowledge the following Grants for the use of the Ultra-Ganges, East- and West-India, and South-African, Missions; viz. Money Grants, 400*l.*, principally for the printing of Chinese and Malay Tracts—1230 reams of Paper—various Publications to the value of 430*l.*; amounting in all to 1702*l.*

*Changes among the Society's Missionaries.*

In the East and in the South, the Directors have to lament the death of Mrs. Miller, wife of the Rev. W. Miller, of Nagercoil, in Travancore, and Mrs. Barker, wife of the Rev. George Barker, of Theopolis, in South Africa. Both these devoted women, having consecrated their lives to the Saviour, spent them in indefatigable endeavours to promote His glory among the Heathen. Mrs. Barker had laboured upward of 20 years in South Africa, and, besides a sorrowing partner, has left a numerous family to mourn their loss.

The sacred and delightful services of the last Anniversary had scarcely closed, when the Rev. Dr. Philip, Messrs. Reads, and two Christian Brethren from South Africa—the Caffre Chief, Jan Tzatzoe, and Andries Stoffles, the converted Hottentot—arrived in this country. The following Brethren, chiefly in search of health, have also reached their native land since the last Annual Meeting of the Society—Rev. E. Crisp and family, from Madras, June 9th, per the "Mary Ann"—Rev. H. Nott and Mrs. Nott, from Tahiti, June 19th, per the "Courier"—Rev. W. H. Medhurst, from Batavia, August 5th—Rev. J. Baillie, with his wife and children, from South Africa, in September—Rev. J. J. Freeman and Mrs. Freeman, from Madagascar, Mauritius, and the Cape of Good Hope, November 11th, per the "Abberton"—Rev. J. Mirams, Mrs. Mirams, and two children, one of whom

has since been removed by death, from Berbice, December 7th—Rev. Charles Mead and his son, from Peninsular India, March 30th, per the "Walmer Castle"—Mrs. Hill, wife of the Rev. Micaiah Hill, with three children, from Berhampore, April 24th, per the "Repulse." Since the arrival of Messrs. Christie, Freeman, Mirams, and Baillie in this country, the connexion previously subsisting between these Brethren and the Society has terminated. The connexion between Rev. C. Brainsford, of Jamaica, and the Society, has also terminated: Mr. Brainsford, accompanied by Mrs. Brainsford, has proceeded to North America, where he has engaged in Ministerial Labours at Newark, in the State of New Jersey.

Mr. and Mrs. Miller, who had visited South Africa and New South-Wales, for the recovery of health, returned to Travancore in February. The Rev. D. Johns and family, Mr. E. Baker and family, removed from Madagascar to Mauritius in August; since which period Mrs. Johns has been under the necessity, in consequence of the failure of health, of proceeding to the Cape of Good Hope.

Since the last Meeting of the Society, the following Labourers for the Missionary Field have sailed for their respective stations; viz.—On the 1st of September, the Rev. Gilbert Turnbull and Mrs. Turnbull, the Rev. Benjamin Rice and Mrs. Rice, and Rev. William Thompson, per the "Mary Ann," for the Madras Presidency—On the 21st of September, the Rev. James Bradbury, per the "Robarts," for Calcutta—On the 7th of November, the Rev. J. Read, jun., the Rev. E. Williams, Mrs. Williams, and Andries Stoffles, per the "Meg Merrilies," for South Africa—On the 18th of December, Mr. and Mrs. Parish, per the "Camerons" for Berbice—On the 18th of April, the Rev. David Jones and Mrs. Jones, per the "George Canning," for Mauritius—On the 9th of May, the Rev. John Locke and Mrs. Locke, per the "Valleyfield," for South Africa; making, exclusive of children, Sixteen individuals.

*Advantages which have attended the Needful Return of the Society's Missionaries.*

Deeply as the Directors regret that so many of the devoted and effective Missionaries of the Society should have been under the necessity of returning even for a season, they welcome their arrival with the most cordial and fraternal affection. To many of them the failure of health has



been increasingly distressing, in consequence of its obliging them to leave Stations, where it would have continued to be their highest happiness to labour for Christ and the good of souls—Stations, which they are most anxious to resume.

It is also right to state, that the return of these Brethren has been the means of securing many important advantages. The actual state of the countries in which they laboured has been correctly represented in the highest quarters, and made generally known to the public. The Directors have been enabled to confer with some of them on all the great questions affecting the progress of their work; and have been cheered by accounts of the measure of the Divine Blessing which has attended it.

To the exemplary Christian Deportment of these Missionary Brethren, their holy conversation, their valuable services, and affecting appeals, the Directors would ascribe, under the Divine Blessing, much of the steady advance of Missionary Feeling, the growth of a spirit of self-consecration, the increase of prayer on behalf of the Heathen, and the liberality in support of Missions which so pleasingly mark the efforts of the Churches at the present time. In Ireland alone, in connexion with the labours of their beloved brother, Mr. Knill, the contributions to the Society, remitted since the last Anniversary, have been four times as great as during the previous year.

Our eyes behold, and our ears hear, the hallowed anticipations, indulged by one of the Founders of the Society at its formation, more than realized:—

Had I a son (said the venerable Bogue, on that occasion) arrived at years of maturity, who was qualified for the office, I should feel the most delicious sensations at seeing him offer as a Missionary to the Heathen, and embark for India, or some remote island in the most distant sea. I should think him better provided for, than if he went to Hindoostan under the most powerful patronage, with the fairest prospect of affluence and honour. And should he, at some fitting time, return for a season; and, in giving you an account of his Ministry, be able to say, "There are hundreds of persons in the place from which I came, who have been converted by the Ministry of the Word, and whom God hath honoured me to turn from idols to serve the Living God, and to wait for His Son from Heaven, even Jesus, who delivereth us from the wrath to come"—I should esteem it a greater honour to myself and a greater happiness to him, than if he were to visit his native land with the princely treasures and the eastern splendor of a Hastings or a Clive.

Besides rendering, in common with other Missionary Brethren, important services to the Society by advocating its claims in different parts of the country, Mr. Williams has recently published an account of his Missionary Enterprises in the South Seas; which the Directors very cordially recommend to the attention of the Friends of Missions, as containing much valuable information, and peculiarly adapted to encourage all who are engaged in diffusing a knowledge of the Gospel among the Heathen.

*Prosperity of the Missionary Cause at Home.*

The advantages secured to our own country by Missions to the Heathen have been recognised in the highest quarters, and their important bearing on the welfare of infant nations admitted. Correct information respecting the state of the Heathen, the progress of the Gospel, and the joys and trials of our Brethren, have been widely diffused; and growing interest in the Missionary Cause and stronger attachment to its great objects have been pleasingly manifest. A more devotional character has marked the proceedings of its supporters and its advocates, augmenting contributions have enlarged its resources, and the number who have offered to consecrate themselves to the work has far exceeded that of any equal period since the commencement of the Society.

*Prosperity of the Society's Missions.*

Abroad, though in regard to some of the most interesting and important fields of Missionary Effort, the Most High has, in infinite wisdom, allowed difficulties beyond the power of human controul to impede the progress of His Word; yet past exertions have been amply rewarded, and many of the Stations afford the strongest encouragement to unrelaxing efforts.

In more than one Quarter of the World, the Sacred Cause has honourably survived the injurious misrepresentations of its enemies; while the most satisfactory testimonies to the extensive and beneficial effects of the labours of our Brethren multiply, as they come more frequently under the notice of honest and intelligent men. The gracious revival of religion in Tahiti shews that the Lord has not forsaken the work of His hands; while the prosperous opening among the Navigators' and other Islands to the West,

inspire animating hopes, and demand the most vigorous efforts.

Though still called to wait in hope for more direct access to China, the steadfastness of the Native Christians amidst unrelenting persecution affords conclusive evidence, that they have not received the grace of God in vain. The Stations on the frontier of that mighty Empire are cheered by increasing tokens of the Divine Regard, and new fields are opening among the extensive colonies of Chinese in the adjacent countries.

Never have the accounts from India been more deeply interesting. The extending cultivation, by all classes, of the English Language, and the multiplication of Schools and Colleges for its study, combined with the increasing evidence that the leaven of Divine Truth is working silently but powerfully throughout larger masses of Native Society, excite the most animating hopes. Instances in which the Preaching of the Cross proves, by the effect which it produces, the power of God unto salvation, occur with increasing frequency; and are embracing all classes in society: Brahmins, under its influence, abandon their temples, and become able and faithful Preachers of the Gospel: Fakcers and other mendicants forbear to make pretended sanctity the cloak for all that is repulsive in appearance, degraded in character, and iniquitous in life; and become the daily pupils of the Missionaries: Merchants and Soldiers are submitting themselves to the dominion of the Prince of Peace; and Schoolmasters, no longer filling the minds of their youthful charge with the obscene fables of a disgusting mythology, are teaching the Holy Scriptures, which are able to make wise unto salvation. Temples are demolished, or turned into places of Christian Worship and Schools. Altars are overthrown; and idols are destroyed, or surrendered to those who have exhorted their votaries to turn from these vanities to the Living God. The Fabric of Idolatry, in many parts, is tottering to its fall: its very foundations are undermined; and the great matter of regret is, that the Christian Builders are not prepared to erect the temple of the Lord of Hosts upon its ruins: the humiliating distress, which this fact cannot fail to excite in every Christian Mind, is alleviated by the generous and hearty co-operation of the disciples of the Redeemer in India, in the great work of evangelizing its vast popula-

tion; and the increasing number and growing efficiency of Native Missionaries, by whom, ultimately, under the Divine Blessing, India will be converted unto Christ.

In Africa, the cause of humanity and justice is reviving; and there is reason to hope that He, who remembereth the poor and the oppressed, will, in the wise and merciful arrangements of His Providence, still give to Tribes apparently on the verge of annihilation a name and a place among the Nations, and cause the late disastrous occurrences to turn to the furtherance of the Gospel among them.

In Madagascar, though the scene immediately before us is cheerless, rays of light and hope appear in the distance; and, in answer to the many prayers of the Church, we are encouraged to expect that He, whose ear is never heavy, will yet, in mercy, make known among the Heathen that the Lord God Omnipotent reigneth.

In the West Indies, notwithstanding the discouragements which arise from the continuance of many of the evils of Slavery under a nominal emancipation, the pleasure of the Lord appears prospering in the hands of His servants—the blessings of the Gospel are more generally obtained, and more highly prized by those who have so long been objects of the sympathies and prayers of the British Churches.

The growing magnitude of the work in which the Society, in common with Kindred Institutions, is engaged; the difficulties which increase with its extension and success; the necessity for the constant union of activity and dependence, of humility, watchfulness, and prayer, with the sedulous cultivation of Christian Love toward all engaged in the Holy Cause, were never more evident than at the present time; and, conscious that they can only be derived from Him from whom every good and perfect gift proceeds, we desire, in looking forward to the future, to exclaim, in the language of confidence and hope, *God be merciful unto us, and bless us, and cause His face to shine upon us; that thy way may be known upon the earth, and thy saving health among all nations!*

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1836-37.

*Summary View of the Society.*

MISSIONARIES: in Ireland, 24—Sweden, 1—France, 14—Gibraltar, 2—Westera

Africa, 12—South Africa, 23—Malta, 1—South India, 12—Ceylon, 23—New South Wales, 10—New Zealand, 4—Friendly Islands, 10—Fjee Islands, 3—West Indies, 85—British America, 82  
*Total*, 306; of whom, 173 are principally connected with Heathen and Converts from Heathenism, and 133 chiefly labour among Europeans and British Colonists. These Missionaries are assisted by 1737 Catechists and Readers, and 218 salaried and 3156 gratuitous Teachers; of whom, 4284 labour in Missions among the Heathen, and 827 among Professed Christians.

*Members in Society*: Stockholm, 11—Winnenden, in Germany, 448—France, 605—Gibraltar, 101—Gambia, 535—Sierra Leone, 788—South Africa, 962—Malta, 50—South India, 287—Ceylon: Cingalese, 704; Tamul, 144—New South-Wales, 532—New Zealand, 20—Friendly Islands, 7451—Fjee Islands, 576—West Indies and Guiana, 40,842—British America 10,735. *Total*, 64,691; of whom, 52,309 are chiefly from among the Heathen, and 12,382 from among Professed Christians.

*Communicants*: 61,803, exclusive of the Irish; being an increase of 7577 on the number reported last year.

*Scholars*: Ireland, 6000—France, 622—Gibraltar, 106—Gambia, 220—Sierra Leone, 877—South Africa, 1666—Malta, 89—South India, 812—Ceylon: Cingalese, 3697; Tamul, 1262—New South-Wales, 1040—New Zealand, 500—Friendly Islands, 7753—West Indies and Guiana, 16,014—British America, 6448. *Total*, 47,106; of whom, 34,801 are chiefly from among the Heathen, and 12,305 from among Professed Christians.

By a comparison of these Returns of Members and Scholars with those of the preceding year, as given at p.410 of our last Volume, it will be seen that, in various instances, the Committee have been obliged to repeat the numbers of the former year, not having received the Returns of the last.

*Missionaries sent out in 1836-7.*

To *Cape Coast*: Mr. and Mrs. Harrop, Mr. and Mrs. Wrigley—*South Africa*: Mr. Bingham, Mr. Green, Mr. and Mrs. W. Shaw—*Friendly Islands*: Mr. and Mrs. Lythe—*West Indies*: Mr. and Mrs. Bewley, Mr. Blackwell, Mr. and Mrs. Chapman, Mr. and Mrs. Eacott, Mr. Thomas Edwards, Mr. and Mrs. W. Loft-house, Mr. and Mrs. Marsden, Mr. Pear-

son, Mr. and Mrs. T. Pearson, Mr. and Mrs. Rogers, Mr. and Mrs. Satchell, and Mr. Tregaskis.

*Deceased Missionaries.*

*Barbadoes*: T. Crosthwaite—*Turks' Island*: James Sharrocks.

These valuable Labourers in the Missionary Field were called to their reward at an early period of their ministerial usefulness: but, in death, as in life, they bore a clear testimony, that *the Gospel was the power of God unto salvation*. Mr. Crosthwaite had travelled about six years, and has left a widow. Mr. Sharrocks entered into rest in the first year of his Missionary engagement and the third of his Ministry.

*State of the Funds.*

Receipts of the Year.		£.	s.	d.
United Kingdom	55849	13	2	
Continent	383	1	3	
Western Africa	214	10	7	
South Africa	695	15	2	
Madras	707	2	10	
Ceylon	26	5	3	
Australasia	829	8	6	
Friendly Islands	16	16	0	
West Indies	2587	18	1	
British America	2764	12	10	
For Schools in Ireland	40	0	0	
For the Foulah Mission	775	0	0	
Donations on Annuity	880	0	0	
Legacies	3735	9	6	
Dividends	748	3	9	
Parliamentary Grants for School Houses in West Indies	5000	0	0	
Special Contributions towards do.	267	14	2	
<b>Total</b>	<b>£75,526</b>	<b>11</b>	<b>1</b>	

Payments of the Year.		£.	s.	d.
<b>Missions—</b>				
Irish	2992	6	4	
Stockholm	172	6	5	
German	60	1	2	
French	2130	19	3	
Gibraltar	587	17	1	
Western-Africa	3309	3	9	
South-Africa	8767	5	0	
Malta	189	11	1	
Madras	2967	6	9	
Ceylon	5903	17	2	
Australasia	5255	0	4	
Polynesia	2990	12	2	
West-Indies	19440	3	5	
British-America	7564	4	4	
Returned Missionaries	1175	6	2	
Widows and Children	391	3	8	
Medical Expenses	109	17	3	
Missionary Candidates	45	19	6	
Twelve Students at Wesleyan Theological Institution	632	10	0	
Annuities on Donations	560	5	10	
Publications	2352	7	11	
Interest and Discount	689	9	10	
Salaries, Postage, Carriage, Travelling, Books, Repairs, House Expenses, and Sundries	2172	14	8	
<b>Total</b>	<b>£70,460</b>	<b>9</b>	<b>1</b>	

*Success, and Calls for Exertion, greater than ever.*

The review of the present state and opening prospects of the Society's Missions cannot fail, the Committee are persuaded, to lead to stronger conclusions on two important points than any which previous investigation has established. After a careful examination of the circumstances of every Station, the Committee are fully convinced, that there has not been a period in the history of the Society when its members had gratefully to acknowledge so large an amount of good which Almighty God has been pleased to effect by its instrumentality, nor was there ever so obvious and pressing a necessity for exertions on a much larger scale than has hitherto been adopted.

The very marked success of the Missionaries in several parts of Africa—the rapid increase of members, and the generally healthy and vigorous state of the Missions in the West Indies—the multiplied Triumphs of the Cross in the Islands of the South Sea—the cheering indications of a more rapid advancement of the work exhibited by the Society's Missions in India—and the increasing usefulness of the Missions among the Aborigines of Upper Canada, are especially calculated to awaken the liveliest feelings of grateful delight, and to stimulate to efforts circumscribed only by the limits which the want of further ability imposes.

The very success attending Missionary Operations among the Heathen, of itself creates a necessity for increased exertions. When, through the blessing of Heaven, the faithful labours of the Missionary in a Heathen Country have resulted in the formation of a Christian Church, and by the light which it reflects a general spirit of inquiry has been awakened, an imperative obligation to meet that inquiry, so far as their means will allow, is imposed on those who have been instrumental in exciting it.

Such is the obligation now resting on the Society. Its principal Missions have exerted such a beneficial influence on the surrounding population, that other tribes and people are now heard pleading for Missionaries to be sent to teach them also the Way of Life. Those, who but recently were enthralled by a demoralizing and cruel superstition, are now deciding in their National Councils, that "they can no longer live without the regular and stated labours of a Missionary," and are

charging it on the Committee "to care for their souls."

Solemn is the responsibility which thus arises out of the success with which God has honoured the Society, in common with others; and this responsibility is increased by the calls of Providence to enter on new and extended spheres of usefulness. In some instances, as in that of Ashantee, the Society appears to be peculiarly designated to send the light of the Gospel into dark and barbarous countries to which Europeans as yet have scarcely had access; and in other cases, as in that of India, it is required to combine its exertions with those of kindred Institutions, in behalf of millions of the Heathen whom colonization and commerce have been the means of introducing into a special relation to British Christians.

*Duty of an Enlarged Scale of Liberality.*

To follow up the success which has been vouchsafed to past endeavours, and promptly to advance in the course marked out by Divine Providence, leading to scenes of still nobler and more extensive enterprise, is a duty, which, however obvious and pressing, cannot be adequately performed without far more ample resources than those which have as yet been placed at the disposal of the Committee.

Most gratefully do the Committee dwell on the large addition which has been made to the income of the Society in the past year: thankfully do they acknowledge the liberality on the part of Christians of other Denominations as well as of the Wesleyan Connection, by which the funds of the Society have been augmented: they express, moreover, their grateful acknowledgments to the Committees and Officers of the Auxiliary and Branch Societies, and especially to the laborious, self-denying Collectors, whose endeavours have so greatly contributed to the very reasonable increase of the Society's funds which is now announced. But, while most grateful for the past liberality and exertions of the friends and supporters of the Society, they should look forward to the future with feelings of depression and embarrassment, had they reason to conclude that the Society had now made its utmost pecuniary efforts, and was not able to increase the Annual Income beyond its present amount.

On this ground, however, the Committee are free from discouraging apprehension. They are aware, that if the Friends of Missions were henceforth to make their

ABILITY the only measure of their liberality, the funds of the various Societies would receive such an addition, as would enable the Managing Committees to prosecute their plans for the Conversion of the Heathen, on a scale far more extended than that on which hitherto they have been compelled to act.

And is there not reason to hope, that the period is not remote, when the Scriptural Rule of giving will be more generally acted upon? In their last Report, the Committee had the privilege of placing before the Society a respectable list of subscriptions and donations to its funds of a much larger than ordinary amount; and, on the present occasion, they have the gratification of calling attention to such an enumeration of individual acts of liberality, as serves conclusively to shew, that a still greater number of those friends of Religion and Missions, whom God has blessed with worldly affluence, are becoming fully alive to the solemn responsibilities which attach to wealth, and are disposed to aid this great and glorious Cause on a scale more commensurate with its necessities and with their own peculiar means and obligations.

The operation of the principle involved in such contributions will lead to a new Missionary Era. When Christians, generally, shall have obtained a vivid perception of the great Scriptural Doctrine, that the Gospel has been committed to them as a Sacred Deposit for the Benefit of the World, and that they are bound by the weightiest obligations which can possibly be laid on the conscience faithfully to execute this awful trust; when they are brought to understand, from *the signs of the times*, that Providence is now especially urging on Christians that they no longer neglect their duty to the Heathen; when the affecting fact shall be pressed home on their minds and hearts, with the full light and demonstration of the Holy Spirit, that the Heathen are perishing for want of the appointed Means of Salvation, which Christians have it in their power to furnish—when all these things are fully understood and felt by all, may it not be expected, that those, who now satisfy themselves with giving a measure of their mere superfluities, will feel themselves bound to give, literally and absolutely, "all they can," consistently with other just and scriptural claims, in support of the cause of Christian Missions among the Heathen?

*Duty of fervent Prayer for an Increase of Labourers and of the Influence of the Holy Spirit.*

It is not, however, on the necessity of increased Pecuniary Exertions that the Committee would exclusively dwell. The PRAYERS of the friends and supporters of the Society, as well as their Liberalities, are greatly needed. The extending scale of the Society's operations, and the growing wants of its older Missions, combine to enforce the most diligent practical attention to the Saviour's injunction, *Pray ye, therefore, the Lord of the Harvest, that He will send forth Labourers into His harvest.*

The Society has been highly honoured by the Great Head of the Church, who has raised up such a regular supply of Young Candidates for the Mission Work. To their general devotedness and worth, the Committee bear a most grateful testimony. It is with thankfulness that they refer to the facilities now afforded by the Theological Institution, for giving to a number of the Candidates that preparatory instruction which will enable them to enter on their work, with greater advantages than they would have otherwise possessed: the satisfactory manner in which two of the Students have commenced their Missionary Labours in India during the past year, and the progress which those are making who yet remain under instruction, serve, at the same time, to strengthen in the minds of the Committee the conviction of the important and beneficial bearing which the Institution must necessarily have on the Mission Department, and to awaken regret that its establishment should have been so long delayed. And it, moreover, deserves especial remark, that so far from its being found that a course of preparatory study in the Institution tends to cool the ardour of the Candidates for the Foreign Work, two, who entered the Institution as Candidates for the Ministry at Home, have had it laid on their consciences to give up themselves still more unreservedly to the cause and service of Christ; and have expressed their desire that they may have the privilege and honour of preaching the Gospel in distant lands.

For the succession of excellent Young Men who have been raised up, and for the superior advantages now enjoyed for training a number of them for their important office, the Committee express their warmest gratitude; but they cannot

hide from themselves the fact, nor would it be consistent with their duty to conceal it from the Society, that many of the principal Missions now especially need the benefit of the mature talents and directive wisdom of some who have acquired experience in the regular work of the Ministry in this country. The knowledge of this fact may, indeed, be considered as necessary for the Friends of the Society to perform aright their important duty of pleading with *the Lord of the Harvest*, that He would send forth a supply of Labourers every way adequate to the work which is to be accomplished; and it may tend, moreover, to give effect to the noble example on which the Committee now dwell with so much gratitude and delight. The Committee doubt not that when the wants of the Missions of the Society shall be fully understood, many other names of the beloved and useful Ministers of the Connection will be found enrolled in the lists of Missionary Zeal with that of CROWTHER; and with those devoted Missionaries who, having had their health recruited, by a visit to their native land, are now hastening back to the scenes of their former toil, or are proceeding to other parts of the Missionary Field where the influence of their character and experience will be most beneficially felt. Auspicious of good to the cause of Religion at home, as well as to the world at large, will be that day when the Christian Church, mindful of the Missionary Character which was impressed upon her at her institution, shall be seen cheerfully giving up her most honoured and successful Ministers to preach the Gospel to the perishing Heathen!

With prayer to the Great Head of the Church for an abundant and suitable supply of Labourers for the Missionary Work must, however, be connected earnest supplication for the influences of the Holy Spirit; without which all the endeavours

of the most gifted and zealous Ministers would prove in vain. The twofold conclusion is ever to be kept in view, that the preaching of the Gospel is the appointed instrumentality for the conversion of the world, and that the Holy Spirit's agency is necessary to make it effectual for the attainment of its end; and it will follow, that in proportion as Christians are stirred up to make provision for the one, it becomes their duty to pray more earnestly for the other. The ancient Prophets dwelt with hallowed delight on the future outpouring of the Spirit upon all flesh; and Christians ought earnestly to desire and pray for the accomplishment of that event. Were the Holy Spirit more fully honoured; did all who strive to promote the cause of Missions still more distinctly recognise the necessity of His influences and blessing to make plain their way and give effect unto their plans; perhaps the difficulties which oppose the Gospel in some countries would be more readily surmounted, and success much more speedy, and to a much larger amount, would result from the means employed.

While meditating on the past, and gathering from the indications of the present state of things probable conclusions respecting the future, the Committee discover abundant cause to *thank God and take courage*. If the Church has not yet come up to the full standard of her duty, she is at least awaking from the slumber of ages to a sense of her obligations to the world at large. Light is increasing: and as Christians are led to dwell on their responsibilities in reference to the Cause of the Saviour, their energies will be drawn forth more extensively, and *prayer*, more fervent and importunate, *shall be made for Him*; until at length His plans of redeeming mercy will hasten to their consummation, and He shall receive *the Heaven for His inheritance, and the uttermost parts of the earth for His possession*.

### UNITED BROTHERS.

#### Daily Words and Doctrinal Texts for the Year 1838.

JANUARY.		Day	Daily Words.	Doct. Texts.	Day	Daily Words.	Doct. Texts.
1	Prov. 30. 12.	8	Lev. 9. 23.	Luke 14. 21.	17	Is. 64. 4.	1 Tim. 6. 17, 18.
2	Pa. 118. 27.	9	Is. 16. 5.	Luke 18. 7.	18	Is. 68. 14.	1 Pet. 2. 21.
3	Is. 48. 17.	10	Dan 7. 14.	Rom. 8. 36.	19	Pa. 78. 11.	Acts 11. 18.
4	Is. 48. 9.	11	Pa. 62, 1, 2.	Acts 2. 36.	20	Pa. 22. 11.	Acts 1. 18.
5	Jer. 60. 24.	12	Is. 31. 9.	1 Cor 3. 12.	xxi	Ruth 2. 4.	John 17. 23.
6	Pa. 108. 4.	13	Is. 14. 27.	John 6. 51.	22	2 Chron. 6. 41.	Rev. 21. 7.
7	Pa. 72. 14.	xiv	Dout. 7. 13.	John 18. 10.	23	Pa. 89. 14.	Luke 21. 37.
		15	Pa. 21. 8.	John 16. 27.	24	Pa. 77. 6-7.	Matt. 5. 8.
		16	Micah 5. 4.	Matt. 3. 11.	25	Pa. 119. 32.	Rom. 12. 16.

Day	Daily Words.	Doct. Texts.
1	Is. 43. 26.	2 Cor. 12. 9.
2	Is. 49. 17.	Acts 18. 14.
xviii	Pa. 119. 126.	John 21. 17.
29	Ps. 107. 30.	Luke 16. 8.
30	1 Chron. 22. 16.	Mark 16. 20.
31	Is. 54. 4.	Matt. 5. 13.

Day	Daily Words.	Doct. Texts.
26	Ps. 159. 3.	John 18. 27.
27	Jer. 17. 14.	John 17. 6.
28	Is. 40. 16.	Matt. 5. 6.
xxix	Is. 44. 11.	Luke 24. 29.
30	Deut. 10. 17.	Heb. 11. 27.

Day	Daily Words.	Doct. Texts.
25	Zech. 13. 1.	2 Cor. 3. 6.
26	Is. 45. 4.	John 13. 24.
27	Ps. 109. 9, 11.	Col. 3. 13.
28	Dan. 9. 7.	Luke 12. 42.
xxix	Pa. 68. 36.	Luke 16. 15.
30	Is. 60. 20.	1 John 4. 21.
31	Gen. 1. 31.	Rom. 8. 8.

FEBRUARY.

1	Pa. 104. 4.	James 1. 5, 8.
2	Haggai 2. 9.	Luke 2. 29-31.
3	Ezek. 13. 22.	Rev. 1. 10.
iv	Pa. 34. 7.	Acts 8. 30.
5	Is. 56. 7.	Matt. 21. 16.
6	Num. 23. 9.	Phil. 2. 15.
7	Jer. 31. 14.	Acts 4. 29.
8	Ps. 57. 1.	John 12. 44, 45.
9	Zech. 7. 9.	Kph. 6. 1.
10	Deut. 4. 20.	Rev. 19. 9.
xi	Is. 41. 10.	Matt. 16. 15.
12	Pa. 27. 10.	John 10. 14.
13	Haggai 2. 23.	Matt. 13. 41.
14	Ezek. 37. 27.	Gal. 2. 2.
15	2 Sam. 7. 20.	Acts. 10. 39.
16	Deut. 2. 40.	John 7. 48.
17	Job 22. 28.	John 6. 14.
xviii	Is. 1. 8.	1 Cor. 6. 20.
19	Pa. 1. 6.	Luke 1. 37.
20	Kzek. 37. 5.	Acts 14. 21.
21	Micah 4. 7.	John 6. 22, 23.
22	Jer. 1. 17.	1 Cor. 12. 4-6.
23	Gen. 32. 1.	Luke 2. 17.
24	Pa. 39. 5.	Matt. 11. 9.
xv	Is. 82. 2.	John 12. 24.
26	Pa. 45. 6.	Rom. 5. 4.
27	Job 16. 19.	John 3. 21.
28	Jer. 23. 3.	John 1. 45.

MAY.

1	Pa. 12. 1.	Matt. 5. 8.
2	Deut. 33. 9.	Luke 23. 27.
3	Gen. 15. 6.	Acts 2. 37.
4	Pa. 149. 4.	John 4. 43.
5	Jer. 31. 24.	Heb. 2. 3.
vi	Pa. 37. 24.	John 21. 7.
7	Is. 53. 12.	Rom. 14. 12.
8	1 Kings 6. 13.	1 Thess. 4. 11, 12
9	Is. 45. 23.	Matt. 6. 6.
10	Dan. 3. 17.	Acts 20. 28.
11	Mal. 3. 10.	Mark 9. 38.
12	Deut. 15. 11.	Rev. 3. 3.
xiii	Mal. 1. 2.	Luke 28. 18.
14	Ps. 23. 2.	Matt. 7. 27, 28
15	Judges 10. 15.	Matt. 7. 21.
16	Hosea 6. 3.	Mark 10. 24.
17	Ps. 22. 23.	John 7. 4.
18	Gen. 18. 3.	Rom. 5. 1.
19	Pa. 119. 93.	Matt. 9. 27, 28.
xx	Dan. 12. 3.	Matt. 28. 20.
21	Is. 30. 21.	Luke 2. 9.
22	Jer. 30. 19.	Rom. 6. 4.
23	Ps. 21. 5.	John 3. 36.
24	Pa. 45. 8.	Heb. 8. 1, 2.
25	Pa. 117. 9.	Acts 20. 37.
26	Ps. 119. 94.	1 Cor. 12. 1.
xvii	Is. 45. 17.	Luke 24. 49.
28	Pa. 68. 9.	Luke 1. 18, 19.
29	Is. 9. 3.	John 6. 29.
30	Is. 41. 8.	Acts 13. 48.
31	Gen. 3. 19.	Gal. 1. 10.

AUGUST.

1	Pa. 119. 168.	1 Tim. 5. 9-10.
2	2 Chron. 26. 16.	Acts 3. 4.
3	Gen. 39. 21.	1 Cor. 8. 1.
4	Is. 55. 3.	John 15. 3.
v	Kx. 24. 8.	Luke 6. 44.
6	Jer. 31. 23.	Matt. 26. 67.
7	Pa. 119. 80.	Tit. 3. 6-7.
8	Neh. 4. 17.	Luke 12. 32.
9	Micah 7. 11.	1 Pet. 5. 7.
10	Zeph. 2. 3.	Acts 4. 23.
11	Eccles. 7. 29.	John 17. 14.
xii	Jer. 31. 23.	Rev. 3. 11.
13	1 Cor. 22. 6.	1 Cor. 13. 12.
14	Is. 54. 5.	Matt. 4. 19.
15	Joel 2. 28.	Luke 10. 42.
16	Is. 26. 9.	Rom. 13. 9.
17	Mal. 3. 3.	Luke 2. 51.
18	Is. 65. 23.	2 Cor. 5. 1.
xix	Zech. 2. 5.	Acts 17. 24.
20	Pa. 119. 175.	John 20. 16.
21	Nahum 1. 7.	Matt. 24. 16.
22	Is. 42. 12.	Mark 14. 62.
23	Is. 38. 15.	Matt. 6. 7.
24	Ezek. 16. 6.	Luke 9. 45.
25	Ps. 23. 3.	1 John 2. 1, 2.
xv	Gen. 8. 1.	Rom. 12. 8.
27	Pa. 26. 8.	Matt. 7. 7.
28	Joahab 3. 10.	Luke 24. 16, 19.
29	1 Chron. 23. 24.	1 John 4. 17.
30	Jonah 3. 7.	Tit. 3. 8.
31	Pa. 51. 18.	Luke 2. 28.

MARCH.

1	Prov. 20. 22.	Eph. 6. 25-27.
2	Pa. 45. 10, 11.	Heb. 3. 11.
3	Gen. 18. 17.	Rom. 11. 4.
iv	Pa. 118. 24.	Matt. 26. 29.
5	Zech. 2. 13.	Rom. 12. 20.
6	2 Chron. 25. 9.	Heb. 10. 26.
7	Is. 49. 8.	Matt. 6. 14, 15.
8	Pa. 55. 3.	Mark 9. 21.
9	Ps. 145. 19.	Acts 7. 57.
10	Pa. 138. 8.	John 6. 70.
xi	Ezek. 27. 30.	Mark 14. 64.
xii	Deut. 21. 30.	Luke 5. 5.
13	Is. 49. 5.	Matt. 9. 15.
14	Pa. 90. 17.	John 15. 6.
15	Is. 28. 16.	John 16. 20.
16	Is. 7. 14.	Matt. 28. 10.
17	Gen. 49. 16.	2 Tim. 1. 13.
xviii	Pa. 116. 7.	1 Pet. 2. 61, 62.
19	Is. 36. 12.	1 Peter 3. 9, 9.
20	Zech. 8. 6.	Acts 14. 17.
21	Is. 46. 13.	Heb. 4. 16.
22	Is. 52. 12.	Luke 9. 56.
23	Pa. 100. 2.	Luke 8. 50.
24	Pa. 117. 1.	Heb. 12. 7.
xv	Is. 60. 16.	Heb. 2. 17.
26	Is. 49. 15.	Matt. 6. 24.
27	Ps. 18. 49.	Mark 7. 37.
28	Gen. 49. 18.	Acts 24. 16.
29	Sam. 4. 22.	Luke 8. 17.
30	Is. 43. 1.	Matt. 9. 6.
31	Sol. Song. 7. 10.	John 1. 10.

JUNE.

1	Pa. 111. 7.	John 5. 22, 23.
2	Pa. 23. 12.	Matt. 11. 28.
iii	Is. 37. 16.	John 20. 22.
4	Pa. 146. 8.	Acts 2. 29.
5	Pa. 107. 9.	Rom. 9. 15.
6	Pa. 117. 9.	John 21. 32.
7	2 Kings 7. 9.	Matt. 14. 19.
8	Jer. 31. 18.	Eph. 4. 1, 2.
9	Zech. 8. 21.	Acts 10. 34, 35.
x	Num. 6. 24-26.	Matt. 7. 16, 17.
11	Ps. 74. 2.	John 14. 26.
12	Is. 17. 7.	John 10. 27, 28.
13	Pa. 105. 3.	2 Tim. 3. 15.
14	Is. 29. 27.	Acts 7. 55, 57.
15	Ps. 46. 9.	Phil. 1. 23.
16	Ps. 19. 8.	Matt. 18. 22.
xvii	Is. 61. 1.	Rev. 2. 13.
18	Ps. 139. 17.	2 Thess. 3. 13.
19	Is. 62. 11.	Jude v. 24, 25.
20	Ps. 39. 12.	Matt. 22. 21.
21	Is. 42. 12.	Col. 2. 3.
22	Pa. 89. 15.	Luke 11. 1.
23	Is. 50. 5.	Luke 15. 2.
xxiv	Prov. 18. 12.	John 3. 29.
25	Ps. 38. 21.	Luke 9. 27.
26	3 Chron. 18. 15.	1 John 2. 16.
27	Jer. 10. 16.	Rom. 6. 12.
28	Is. 4. 6.	1 Cor. 3. 17.
29	1 Sam. 22. 16.	Acts 4. 12.
30	2 Chron. 31. 21.	Luke 24. 30, 31.

JULY.

1	Pa. 77. 10.	3 Tim. 4. 8.
2	Pa. 18. 19.	John 6. 63.
3	Pa. 96. 11.	John 14. 19.
4	Pa. 110. 1.	John 15. 14.
5	Gen. 29. 9.	Matt. 28. 23.
6	Pa. 15. 6.	Mark 8. 35.
7	Is. 44. 5.	Philomony. 4. 5.
viii	Jonah 2. 6.	2 Pet. 2. 9.
9	1 Sam. 8. 6.	2 Pet. 3. 18.
10	Ezek. 24. 23.	Acts 2. 21.
11	Is. 11. 1.	John 17. 2.
12	Ps. 97. 10.	Rev. 2. 10.
13	Pa. 24. 3.	Luke 18. 14.
14	Pa. 41. 9.	Matt. 2. 12.
xv	Joahab 31. 45.	Acts 17. 27, 28
16	Jer. 29. 7.	John 12. 48.
17	Pa. 50. 1.	John 2. 19.
18	Ezek. 33. 11.	1 Cor. 4. 20.
19	Ps. 111. 1.	Acts 4. 20.
20	Zech. 13. 8.	Phil. 2. 12.
21	Gen. 4. 4.	Matt. 18. 27.
xxii	Pa. 72. 17.	Rev. 21. 6.
23	Pa. 102. 26-27.	James 4. 8.
31	Gen. 9. 13.	

SEPTEMBER.

1	Kx. 15. 2.	1 Thess. 4. 3.
ii	Pa. 108. 2.	Mark 7. 24.
3	Is. 55. 1.	Matt. 7. 16.
4	Pa. 115. 2.	1 Cor. 14. 24.
5	Gen. 24. 27.	1 Cor. 1. 23, 24.
6	Daut. 12. 32.	Rom. 6. 4.
7	Jer. 31. 25.	Col. 2. 14.
8	2 Chron. 15. 7.	Matt. 10. 19, 20.
ix	Hosea 1. 7.	1 Cor. 16. 53.
10	Pa. 119. 66.	Luke 2. 52.
11	Pa. 40. 10.	John 3. 21.
12	Ezek. 44. 16.	John 5. 26.
13	Pa. 20. 2.	Acts 20. 24.
14	Pa. 119. 92.	1 Cor. 10. 31.
15	Pa. 77. 1.	Luke 24. 45, 46.
xvi	Is. 42. 1.	3 Cor. 6. 4.
17	Job 4. 16.	Acts 13. 30.
18	Gen. 26. 2-4.	Gal. 5. 13.
19	Pa. 138. 3.	Matt. 12. 36.
20	Is. 49. 10.	John 8. 47.
21	Kzek. 26. 26.	Matt. 14. 26.
22	Is. 59. 19.	Acts 10. 23.
xxiii	Hosea 6. 1.	Eph. 5. 5.
24	Pa. 60. 23.	Acts 5. 41.
25	Eccles. 12. 13.	Phil. 1. 6.
26	Neh. 8. 10.	Acts 2. 1, 2.
27	Pa. 81. 13, 14.	Matt. 11. 14.
28	Numb. 23. 12.	1 Thess. 5. 18.
29	Kzek. 16. 62, 63.	Matt. 4. 11.
xxx	Pa. 67. 7.	James 4. 11.

OCTOBER.

1	Pa. 68. 26.	Acts 2. 42.
2	Pa. 118. 19.	1 Tim. 6. 6.
3	Zech. 1. 17.	Col. 3. 23.
4	Pa. 139. 1, 8.	John 8. 6.
5	Pa. 26. 8.	James 1. 22.
6	Jer. 23. 8.	Matt. 25. 40.
vii	Micah 6. 9.	Rev. 1. 14.
8	Gen. 15. 1.	Matt. 19. 30.
9	Jer. 33. 11.	Phil. 3. 13, 14.
10	Jer. 3. 12.	1 Thess. 4. 20.
11	2 Sam. 7. 10.	Luke 10. 16.
12	2 Kings 10. 34.	Luke 8. 19.
13	Is. 31. 5.	Matt. 6. 24.
xiv	Dan. 2. 20.	Heb. 12. 11.
15	Kx. 15. 1.	Acts 20. 25.
16	Zech. 8. 23.	Mark 4. 11.
17	Kx. 10. 23.	Luke 6. 19.
18	Hosea 12. 14.	Matt. 6. 13.
19	Dan. 11. 32.	John 1. 5.
20	Is. 49. 5.	John 6. 27.
xxi	Jer. 14. 8.	Rom. 8. 24.
22	Joel 2. 13.	John 3. 8.

Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.
23	1 Chron. 29. 15.	Acts 4. 23.	15	Pa. 46. 8.	Rev. 3. 12.	5	Dan. 7. 27.	Acts 11. 21.
24	Rers. 6. 22.	John 13. 27.	16	1 Kings 22. 14.	Luke 31. 19.	6	Is. 49. 23.	1 John 2. 28.
25	Ps. 16. 6.	Acts 9. 16.	17	Is. 53. 10.	Matt. 8. 2.	10	John 1. 7.	Gal. 5. 28.
26	Judges 7. 4.	Eph. 6. 4.	xviii	Pa. 28. 9.	Rom. 12. 11.	11	Jer. 17. 17.	Matt. 18. 12.
27	Is. 25. 1.	Matt. 16. 28.	19	Zech. 9. 22.	2 Cor. 8. 20.	12	Prov. 23. 28.	John 6. 69.
xviii	Zech. 8. 19.	John 10. 4.	20	Is. 49. 6.	Acts 17. 11.	13	John 24. 23.	Matt. 15. 27.
29	2 Kings 1. 13.	Gal. 6. 3.	21	Micah 4. 2.	John 26. 28.	14	Pa. 27. 5.	Eph. 5. 29.
30	Neh. 9. 6.	Acts 10. 42.	22	Is. 32. 2.	Luke 24. 32.	15	2 Sam. 7. 23.	John 6. 56.
31	Pa. 7. 11.	Rom. 1. 16.	23	Is. 23. 5.	Col. 3. 9. 10.	16	1 Kings 3. 6.	John 1. 11.
<b>NOVEMBER.</b>			24	Gen. 18. 14.	Matt. 5. 8.	17	1 Kings 3. 6.	Acts 9. 10.
1	Ps. 135. 3.	Rev. 7. 9, 10.	xv	Kx. 15. 17.	Luke 17. 10.	18	Is. 37. 35.	Jo. 11. 61, 62.
2	Jer. 31. 16.	John 7. 16, 17.	26	Num. 14. 21.	1 John 4. 16.	19	Pa. 102. 2.	Matt. 23. 8.
3	Jer. 6. 16.	Luke 1. 49.	27	Is. 26. 12.	Luke 13. 9, 9.	20	Ps. 103. 6.	John 13. 12.
iv	1 Kings 17. 16.	1 Cor. 9. 28.	28	Pa. 116. 12.	Rom. 2. 4.	21	Is. 40. 9.	Mark 16. 14.
5	Dent. 5. 28, 29.	Acts 18. 11.	29	Pa. 35. 9.	Matt. 10. 30.	22	Gen. 18. 25.	Luke 16. 10.
6	Pa. 132. 12.	John 6. 12.	30	Pa. 98. 2.	1 Cor. 14. 40.	xiii	Dent. 30. 11, 14.	1 John 4. 2.
7	Pa. 103. 21.	John 4. 26.	<b>DECEMBER.</b>			24	Ezek. 37. 14.	Luke 2. 11.
8	Ps. 95. 7.	1 Cor. 12. 7.	1	Is. 62. 4.	John 4. 23.	25	Pa. 2. 2.	John 1. 14.
9	Is. 9. 2.	Luke 2. 75.	2	Pa. 118. 6.	John 1. 9.	26	Is. 61. 2.	Phil. 2. 6, 7.
10	Prov. 21. 30.	Matt. 10. 28.	3	Pa. 69. 18.	John 5. 30.	27	Is. 22. 23.	2 Cor. 8. 9.
x1	Is. 41. 4.	2 Cor. 1. 20.	4	Pa. 30. 11.	Acts 18. 10.	28	Hosea 6. 6.	1 John 2. 18.
12	Ps. 69. 7.	John 3. 16.	5	Pa. 115. 14.	1 Cor. 10. 12.	29	2 Sam. 20. 2.	2 Tim. 2. 3.
13	2 Sam. 6. 21.	Eph. 4. 15.	6	Pa. 106. 41.	Luke 1. 52.	xxx	Num. 24. 5.	Matt. 6. 42.
14	Ex. 12. 13.	John 17. 19.	7	Jer. 30. 20.	John 6. 68.	1	Is. 14. 1.	1 John 2. 17.

## Continent.

### BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH-AND-FOREIGN  
AND CONTINENTAL SOCIETIES.

The following details are collected from the Thirty-third Report of the British and Foreign Society.

#### France.

The Issues of the Year were 88,147 copies; being an increase of 7226: they consisted of 11,606 Bibles, 76,518 New Testaments, and 23 Psalters; which were thus distributed—Colporteurs, 43,510; Schools, 18,050; Depôts, 17,398; Religious Societies, 8037; Gratuitously, 742; By Sale, 410.

Great are the difficulties under which the work is carried forward, in the midst of ignorance, infidelity, and the increasing opposition of the Romanists: yet this very opposition has produced a quite contrary effect to what was intended; while friends, zealous in the distribution of the Scriptures, are multiplying. Of the labours of the Colporteurs, M. de Pressensé, the Society's Agent, writes—

In reference to the operations of the colporteurs, employed by the numerous Evangelical Societies, which have made choice of France as the principal field of their labours, I have before me the most encouraging proofs of the increasing benefits resulting from their endeavours. This year, these indefatigable labourers have circulated 43,510 copies of the Scriptures.

You will see from this, what powerful auxiliaries the Bible Societies have in these humble evangelists, whose whole life is

devoted faithfully to plead the cause of the Bible, and whom God makes use of as messengers to convey His Word into every part of our country; for you will, doubtless, learn with pleasure, that, through their means, the whole of our provinces will soon be regularly visited, with a view of supplying the wants of the Scriptures, which may be found to exist.

I have already had occasion to remark, that it is the Evangelical Societies that send forth these colporteurs: two of these, in particular, employ a considerable number of them; namely, the Evangelical Societies of France and Geneva. Both are richly blessed of the Lord; and the former seems to have been called to labour in an immense field. The following will serve to confirm this assertion: it is only four years since it was first established: in the first year it employed only six agents, whereas at present their number amounts to forty-three: during the first year, its receipts were only about 7000 francs, whereas its subscriptions and distributions for the last year exceeded 40,000 francs; and what is more especially encouraging is, that hitherto God has made use of their instrumentality, for leading many souls to embrace with sincerity the religion of the Bible.

The three Brothers, Courtois, of Toulouse, have received from the Society since 1831, no fewer than 57,006 Testaments and 3127 Bibles. Dr. Pinkerton, who visited Toulouse, says of them—

These zealous young friends are doing a great work; and confess Christ in the face of a wicked world, which considers them little better than fanatics. They



have an aged, experienced Christian friend in Mr. Chabrand, with whom they are in daily counsel, and to whom they look up, as to a spiritual father.

The Protestant Bible Society in Paris has distributed, during the last year, 2871 Bibles and 5451 Testaments.

Of the French and Foreign Bible Society, M. de Pressensé reports—

Its sphere of operations is widely extending. During the year, there were printed 13,000 Bibles and 58,400 Testaments, and 5646 Bibles and 54,850 Testaments were issued: out of these it has distributed only 5 Bibles and 877 Testaments, gratis, to young soldiers on being drawn for the conscription.

This is a truly excellent measure, which the Society has begun to adopt in the course of this year, and to which the Lord has vouchsafed His blessing. In accordance with it, every Young Frenchman, on being ordered out to Military Service, may, if he pleases, carry with him a New Testament in the most portable form.

The Society is also directing its anxious attention to the supply of sailors: a member of its Committee has already visited several of the outports, where he has established dépôts of the Scriptures in different languages. The French and Foreign Bible Society have it in contemplation to carry similar measures into effect in all the sea-ports, without exception; and the arrangements, which they are making to obtain the concurrence of a great number of ship-owners and brokers, give them reason to hope that they shall be enabled in this way to dispose of many Bibles and Testaments to advantage: with a view to excite an interest among the sailors, the Society has had the 107th Psalm printed in a separate and attractive form, which has been widely circulated among them; and the perusal of it has already induced some to apply for the whole Sacred Volume, of which it forms a part.

Nor must I omit to observe, that this Society has not overlooked the multitudes of emigrants from Switzerland and Germany, who annually pass through France in their way to America, among whom a considerable number of copies of the Scriptures were distributed last summer.

#### Switzerland.

The following extract from the last Report of the Geneva Society will serve to give a general idea of its labours:—

Twenty-two colporteurs have been employed this year; namely, 21 for France, and 1 in the Canton of Geneva. Although we could have wished to engage a greater number of labourers, we have still been enabled to send these worthy messengers into twelve departments of France. Their sales this year have been 189 Bibles and 6442 Testaments; making the total of copies hitherto sold by our colporteurs in France to be 1218 Bibles and 29,239 Testaments. The number of Bibles sold this year at Geneva was 255, and of New Testaments 308; making the grand total of copies of the Scriptures circulated up to the present day, 31,020.

#### Belgium.

Mr. W. P. Tiddy, the Society's Agent in Belgium, has circulated, during the year, 8420 copies of the Sacred Scriptures; and, in the two years since he entered on this field of labour, 11,218 volumes. He has had to struggle with no ordinary difficulties; and, with the colporteurs, has occasionally been in danger of experiencing personal violence. After alluding to bygone days—days it is hoped no more to return—when people were obliged to secrete their Bibles, and when it was exceedingly difficult to procure a copy, he writes—

What a blessed difference now! In those days, one Bible for a whole village! now, a Bible can be had by every one in the village—then, to obtain that one, a journey of several hundred miles was to be performed before it could be procured; and then an immense price must be paid for it: now, it is offered at their doors, at one-tenth of the price asked at that time. I was shewn a Bible\*, which ten or twelve persons in this village SUBSCRIBED FOR TOGETHER, AND SENT ONE OF THEIR NUMBER INTO HOLLAND to buy; and there it cost them 42*s.*: it is an edition of Ostervald. Can there be stronger proofs than these of the advantages, yea, I would say, the necessity of Bible Societies? No tongue can tell what good the Lord has employed you to do!

A second edition of the Flemish Testa-

\* This Bible has since been presented to the Society's Library.

It may not be an improper place here to mention, that a present has been made to the Society's Library, by Mr. Samuel Bagster, bookseller, of a handsomely-bound copy of his reprint of Tyndale's Testament, having this inscription on the inside of the cover: "This emblazoned copy of Tyndale's translation of the New Testament is presented by the publisher to the British and Foreign Bible Society, Sept. 15, 1836, being exactly 300 years since the Translator died at the stake, Sept. 15, 1536." The event took place at Villevorde, near Brussels.

[Report.

ment, consisting of 8000 copies, is now in the press; and measures are in progress for commencing a Flemish Bible.

The Belgian and Foreign Bible Society has just celebrated its Anniversary, by holding a Public Meeting, which appears to have produced a happy effect. It has published a Report, full of valuable matter; and thus honourably speaks of the labours of your Agent:—

We now come to speak of what the Society in London has done, through the medium of its Agent, at Brussels itself, and in the surrounding neighbourhood. The agent, either in person or by means of his colporteurs, has gone through, and still continues to go through this capital. Copies of the Sacred Scriptures are offered from street to street and from house to house. The success of this measure has been immense, when compared with any other.

It may not, perhaps, be out of place here, to state a fact which has been mentioned to us by a person who is at present still residing at Brussels. In the year 1817, he received a supply of 600 Bibles and 400 New Testaments, in dépôt; and, at this very day, he has still 10 or 12 copies in hand. Thus, although the person here alluded to offered the books FOR NOTHING, he has been twenty years in circulating a thousand copies; and it must be acknowledged that he is by no means wanting in zeal. Contrast his slow distribution of the Scriptures with the rapid circulation effected by the London Agent, and the comparison will at once shew the advantages of employing a special agent.

#### *Germany and Prussia.*

Dr. Pinkerton's annual statement shews, in a striking light, the importance of the Society's labours conducted by him: he writes—

The Report includes our transactions for the last fifteen months; viz. from the 1st of January 1836, to the 31st of March 1837. In that period, our labours in behalf of the surrounding nations have been continued without remission, and the following statements comprise the general results.

There have been issued to our correspondents 47,156 copies of the Holy Scriptures, consisting of 8568 Lutheran Bibles, 15,553 Lutheran Testaments, 2282 ditto with Psalms, 13,500 German Testaments for Catholics, 533 Psalters and select Books of the Old Testament for ditto, 300 Polish Bibles for Protestants, 2105 Polish Testaments for Catholics, 1764 Polish Testaments for Protestants, together with 1527 Bibles and 1024 Testaments in Hebrew, Bohemian, French, Italian, English, Greek and Latin, and other languages.

Since I settled at Frankfort as the Agent of the Society, in October 1830, there have been distributed among the surrounding nations, under my superintendence, 249,048 copies of the Holy Scriptures. When we take into account the present chaotic state of

men's opinions on the subject of Religion in this country, the value of this extensive circulation of the Holy Scriptures will more evidently appear.

There have been printed, during the 15 months to which this Report refers, 11,000 Bibles and 54,851 Testaments; and 13,000 Bibles and 10,000 Testaments were in the press.

Dr. Pinkerton made an extended journey during the year; embracing parts of Germany, the South of France, the valleys of Piedmont, and parts of Italy. This journey, while it affords much occasion for rejoicing in what has been accomplished, tells likewise a fearful tale of what has not been done, and of obstacles standing in the way.

We add some other notices relative to the last year's proceedings in Germany and Prussia:—

In his way home to Frankfort, Dr. Pinkerton passed through Stuttgart; and he writes of the Bible Society there—

Our friends in Stuttgart continue their activity, and last year issued 13,000 Bibles and 5000 Testaments—a larger amount of copies than they have circulated for many years past: 8000 of these Bibles were for circulation in Würtemberg, and the rest for other countries. Their income is also very encouraging.

A new impulse seems to have been imparted to the Prussian Bible Society, as the following extract from its last Report will shew:—

When we state, that we consider the year 1836 as a year in which the operations of our Bible Society have been especially blessed, we deem it necessary, in proof thereof, to mention, that, during the course of it, 400 new members have voluntarily joined our Society.

During the same period, there have been issued by the Society 8628 Bibles and 262 Testaments, and by the Auxiliaries about 15,000 copies: the grand total of copies of the Holy Scriptures, distributed by the Prussian Bible Societies, now amounts to 783,229 copies. In this sum are, however, not included 98,034 copies of the New Testament, which have been distributed within the last five years among the Prussian Troops.

A new edition of 24,000 copies of the New Testament, of Luther's Version, destined for the same purpose, is now, by the assistance of the British and Foreign Bible Society, carrying through the press.

The Saxon Society circulated 4818 Bibles and 3933 Testaments; but, for want of means, the Committee were obliged to refuse applications for more than 600 Bibles: they seem to have many obstacles to contend with. The

Bremen Society distributed 743 Bibles, 79 Testaments, and 40 copies of the Psalms—the Marburg, 354 copies—the Cologne, 964—the Dantzic, 1517; making a total, since its formation in 1814, of 21,299—the Memel, 400; making the total in 18 years, of 5687—the Potsdam, 800 Bibles and 56 Testaments: in all, since its formation, 12,650 copies—the Königsberg, 771 Bibles and 696 Testaments; making its total circulation, 26,901 copies—the Buntzlau, 1495; total, 36,326—the Iserlohn, 584 Bibles and 179 Testaments—and the Posen, 1969 Bibles and 3199 Testaments.

#### *Denmark.*

The Sleswick Holstein Society issued in the year, 3332 copies: its total issues amount to 74,186.

The issues of the Copenhagen Society have amounted to 519 Bibles and 2096 Testaments.

#### *Norway.*

The Agency at Christiania have entitled themselves to the best thanks of the Society for their kind and efficient services. The Secretary writes, after mentioning that a Circular had been recently addressed to the Clergy—

From some quarters we have received full information, accompanied with assurances from the respective Clergymen, of their readiness to assist us in the distribution of the Scriptures. The want, as we had anticipated, is in many parts very great.

One reply to the Circular states—

Among a population of 5300 souls, of which my Parish is composed, I grieve to say that there are not more than 175 Bibles and 95 Testaments to be found. Among 847 heads of families, from the highest to the lowest, 82 are in possession of the whole Bible—one owns 3 copies—29 have a copy of the Bible as well as of the Testament—and 67 have the New Testament only; so that only 178 may be said to possess the Sacred Volume of Truth. Still, the appalling circumstance remains to be told, that, out of the above 847, there are no fewer than 669 fathers of families, who have neither the Bible nor the New Testament; and what may add to the astonishment is, that, among them, 253 are possessors of farms and in affluent circumstances. The remaining 416 are nearly all poor, and 98 of them are in very low circumstances indeed; so that any grant which the British Bible Society may be disposed, through their Agency, to make in behalf of the persons of this latter description, will, I am sure, be gratefully received.

Other instances have been brought to light, of equally fearful destitution. The Agency at Christiania have received au-

*Sept.* 1837.

thority to print another edition of 5000 copies of the New Testament.

There have been distributed, in the course of the year, by the different agencies in Norway, 1604 Bibles and 5397 Testaments.

#### *Sweden.*

To the Agency at Stockholm, authority has been given to print 5000 Swedish Bibles, 5000 Testaments, and 5000 Finnish Bibles. The total issues of the year were 1908 Bibles and 9557 Testaments; and from the commencement of the Agency, 14,223 Bibles, and 56,190 Testaments.

A grant of 2000 Testaments has been made to the Swedish Society; which has distributed during the year 2710 Bibles and 15,360 Testaments.

#### *Russia.*

The Protestant Bible Society has resolved on supplying every recruit for the army or navy (if a Protestant), with a New Testament, previous to his entering on his duties.

The Directors of the Riga Society write—

Since the dissolution of the Russian Bible Society, the renewal of the work, on behalf of the Protestant Church in this country, has begun to exhibit very encouraging results; and, although it cannot be said that any particular degree of zeal is manifested in Riga itself in favour of the Sacred Cause, yet in every part of the Lithuanian Province of Livonia, which belongs to the Auxiliary, great interest in behalf of it has anew been manifested. In this district, we have fifteen Auxiliaries, comprising eighteen parishes; and including, in some instances, a very considerable number of members, whose contributions, even during the late disastrous seasons for the farming classes, cannot be considered as trifling.

#### *Italy.*

The opportunities for sending the Scriptures to Italy have continued, and have been cheerfully embraced; and instances have not been wanting of the copies being received with eagerness and perused with benefit.

#### *Spain.*

The two friends, alluded to in the last Report as visiting Spain, have continued unremitting in their exertions. In Barcelona, a goodly distribution of the Scriptures, of 1600 copies, has been effected by sale, a few copies only having been given away. The Letters of the Society's two correspondents have been very affecting. The destitution of the people is extreme:

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but copies have been eagerly received; and at least one instance has come under the knowledge of your Committee, where there is good reason to believe that the simple perusal of the Scriptures has been the means of imparting to the reader the knowledge of Salvation. The individuals alluded to have not been without their trials, by sea and by land: they have been in perils by robbers; but the good hand of God has protected them, and to the same kind and ever-watchful Providence their future labours and future journeyings are earnestly commended. The expenditure connected with these visits to Spain may appear great; but though the result has, as yet, been but small, there is no part of the Society's labours which may be regarded with more satisfaction, provided the greater the destitution of a people, the greater its claim to the sympathy and exertions of those more highly favoured.

The Rev. Mr. Rule, Wesleyan Missionary, has laid the Society under renewed obligations for the zeal that he has manifested in disseminating the Scriptures wherever opportunity has offered.

An edition of the New Testament in Catalan has been carried through the press; and an edition of the entire Bible is just commencing in the Spanish Language. At Madrid, an edition of the New Testament has been printed.

#### *Portugal.*

The destitution of the Scriptures prevailing in Portugal is extremely great: to many, the Bible has hitherto been, and to many it still is, an unknown and an unseen book; but affecting instances have occurred for the Divine Volume being received, for the first time, with the greatest thankfulness.

Madeira is so connected with Lisbon, that a few interesting notices of that island are here introduced. A friend, who had received a grant, gives, in sending the account of the distribution, the following affecting instance of prejudice—but prejudice happily overcome. He had placed a few in the hands of some poor men, hawkers; but, he writes—

After a few hours' absence, they returned, stating that they had offered them to several people, who assured them they ought not to sell them, as they were full of lies. Then they asked me, very seriously, if they were good books. Just at the time, a boy, about ten years of age, came in; and without giving a reply, I requested him to read the Twelfth Chapter of Romans. He read it, and some

other chapters. They particularly wished to know the contents of the first and last chapters of the book, which were also read; and the First of Genesis, from a Bible. I never witnessed a more interesting sight—their countenances exhibited such a mixture of surprise and reverence; yet not without regret, that they were unable to peruse the contents. On the following day they came to me, to state that they had all relations residing with them, who could read; and entreated me to give them each a little book, that they might know more of the matter. I was obliged to comply with the request; and have since had reason to believe that they now daily hear the Word of God.

The reading of the New Testament in the Churches there has been recommended by Ecclesiastical Authority.

## Western Africa.

### Sierra Leone.

#### CHURCH MISSIONARY SOCIETY.

DURING the period to which the following communications refer, a very malignant fever prevailed in Sierra Leone, which proved fatal to many Natives, as well as Europeans. Up to the date of our latest Letter, June 9th, the Society's Missionary Labourers had been mercifully preserved.

We shall, as usual, present our Readers with a view of the several Stations; adding further particulars, illustrative of the religious state of the Colony.

#### *Fruits of the Christian Ministry, and State of Education.*

—At Freetown.

During part of the period under revision, the Rev. G. A. Kissling laboured here; and subsequently, the Rev. J. U. Graf. Mr. W. Young has charge of the schools. Mr. Kissling communicates the following interesting details concerning Religious Inquirers, and others; together with the preparation of Candidates for Baptism, and their admission to the Church by that sacred Ordinance.

Nov. 1, 1836—An Apprentice came this morning, to open his mind to me; he being anxious to be admitted into the Church. He seems to have a great love

for the Truth; perseveres at the Sunday School, though his progress is slow; and, since January last, has regularly attended a weekly meeting for religious instruction. I asked him whether his master made any objection to his coming here, as it took up a portion of the time usually spent in his master's service: he answered, "When I first asked leave to come to Fourah Bay, my master allowed it; but afterward said it was all foolishness, and I should go no more. When I went again, he told me I must work one hour longer in the evening: this I did; and by and bye, he got tired, I think, and now says nothing more. I can learn the Word of God, and my master gives me no additional work." This simple-hearted youth overcame his master, apparently, as the importunate widow did the unjust judge. He has since been received into the Church by Baptism.

Nov. 3, 1836—Some people who under affliction appear to be seriously concerned for their souls, are apt to forget their good resolutions when restored to health. On this account I called to-day on a woman who in illness was very desirous "to find the way to God." I spoke to her, and some others who were present, on St. John v. 14: "*Behold, thou art made whole: sin no more, lest a worse thing come unto thee.*" All of them listened with attention; and the woman has since joined the Candidates for the Lord's Supper, who receive religious instruction at my house.

Nov. 6—Preached from Colossians iii. 1. and administered the Lord's Supper to thirty-four Communicants. After the Service, I was called to a sick man who had occasionally attended the Chapel. He appeared to be very ill. I spoke to him on the brevity of time, and the awfulness of entering eternity without pardon and forgiveness of sin. This apparently wrought on his feelings; for he said, "What shall I do? I have no power; I can do nothing." "Jesus Christ has all power, both in heaven and on earth: flee to Him, with a full assurance that He will not cast you out." Having, with some of his neighbours, called on the Lord to be gracious toward a penitent sinner, I left him; observing, that most likely I should not have another opportunity of seeing him in this world. The following morning I was informed that he had departed this life; that he earnestly called for mercy after I had left him; and that before his death he had

expressed a joyful hope that Jesus would receive his soul to glory.—When I buried him, one of the Communicants, who had been with him during his dying scene, said to me at the grave, "May my last end be like his!"

Nov. 26—Examined the religious inquirers of Freetown, who come once a week to my house, to learn the things which belong to their peace; viz. 17 Candidates for Baptism, 15 Candidates for the Lord's Supper, and 6 Backsliders, who desire again to join their Christian Brethren. Some of the first two classes repeated the Lord's Prayer, the Creed, and the Ten Commandments, very correctly: others were more backward; but the difficulty under which they laboured consisted rather in the pronunciation of the words, than in giving the meaning of them. The answers also which they gave, and the manner in which they spoke of God's love and mercy, in pardoning their sins, and granting them peace, indicated a gracious state of mind. I then told eight of the Candidates, who have been for a considerable time under instruction, that I intended to baptize them on the morrow: and having explained to them the baptismal vows, I asked them, whether they could make the responses with a good conscience? They answered, in a way that was highly gratifying, "Yes; by the help of God."

Nov. 27—We spent a blessed Lord's day. The little Chapel was filled with hearers; and several had to take their seats outside, for want of room within. After the Second Lesson, the eight Candidates who were to be baptized came forward, all dressed in white; and having taken their places with their sponsors, they sang, with the congregation, the following verse of one of Dr. Watts's hymns:—

Thus we engage ourselves to thee,  
And seal our covenant with the Lord:  
Oh! may the great Eternal Three  
In heav'n our solemn vows record!

Deep silence and serious attention prevailed while the Service was read; and I rather feared lest the solemnity should lead to strange excitement, to which the Africans are very liable: all, however, went on in perfect order. We felt, I trust, God's gracious nearness, solemnizing our minds for His worship, and preparing the hearers for the reception of His Holy Word. I preached from Hebrews iii. 14; and the Congregation closed the Service with a loud expression of what we might call "a heart-felt Amen."

Mr. Graf adds the following view of this flock, which was subsequently committed to his charge, on occasion of Mr. Kissling's embarking for this country. He writes, at the close of the quarter ending March 25, 1837:—

As regards this Place of Worship, in which Divine Service is held twice on Sunday, and once in the week, I can say, that I have been pleased with the regular attendance of the people on the Sunday-Morning Service; when the Chapel is not only full, but a good number of children, with their mothers, sit outside. The same, however, cannot be said of their attendance in the week, and on Sunday evenings. One of those whom I had to bury, was a member of our Chapel: he had been a backslider for some time, but was re-admitted upon better conduct. I saw him a few days before his death, suffering very much. From the short conversation which I had with him, he seemed to consider his illness as a means by which God was graciously pleased to lead him to seek Him more earnestly, and to be more anxious about the salvation of his soul. From the little which I saw of this man, I can hope that he has been received into the assembly of those who have washed their robes in the blood of the Lamb.

As for those persons who come to my house to receive religious instruction, I have reason to hope that the greater part are sincere inquirers after the way of salvation. I also believe that most of those who apply to be added to the Church of Christ by baptism do it from pure motives; of which their eagerness to be instructed, and their perseverance in receiving instruction before they are admitted, are satisfactory proofs. On the other hand, I am sorry to state that there are some circumstances which are not so encouraging. One of our Communicants has been living, for many years, in continual disputes with his wife, she being a candidate; and has even given a scandalous example, in the open street, to the surrounding heathen: and, what renders the case still more serious, they are backward to confess the evil of their ways.

Mr. Young reports of the Schools as follows, Dec. 24, 1836:—

I received my instructions to open a Day School in Freetown little more than two weeks before the holidays, which are

usually given in the Schools of the Mission, commenced. I therefore thought it desirable to canvass the district of Gibraltar Town, in which I am stationed, in order to ascertain, in some measure, the number of children able to come to school; and also to make my intentions better known to the people, who expressed their satisfaction. I have no doubt that Gibraltar Chapel contains more children than I found in its immediate neighbourhood; but, as I have had a few applicants from other parts of Freetown, it is probable that I shall soon have as many scholars as will fill the Chapel. There are many Mahomedans lodging in the immediate neighbourhood of the Chapel; but they have no school, though they endeavour to bring over the people to their superstitious religion, by distributing passages of the Korân, which they continually carry about them.

Mr. Young adds subsequently, in his Journal:—

*Jan. 2, 1837*—This morning, at nine o'clock, I opened a Day School in Gibraltar Town, Freetown. Previous notice had been given to the inhabitants of this district, that the school would be opened on the first Monday in January; and the news had spread far and wide in this populous town. Immediately after the bell had been rung, it was a cheering sight to see parents, with their children, hastening to the Chapel from all quarters; and in a few minutes the Chapel was crowded to excess, the people rushing into it. It was impossible to command order, until I refused to admit their children, and begged them to go out. I then admitted 114 children into the school. Many of the people said, "Thank God! Thank you, master! We give our children to you, to do with them as you like."

*Jan. 3*—Many persons were waiting at the Chapel this morning, with their children. I admitted 30, in addition to the 114 yesterday. I then selected Monitors, and appointed them to classes; though they are deficient, even in the first rudiments of learning. The school is divided into thirteen classes.

*Jan. 8: Lord's Day*—Opened a Sunday School, for female adults and apprentices. Only 24 persons came for instruction. We commenced with singing a few verses of a hymn, and prayed that the Lord would make His work to prosper in our hands.

Jan. 12, 1837—The Monitors of the school were present this morning at prayers with my family. I made some practical remarks on a few verses of the Word of God; and afterward instructed them in Bible History, Geography, and Arithmetic.

March 7—The boys' chief delight is Arithmetic. Reading the Scriptures appears to be a very dull exercise to them; and when they are catechized on the portion of Scripture which they have just read, in order to explain the doctrines and precepts of the Bible, their mouths are shut. Many of my scholars have never attended any means of instruction, since they were at the Colonial Boys' School, when it was relinquished by the Society in 1835.

—*At the Christian Institution.*

The quarter ending Christmas 1836, Mr. Kissling writes:—

The Christian Institution has been conducted, during the last three months, in much the same manner as reported in former quarters. No alteration has been made in the regular plan of instruction. The number of youths has been increased to 14: one of them gave much trouble at the commencement of the quarter, but has improved of late: the others have behaved much to my satisfaction. The Rev. J. U. Graf has been appointed to labour at this Station: and I rejoice to say, that, after his short attack of illness, he may be considered to be safe from the fever, to which Europeans are commonly subject after their arrival in the Colony.

Mr. Graf adds, March 25, 1837:—

It is pleasing to see that our youths are making satisfactory progress, every one according to his capacities; some go on slowly, both in understanding and working; while others have more talents, and are sharper in their understanding; but all are working assiduously, and with pleasure: their conduct gives me general satisfaction, and I cannot but entertain good hopes with respect to the future usefulness of most of them. Their number has been increased to 19, which is the present number. During the quarter, two have left our roof, after a residence of several years under it.

—*At Kisooy.*

This Station has been also under the charge, successively, of Mr. Kissling and Mr. Graf: Mr. J. Warburton likewise continuing here. Of

his ministerial labours, and of the evidences of a work of grace among the people, Mr. Kissling thus reports, in his Journal:—

Nov. 18, 1836—Went to Kiskey this morning, as several Candidates for Baptism were to be promoted to other classes. The first class, consisting of 12 Candidates for Baptism, and 8 Backsliders, come to Fourah Bay every Monday, when the Gospel according to St. Luke is read and practically explained. 141 other candidates are divided into three classes, learning the Lord's Prayer, Creed, and Ten Commandments. Some of them also read with Mr. or Mrs. Warburton. Thus there are 153 religious inquirers gradually made acquainted with the truths of our holy Religion, while new applicants are still coming forward to join them.

Nov. 20—I this day administered the Lord's Supper to 102 Communicants, at Kiskey; among whom there was one backslider, who was formerly exceedingly careless as to the concerns of his soul; but being now laid on a bed of affliction, he feels, in a measure, what it is to leave the world in such a wretched state of mind. He sent his wife, a short time ago, requesting me to visit him. A considerable change was now observable in him. He said that he felt himself to be a great sinner, and that there was nothing good in him: he did not care about the things of the world, nor did he think that he should ever get well again. He prayed that Christ would cleanse his heart, and receive him to Himself. The portions of Scripture which were read seemed to comfort him; and he was glad when I said that we should engage in prayer. After several other visits, which were very satisfactory, I mentioned the Holy Sacrament to him; and he replied, "That is what I desire." At its administration, he took the sacred elements with eagerness; and, lifting up his hand, said, "My heart is there." About ten days afterward it pleased the Lord to make an end of his sufferings on earth; and, we may hope, to take his soul to Himself.

Nov. 25—Thirteen persons of Kiskey, who were admitted to the Lord's Table last Trinity Sunday, have hitherto come to me on Friday Mornings, to read the Bible, and to have it explained; but having been rather irregular of late in their attendance, I told them, that, as we had gone through a considerable part of the New Testament, I should no longer re-

quest them to come. To this they replied, "We are ignorant people, and wish to learn the Bible: please, Master, teach us! we will come."

*Dec. 19, 1836*—Several backsliders from Kiskey came to-day and applied to be readmitted; saying, that they were very sorry for their past misconduct. A man, with his wife, observed, "This makes five years that I and my wife have been in the Backsliders' class; will you be kind enough to allow us to come to your class at Fourah Bay? We are very much sorry for the sins which we have committed against the Lord our God: we hope we shall never do so any more."

To the preceding account, Mr. Graf briefly adds, *March 25, 1837*—

Concerning this large parish I can say but very little; my more immediate labours having only been directed to it since the departure of the Rev. G. A. Kissling. When I have held Divine Service at St. Patrick's Church, I have been pleased with the general attention paid to God's Ordinance. I cannot but regret being so little acquainted with the people themselves, and with their customs and behaviour in common life. The more people are ignorant, and unable to apply the principles of Christianity to their family circumstances, the more they ought to be looked after and directed, and be shewn the right way. This, however, is impossible, without a thorough acquaintance with the individuals, and their general way of living. As for those who come from Kiskey to be instructed in my house, I cannot but be highly satisfied with their regular attendance, and with the evident delight which they feel in hearing the blessed truths of the Gospel; though it requires study, to find out those words and ways of speaking which are suited to their capacities.

Mr. Warburton thus speaks of the state of Kiskey, *March 1837*:—

The Public Services of the House of God are as much frequented as formerly, and appear to be attended with the Divine Blessing. The average attendance has been 800 on Sunday Mornings; and 400 on Sunday and Thursday Evenings.

The average attendance of the Sunday School has been, in the morning, 396, and in the afternoon 300: the number on the list is 450. Several persons belonging to it have applied to be taken under Religious Instruction, and have been received as Candidates for Baptism. The improve-

ment of the Scholars, generally, is satisfactory.

The average attendance of the Day School has been 337: the number on the list is 390. The progress of the scholars has been satisfactory.

He relates, also, the following interesting remark, made by one of his Native Assistants:—

*Oct. 1, 1836*—One of my Helpers came to tell me, that he had visited a part of the village where the people did not attend the House of God. He said, that he had exhorted them to do so; and that, as they were willing to provide a lamp and oil, he desired to commence a weekly meeting, for prayer and reading the Scriptures, with such as were willing to attend. I encouraged his desire; but told him to consider, whether he could continue it with regularity, as he had one meeting already to attend to. He answered, "I will give myself to prayer, that I may not wear out." On expressing my wish that he would never neglect taking his Bible with him, as his guide, he exclaimed, "What can I do without my Bible?"

Mr. H. Townsend, recently arrived out in the Colony, had been placed in this Station: he remarks—

*March 12, 1837: Lord's Day*—Attended Sunday School; which, I am glad to say, I have been enabled to do regularly. I am also glad to say that there is as much progress made by the scholars as I could have expected: great diligence is to be seen in every class. The men of the Alphabet classes learn the letters much faster than I should have supposed.

—At Wellington.

Mr. Ebenezer Collins, in charge of this Station, has suffered much in his health, and was unable, consequently, to make his communication so full as usual. We select the few passages following. Having spoken of the illness of one of his most hopeful little scholars, he relates—

*Sept. 23, 1836*—This morning we buried the little boy, who died last evening. A large number of persons attended his funeral. On our way to the burial-ground, the children sang one of Watts's Divine Songs, "There is beyond the sky, &c." The effect was striking: some of the school children wept. I trust the occasion will be a means of leaving some good impres-



sions upon their young minds. The deceased child was about nine years of age, and appeared to be very promising. He read the Scriptures; and his general behaviour was good. On my calling to see him while ill, I found his Bible and Prayer-Book by his side. While in health, he was generally to be seen neatly dressed in the Sunday School, making himself useful as a Teacher. Being so young, he had no fixed post; but as our adult Teachers are irregular in their attendance, we are always glad to enlist the services of any of the intelligent day-scholars, in their absence. Often, while observing this little fellow with a large class of adults, teaching them Watts's First Catechism, and while witnessing the eagerness with which his aged pupils appeared to catch the words as they came from his youthful lips, and the spirit with which they responded to the same, and seeing at the same time the harmony and good feeling that appeared to pervade the whole company, and remembering the state of barbarism from which these people have been brought—has that beautiful prophecy in Isaiah xi. 6. occurred to my mind—*A little child shall lead them.*

We add another characteristic passage:—

*Oct. 16, 1836: Lord's Day*—Two hundred and forty present in the Sunday School. It is truly gratifying to witness the perseverance of the married women in this school; some of whom have been full eighteen months battering away, with the most perfect good humour, at those formidable barriers to science, A, B, C, without having subdued them. Others among them have just mastered them; and now, having opened the door of knowledge, are beginning to reap the fruit of their labours, and to receive the full reward of their diligence. The perseverance of these women is the more praiseworthy, remembering the toil and fatigue which they undergo during the week, in visiting the markets, and attending to the domestic affairs of their families. In the neighbourhood of the markets of Sierra Leone, we do not meet, as in England, the man and his wife mutually bearing their little stock for sale; but the wife, for the most part, alone, with a heavy load upon her head, and with an infant, it may be, at her back; while the husband, should he perchance accompany her, which is not customary, may be seen walking empty-

handed, or bearing the child in his arms. Freetown, which is six miles distant, is the market to which the people of this village principally resort. Some of these women visit this market on most days of the week, chiefly on Saturday; and we may very naturally conclude, that if they consulted their ease and self-indulgence, they would prefer spending that time on the Sunday, now devoted to the instruction of their minds, to the recruiting their weary bodies.

—*At Gloucester, Leicester, Regent, Bathurst, and Charlotte.*

Interruptions from sickness, and changes of station, render the account of these Stations somewhat more complicated than usual. The Rev. C. F. Schlenker laboured at Gloucester until October 28th; when he was succeeded by the Rev. John Weeks, and removed to Bathurst. Mr. Croley also went to Gloucester, Nov. 4th, but in a very weak state of health, so that in the beginning of 1837 he was obliged to remove, together with Mr. Collins, to the Bananas. Mr. Schlenker reports, during the quarter ending Christmas, as follows:—

*Sept. 27, 1836*—To-day, a man came to me, stating that his heart troubled him. I asked him, "Why does your heart trouble you?" "Because I have done many sins."—"Who told you that you had done many sins?" "Nobody."—"But how do you know that you are a sinner?" "My heart tells me."—"Why do you now come to me?" "My heart told me to go to Master?"—"What do you think that I can do for you? Do you think that I can forgive your sins?" "No."—"Who can forgive your sins?" "God."—"Why then do you come to me?" "Because you can tell me what I must do."—"Do you think God will forgive your sins?" "Yea, if He please."—I then told him, that God is pleased to forgive all sinners who believe in Him as their Saviour, and who repent and are sorry for what they have done amiss, and who ask His pardon; and that He has assured us of this, in His Word. I advised him to go to Jesus, and to pray to Him for pardon of his sins. As he had a desire to be instructed, I allowed him to go to Class-meeting. He left me, apparently pleased with what I had told him.

*Sept. 29*—To-day, 8 men and 12 women came to me from Regent, and desired to

have their names put down as Candidates. Some of them gave satisfactory answers when they were asked why they wished to be baptized. But others said, that they had come to me that I might teach them to pray, as they could not pray at home. The former I recommended to go to Thomas Harding, Native Teacher at Gloucester, and the others to the Native Schoolmaster at Regent, in order to be instructed in the Word of God.

Oct. 17, 1836—This morning a young man came to me, and told me that his heart troubled him much on account of his sins. "How long has your heart troubled you?" "Since yesterday."—"What makes you come to me? Do you think I can take away the trouble of your heart?" "No; but my heart told me to come to you to hear."—"Have you prayed to Jesus, that He might pardon and forgive your sins?" "No."—"But who has told you that you have sinned and done wrong?" "The Word of God."—"Do you think God will forgive you your sins?" "Yes, by Jesus Christ."—"Does He pardon all men?" "All who believe in Him."—I admonished him diligently to pray to the Lord that He might shew him the evil of sin, and the miserable state into which sin has brought him, and that the Lord might forgive him.

Oct. 23—This morning I had Service at Gloucester. The church was quite crowded. Before me stood 12 persons, 4 men and 8 women, all clothed in white; whom I baptized after the Second Lesson. I had met with them almost every day for the last six weeks. The whole Congregation took, as it seemed to me, great interest in this Service; and the Candidates themselves, on whose hearts the Lord has, I trust, wrought effectually, felt with thankfulness the importance of the step which they were taking, and of the great promises which they made to the Lord, by devoting themselves henceforth to Him, in whose visible Church they have now been received. After the Service was over, I administered the Lord's Supper to the Communicants at Gloucester: very few were absent, and this only on account of sickness. This is, I suppose, the last Sunday that I shall be at Gloucester; as, in consequence of the arrival of Mr. and Mrs. Weeks, I am to remove to Bathurst. I must say that my heart feels the separation, as I had now begun to know the congregation better, and was attached to it.

Oct. 28 — To-day I removed from Glou-

cester to Bathurst. May the Lord be pleased to make me here an instrument of salvation to many!

Oct. 29 — To-day I went to Charlotte, to look out for two houses for the Schoolmasters; who have to remove thither, as the schoolhouse is now repaired.

Oct. 30—The Services were very well attended to-day, and the Congregation attentive.

Oct. 31—The school at Charlotte was opened to-day. The people of Charlotte are exceedingly glad to have a school at their own place. I went there, to see the school. There are many children in the school at Charlotte, who could not go to school when they had to go to Bathurst: they were too little to walk such a distance.

Nov. 21—Two young females came to me, and asked me for instruction. I asked them, "What makes you wish for instruction?" "We will go to Christ."—"Do you think you will go to Christ when you are instructed?" "We will try, Sir."—"Do you think you have sinned against Christ?" "O yea."—"How do you know this? Who told you so?" "Our heart."—"How does your heart know it?" "God said it to our heart."—I took their names down, and put them in the last class of Candidates.

Mr. Weeks, entering on the charge of Gloucester and Regent, reports during the same quarter, principally concerning Gloucester:—

Nov. 10—One of the Candidates was prevailed on, a few weeks since, to leave us; but is desirous of being re-admitted into our Society. Examined seven Candidates; five of whom are very ignorant, and will require much faith and patience in teaching them to understand the simplest truths of the Gospel. The other two were of a more encouraging nature, well acquainted with the Bible, compared with others in the Colony generally. Two backsliders also came to me to-day: one appears to have been an awful offender, having been suspended from the Church three different times, for various offences. God only knows the heart; but, in such cases, one cannot be too slow and cautious in re-admitting such individuals to the privileges of the Church; though he really appears to be truly sorrowful for his repeated transgressions. I have therefore permitted him to meet with the other backsliders every Monday. The other is a

poor widow, with five children: she was suspended from the Church four years since, for improper conduct: she has now been a long time on trial; and I have received a satisfactory account of her general conduct, for the last two years, from M. T. Harding. The Communicants of Gloucester built her a house, and allowed her a quarter dollar per week: her country-people have taken four of her children, to feed, clothe, and send to school. While relating to me these circumstances, her feelings quite overpowered her, and she wept bitterly for some time. When she recovered, she resumed the subject, by observing—"When I sit down in my house, and look around me, I ask myself, 'What have I done for these my brothers and sisters (meaning the members of the Church), that they should make me this house, and be so kind to me; and that, too, at a time when I was suspended from the Church? and until this very day they have not got tired of me.'" I took occasion, from this circumstance, to point out to her, how similar were the spiritual mercies and blessings of God to those which she related.

Nov. 11, 1836—Examined four Candidates; three of whom will require line upon line, and precept upon precept. The other thinks too highly of herself; and has yet to learn the first lesson which is taught in the School of Christ, viz. Humility. She has an idea of meriting God's favour by her repentance and good works. How natural is this to man, until constrained, by Divine Grace, to submit to the doctrines of the Cross! then all our righteousness appears no better than filthy rags.

Nov. 14—Examined five Candidates; two of whom are exceedingly ignorant, and know very little of the English language. Two backsliders applied to-day for re-admission to the Church. One is a sad case, and I scarcely know what opinion to form of him. The other gave evident proof that he was seeking only the form of Religion; for he came to me with a lie in his mouth, and, instead of acknowledging his past conduct to have been most displeasing to God, he endeavoured to excuse and hide his faults; which proved him to be any thing but a penitent.

Nov. 19—Examined eleven Candidates; and was much pleased with several, who appeared to be very promising. Also two backsliders, who were suspended from the Church for joining their coun-

Sept. 1837.

try-people in one of their noisy wakes at the death of an individual, and who are desirous of being again united to the people of God. I hope these are sincere; for they both appeared to be truly sorry for their past conduct, and have been regular in their attendance on the Means of Grace.

Nov. 21—Two more backsliders came to me to-day. One was suspended for irregular or non-attendance on the Means of Grace, by the Rev. G. R. Nylander; and never applied for re-admission to the Church until this day: he seems now to be much concerned for the salvation of his soul. The other was suspended six years since, for the prevailing sin of this country, in which he lived for two years; and during that very period he continued to attend the Lord's Supper. He appears to be labouring under strong convictions: he wept, and wondered at the patience and forbearance of God, that he was not, at the time he was leading such a wicked life, cut down as a cumberer of the ground, and sent with God's enemies to everlasting fire. Examined six Candidates; four of whom have been upward of twelve years in the Colony, and, on the whole, are hopeful.

Nov. 22—Engaged the whole day in examining twenty-one Candidates for Baptism, and three Candidates for the Lord's Supper. The greater number of these have been upward of fourteen years in the Colony. In the former, I found a great variety of character, yet much that is encouraging to the mind of a Missionary.

Dec. 12—Met all the Candidates that I had previously examined, and divided them, according to their different attainments, into four classes; one of which I gave to M. T. Harding; one to Mr. Croley; and two I retained for myself;—so that the whole are met once a week.

Mr. Croley, toward the close of the year, remarks on the willing spirit of the elder scholars as follows:—

Dec. 16—Broke up school for the Christmas holidays; and, after giving the children a short address, as I thought suitable to the occasion, I dismissed them. The little-ones rejoiced much in the prospect of having so much idleness; but the bigger boys and girls said that they would spend a portion of each day in reading. This I somewhat doubted at the time, but was glad at being disappointed; for, on the Eve of St. John's Day, I found many of

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them about my door, waiting for me to hear them; when they repeated, much to my satisfaction, the second chapter of St. Luke's Gospel.

Mr. Weeks, reporting on the first quarter of 1837, after expressing his gratitude to God for recovery from sickness in the Colony, and for his having been able to attend to the duties of his Station, gives the following account of his continued labours, principally at Regent:—

*Jan. 9, 1837*—Engaged the whole day in examining thirty-three Candidates for Baptism, many of whom have been seven or eight years under instruction. I was very much encouraged and delighted with the labours of this day; although, when it was evening, I felt quite exhausted. The fact is, I had previously engaged to examine only twenty; but so anxious were they to be examined, that thirty-three came; and I felt unwilling to send them home, without seeing them. I examined each one separately; which will account for the length of time employed in the examination. I was induced to adopt this plan, from a conviction that I should at once be enabled more readily to form my opinion of their acquirements and the state of their minds, than I possibly could do by meeting them in classes. It was gratifying to me to recognise many faces whom I and Mrs. Weeks met weekly, and instructed, in the very first principles of our Holy Religion, in 1829.

*Jan. 20*—Had a similar day to the 9th instant; having requested twenty more Candidates to come to me this morning; instead of which, thirty-eight came; and, although they were at my house by six o'clock in the morning, and many had to wait without any breakfast, not one shewed the least desire to return home, until I had examined all. Many of these have been eight years on trial; and though their conduct has been consistent, they have not yet been baptized. It will, perhaps, be necessary for me to make a remark here; as many of our friends in England may not be aware of the peculiar circumstances and disadvantages under which these people have been labouring. From the many changes which have taken place during the last eight years, no fewer than seven Europeans have had charge of this village during that period; and it is now nearly three years since any European

resided among them; but this has been owing to the want of a suitable dwelling-house for a Missionary to live in. These changes were occasioned by sickness, return home, death, and other causes; so that from the short time any one had charge of this village, he could scarcely be expected to become sufficiently acquainted with the characters of the Candidates; which is very desirable, before they are admitted into the Church.

*Feb. 1*—Went to Regent, and laid the foundation-stone of our intended new house;—just twelve years from my first arrival in the country. This building will necessarily occupy much of my time, for several months to come. It is not here as in England; where you have only to say, "Do this," and it is done. Here you must see that it is done; and how it is done.

*Feb. 24*—One Candidate, and one Backslider, came to me to-day. I fear the former has any thing but right motives in applying for Baptism. The latter I believe to be sincere. He was suspended for irregular attendance on the Means of Grace, in 1830; after which he became noted for idleness. The advice and warning of different Missionaries and Members of the Church were treated with cold indifference; and he never shewed any desire to be re-admitted to the Church until now. I spoke to him seriously of his neglect of the Gospel; and told him that the offer of this blessed Gospel slighted would make the punishment of the wicked intolerable. To this he replied: "What you say is quite true, and that truth troubles me; for when I consider and look around me, I see that nearly all my country-people who came with me to this country in the same slave-ship, eighteen years ago, are dead; and I have had hard sickness twice, so that I thought I should have died: so I began to consider my state; and last Sunday, when you preached to Backsliders, I say, 'Yes, that's me;' that word press me very much; and so I tried to come to you with my trouble of soul. I come half way to your house, and go back again; but my heart will give me no rest, no peace; and now I come to tell you how my mind is grieved for my past sins."

*March 3*—Two persons came to me to-day, to be admitted as Candidates; one from Gloucester, the other from Regent. The first had been called, only three days since, to the severe trial of parting

with her little child, after the short illness of four days. While I was reading the Burial Service, I observed the tears roll down her face; and when I had concluded, she exclaimed aloud, "Oh! my dear child, you die! O my child, my child!" and was then obliged to be helped home.—"I come to you, Sir, to tell me what to do: my heart is full of great trouble. When my child was dead, I sat down in my house with my husband, and I think much about my poor child. Then my heart say, 'Go and pray; for by and bye you will go the same way as your child.' When my child was very sick, my heart say, 'Go and pray to the Lord Jesus Christ, that if the child die he may go to a good place:' and when my child die, my heart say, 'Go pray, that when you die you may go to a good place too: and if you no pray, you shall be lost; and that day me die me go to hell.' This I fear;—that make me come to you, and talk, Sir, what me go do?"

This woman has been fifteen years in Regent, yet never manifested any care or concern for her soul until now.—"When I look upon myself, I say, 'If I die with my sins upon me, I think I shall go to hell;' but I hope the Lord will forgive me what I have done wrong."—"In what way do you think you have done wrong?" "By my own wicked temper: I no have God's Spirit in my heart."—"How do you know this?" "Because I have not served God. But I hope God will, of His goodness, have mercy upon my poor soul."—"Have you repented of your sins?" "I desire to do so; and hope the Lord will forgive me what my foolish heart has done wrong."—"In what way has your heart been foolish?" "Because I have done that which is not fit to be done."—"What did Jesus Christ come into this world for?" "To save sinners."—"Are you a sinner?" "Yes."—"How do you know that you are a sinner?" "By my own heart."—"But how did your heart learn this?" "From the Missionaries."—"And how did the Missionaries know this?" "By Christ's word."—"Suppose you should die this very day, what do you think would become of your soul?" "I fear I should go to hell."—"What kind of place is hell?" "A place of torment; what's prepared for the wicked."—"Then how do you think you can escape going to that place?" "By believing in Christ."—"What has Christ done for you, that you think by believing on Him you can be saved?"

"He died on the cross for sinners."—"What is believing?" "If you take your own spirit and trust upon Christ, we shall be saved."—"Why, then, did you not believe in Christ before?" "I had no desire; but now I hope the Lord will change this foolish and wicked heart, and give me a heart to call upon Him always."—"Have you been baptized?" "No."—"Do you wish to be baptized?" "Yes."—"And what good will Baptism do you?" "If any have a heart to live upon Christ, He will give them His Holy Spirit."—"Do you ever pray to God for the pardon of your sins?" "Yes, I pray; and I hope the Lord will hear my prayer."

—At Hastings.

The Rev. J. F. Schön having been appointed to this Station, thus describes his entrance upon it:—

Oct. 26, 1836—Early this morning, left, with my family, the place at which I have resided seven months. Parting with a place and people with whom I have become acquainted, always proves painful to my mind. The street was crowded with the inhabitants of both Bathurst and Charlotte, who had come to take leave of us. The persons whom I baptized on the preceding Sunday came in a body, to return their thanks to me; which afforded me an opportunity of adding a few words of advice to those which I had heretofore given them.

Oct. 30 — I preached in the morning, from Matthew vii. 13, 14. The Congregation consisted of about 300 persons, young and old. I was pleased with the order and quietness which prevailed during Service.

Nov. 11—Took a ride this morning to a neighbouring village, called Rokelle, with an intention to call upon the inhabitants, and admonish them to send their children to school; but, to my great surprise, I found that they had opened one in their little village, the week before. It was attended by sixteen children, mostly infants; and was conducted by a young man who attended the Day School at Waterloo, at the time when our late Brother Wilhelm was at the place, whose name he mentioned with respect.

Jan. 21, 1837—Mr. Collins recommended seven persons to me for special instruction, or preparation for Baptism. I met them separately, for the first time, this morning. I made them repeat the Ten Commandments, Creed, and Lord's Prayer.

I afterward questioned them on their motives in desiring to be admitted to the Church of Christ. The men gave very intelligent answers, and I believe them to be sincere. They have had a long trial; for almost all have been on the list for about five years. I shall learn more of them, as they will meet with me once every week; and object not to a walk of seven miles for that purpose.

Jan. 28, 1837—When I met the Communicants this evening, I examined them on my discourse of last Thursday, on the words, *But he that endureth to the end, the same shall be saved*; and was, in many instances, struck with their correct answers.

Mr. Schön sums up his view of this Station in the following remarks:—

I have learned more of the people of Hastings, since I have resided among them, and they have become better acquainted with me. They are friendly, and behave well toward myself and each other. In our Public Services, order and quietness prevail. Not so many are seen with Bibles and Prayer-Books as at other places; which is chiefly owing, I doubt not, to their having been deprived of the means of instruction for many years. The Sunday-Morning Congregation increases gradually; and now and then we have a considerable number at the Evening Service. On Thursday Evening the attendance is scanty. The Communicants have conducted themselves properly, as far as I know; and so have the small number of Candidates. The children in the Day School are much behind others in every respect; but are anxious to learn, and evidently improving. The Sunday School is well attended by adults and Apprentices.

The following passage is from the Journal of John Attarra, the Native Catechist labouring at this Station:—

Jan. 30 — I took a walk this afternoon, to converse with the people on the state of their souls. As I entered a house and began to speak to the owner, he exclaimed, "I am lost! I am lost!" This led me to request him to explain to me the meaning of such an expression. He then said, "I am afraid to die, and go to eternity. I have no hope of getting to heaven if I were now to die, because I have done a great sin. I was once a member of the Church; but, through a gross sin, I have been put out." I begged

him to let me know the particular sin, which troubled him so much, and which caused him to despond of hope. He replied, that he had once attempted to murder himself. He wounded himself with a knife, which caused him to be carried to the hospital; and since his return, he has been living without going to a public Place of Worship. I endeavoured to offer him some comfort, by repeating many suitable passages of Scripture to him; and also advised him to pray to God for the pardon of his sin, through the application of the blood of the Son of God, and frequently to attend church.

Some further selections from the Correspondence of the Missionaries will give our Readers a view of the state of Religion and Morals in this Mission. The following passage is from the communications of one of the Catechists, Mr. H. Townsend, shortly after his entering on his labours; and describes his

*First Impressions concerning the Obscure-  
vance of the Lord's Day in Sierra Leone.*

Dec. 4, 1836 — No one arriving here would imagine that he was in a country the inhabitants of which have been accustomed to idolatry, but in one where God had been for many years worshipped in spirit and in truth. The solemn stillness of the Day of Rest reigns around: business and work are laid aside; and numbers of both sexes are seen hastening to school, to learn to read, and to be instructed in the Christian Religion. All are clean, and as well dressed as their circumstances will allow; some of the men in a white or blue-striped shirt, with a pair of white trousers and straw hat; others with the addition of a jacket, in which they look remarkably well. The women are dressed in various-coloured gowns; some with a kerchief tied round their heads, others with straw hats. At school, which was well attended, they were most attentive and diligent in learning to read, and repeated the Catechism which they had been taught. The first classes read in the Bible and Testament very well, and listen with much attention to any explanation which may be given of the passage they are reading. The lower classes also use every effort to get over the first steps to reading; which is no small task for persons who may be 40, 50, or 60 years old. Sincerely must they

desire to read God's holy word, when they take so much trouble to learn. During Divine Service they were attentive and devout, each one performing his or her part in the Public Worship of the day. This is the first Lord's Day which I have passed in Sierra Leone; and if every one be kept by the people as this has been, it shews that they honour God's laws, and that the Spirit of God has been with them, teaching and guiding them in the path of holiness, to the praise and glory of that grace which has called them from darkness to light.

The preceding parts of the Journals of the Missionaries have somewhat fully detailed the course of their spiritual labours among the Candidates for Baptism and the Communicants. The following few passages relate some occasional

*Visits to the Sick and Dying, and others.*

Mr. W. Young, now superintending the Schools at Freetown, reports of his intercourse with the Natives, as follows:—

*Feb. 17, 1837*—Visited from house to house; spoke the Word of Christ to all who would listen; and gave Tracts to all who could read. I found a sick woman lying on a bed. I said, "Do you wish to be healed of your sickness?" She replied, "By the will of God."—"Sinning against God is the real cause of your trouble." She said, "I know I have sinned; but I wish to submit."—"Then you think you are bearing the just punishment of your sins. God may cut you off now: what is your hope to be saved?" She replied, "Jesus Christ died for me. I know I have sinned. I have served God with a slack hand a long time;"—and burst into tears.—"But He is willing to save you now." She said, "I hope so. I belonged to the Church at Regent when I lived there, and went to Class Meeting; but since I have lived here, I have neglected God and the church."—"It is not too late to repent, and turn to God." "If God help me to get better, I will remember."

*Feb. 26*—I visited the abode of a sick man. When I entered his house, he said, "It is good for you to be here: it is good for me." "It is good for you, if you can draw from Jesus that comfort which you need on your death-bed." He then

prayed, with tears, "God bless my wife and my children; and take care of them!" "But God has promised," I said, "to be a husband to your wife, and a father to your children, in the event of your death." This comforted him a little.—"But is this all that lies heavy on your heart—the care of your wife and children?" "O no! I have done too much evil; but I hope I have repented."—"God has promised to forgive the penitent, for the sake of what Jesus Christ has done and suffered for them." He said, "Amen! I believe, by the help of God. O Jesus, Jesus!"

*Feb. 27*—Went to see the sick person whom I saw yesterday; but found him so weak and delirious, that I did not speak to him much. I recommended him to the mercy of God, in prayer. I also saw several of my scholars, whose parents I visited. I have been informed that the sick man died in the night.

In the following passages, Mr. J. Warburton describes his visits and intercourse with some of the inhabitants of Kisseey. His remarks concerning those who have passed from their former state of idolatry to the possession of Christian privileges are worthy of particular notice:—

*Nov. 4, 1836*—Visited a sick, and apparently dying, backslider, who appeared to be sensible that he had but a short time to live; and, what is more satisfactory, expressed contrition for his past transgressions, and earnestly desired to be taken again into communion with the Church, from which he had been separated. He had not hitherto requested this privilege, he said, because sickness had prevented him from attending the means of instruction. I expressed my satisfaction at his request; and exhorted him to remember his sins, and earnestly to seek the forgiveness of God, as I thought he would not be long in this world. He replied, That he did not expect to recover;—that he prayed to God to save him for Jesus Christ's sake; and that he hoped in His mercy. His wife also told me that he frequently prayed to God to save him. I had visited him before, but never perceived in him so favourable a state of mind as on the present occasion.

*Dec. 1*—The person mentioned above is dead. From what I have witnessed in my conversations with him, and from all that

I have heard from others who have visited him, I entertain a strong hope that he was convinced, by the Holy Spirit, of the error of his ways; and was led, by faith, to cherish a hope in the mercy of God, through his dear Son Jesus Christ. As death drew near, he continued to express a sense of his sinfulness, and of his hope in God. He looked, he said, "before and behind, but could find no Saviour but Jesus." He was thankful for the visits of Christian friends: and a short time before his death, he sent for several of his companions, and exhorted them to attend to the things that belong to their peace. The following is a copy of his will:—"I beg Society to take my two sons, John and Robert, into their care for me. I cast my soul into the hand of Jesus, the Great Saviour, to forgive my sins. I am a great sinner. I know Jesus can save me. I leave my two sons into the hand of Society—take them to Fourah Bay for me."

Jan. 18, 1837— I examined five persons who desire to receive religious instruction. On these occasions, it is my custom to ask the reason that induces them to come forward; when some of them give a satisfactory statement; while others appear to be ignorant of the corrupt state of the heart, and of the nature of sin. It is remarkable, that in these persons we seldom discover that deep sorrow for sin which we might expect in those who have been idolaters, and who are not backward to confess other sins. This may, perhaps, be owing to their carnal notions of God, and imperfect knowledge of the divine law; for according to the clearness of our perception of Divine Truth will be our conviction of sin. One of the above-mentioned persons made the following statement:—"When I lived in my heathen country, I served wood and stone. Thanks be to God! He brought me to this country, to hear the Gospel. My heart tells me to pray to God. My heart tells me, that if I die I shall go to hell. I have cast away my idols. I wish now to serve God, that when I die I may go to heaven." Another said: "I was brought from my own country, and sold to the Portuguese. An English ship fought the Portuguese, and brought me to this land. When I came on shore, I was sick, and had to creep like a little child. God raised me up from sickness. God has given me a house, and clothing, and food, and three children. Every Sunday, when I go to the house of the

Lord, my heart tells me that I must serve God. If I serve God, I shall go to heaven: if I do not, I shall go to hell."— Another said: "I have lived long in this country. Church lives there; Minister lives there, and preaches all time. I never remembered that I have a soul to be saved. If I do not pray to God in this world, there is no more time for me to pray for my soul. I lived in a heathen country, where we sell one another. I thank God that He has brought me to this land. If I do not think upon His name, I shall lose my soul; so I wish to serve God with all my heart." I said: "You have lived many years in this village, and never cared for your soul; what causes you to think of your soul now?" He answered: "I have to die."

Feb. 17—Examined four persons who applied to be taken under religious instruction. One of these persons gave the following brief relation of himself:—"I have no ears (would not hearken to advice) in my country. I do bad: my father talk; I no hear him. One man in another town owe my brother money. I go to take (steal) his gun: they catch me, and sell me. I do bad in Guinea Country; I do bad here. I come to hear God's Word. I confess my sins. I pray to God to forgive me."—On his observing, "Suppose I hear (hearken to) my father, I no come to this country;" I asked him whether he desired to return to his own country; when he said: "Suppose Father (God) save me, and carry me back to my own country, I thank Him."—Another person related the following interesting circumstance respecting his child, one of our day scholars, who died a few months ago; and which appears to have made a serious impression on his mind. One day, after returning from his labour, his little daughter, Maria, called him. He went to her bedside; when she opened her eyes, and said, "I want to go home; I want to go to Father (meaning, to heaven). You must try to pray; because if you do not pray hard, when I die, you cannot meet me." At the time, he did not think the child was so ill as the event proved, for she died the same day. I well remember his tears, when he came to tell me of the child's unexpected death.

While these labours of mercy are, it may confidently be hoped, gaining ground in the establishment of pure Religion in the Colony, it is



still painful to observe the continued regard of many to their old pagan usages. We have collected a few instances of these, evincing their

*Fond Attachment to Greegrees, Witchcraft, and other Superstitions.*

Mr. Schön, writing from Bathurst, relates—

Sept. 17, 1836—I was told this evening, that a child of one of my neighbours had a large greegree (charm) hanging round her neck. As the parents were connected with the Church, I was not a little surprised at hearing it. The child being near, I sent for her, and found the statement, to my grief, correct. The father and mother saw the child brought to me; and, supposing what it was about, instantly employed their tongues against me. The former came quite in a rage; and when I took the charm from the child's neck, he abused me not a little. I called it a greegree: to which name he objected, because he had not bought it with any intention of killing or injuring any person, but as a medicine to cure the child, and most likely to secure it against the influence of witches. It was, in his opinion, just as if he had given some medicine to the child, or had vaccinated her. On opening the charm, I found that it was stuffed with dry grass and a piece of paper, on which were some words in Arabic, and some singular figures. When the father saw it, he became cooler, and softened his expressions. Now and then discoveries of superstitions still existing are made; and the present was one which grieved me much, because the parents were formerly in the Church, and can read the Word of God; and, likewise, belong to the more respectable of the place.

The following similar passages are from Mr. J. Warburton, at Kiskey:—

Oct. 14—One of my Helpers came to inquire the meaning of the word witchcraft. After explaining the word, I inquired whether there were any persons in Kiskey who were supposed to possess the power of bewitching. He told me that there were several; and that one of the Candidates for Baptism was charged by a person in the class of Backsliders, with having practised this art upon her, to the injury of her health. When the parties were called, it was surprising and painful to perceive the hold which this

superstition had on the minds, even of persons long resident in the village, and who have for years attended the means of instruction. The accused denied the charge; but it was evident, from the agitated appearance of the other, that she believed herself to be suffering under an evil influence, though she seemed to be a little ashamed of it. The apprentice of the latter person stood to it, most firmly, that he and the accused went nightly unseen—for they are considered to have the power of rendering themselves invisible—into the house of his mistress, through the roof, and “sucked her blood,” which caused her illness; and that unless the accused gave her a certain medicine, which she alone could administer, the other would not recover. It is lamentable to find such an instance of superstition in one connected with us; but the inquiries which I have made on the subject convince me that the darkness is more and more passing away, and that the light of God's Holy Word is gradually enlightening the minds of the people. One of them says, “Formerly we believed in witchcraft, and were accustomed to put the Bible under our pillow, to drive the evil spirits away; but we do not do so now.”

Feb. 28, 1837—I observed, in a distant part of the village, a party of heathens engaged in a country-dance, and went to them. One of them, who was dancing for the amusement of the company surrounding him, was partly dressed in woman's clothes, with a wooden mask of rather ingenious make, representing a human head covered with a helmet, which had for a crest, a snake in the act of killing a bird. This personage, whose motions were accompanied by the noise of two wretched drums, when he saw me coming, endeavoured to make off; but his companions prevented him. After I had mounted the drummer's bench, and had obtained silence and attention, I began to address them; but as soon as they understood that I was speaking against their superstition, they raised such a loud and continued noise, that I was obliged to desist, and could not again obtain a hearing. I then went into the hut where the dancer had taken refuge while I was speaking to his companions, and found several other persons dressed in a similar manner, endeavouring to conceal a number of masks of a more frightful form than the one I have described. I searched the hut, but could find no idol; though I was

informed that a sheep had been sacrificed the evening before.

In the accounts of the Missionaries we find the following instances reported of their

*Occasional Intercourse and Conversations with Mahomedans.*

Mr. Schön relates the following affecting circumstances concerning two Mahomedan Youths:—

*March 10, 1837*—The illness of my child rendered it necessary for us, in order to be near our medical attendant, and to try a change of air, to leave for Freetown. We preferred going by water, to the fatiguing and inconvenient journey by land. At twelve o'clock, we left Hastings in a comfortable boat; but were soon called to witness a dreadful scene. We met a canoe with two Wellington men, heavily laden with green fence-sticks. The sea was rather rough, and we soon discovered them to be in danger; when we hastened to their assistance. The people themselves seemed not, at first, to be apprehensive of any danger; but when we were within twenty yards of them, the canoe sunk, and both were left to the mercy of the waves. We providentially saved one, but all our endeavours to save the other were in vain. He was seen to stretch his hands out twice, but very soon disappeared altogether. What an awful thing is it, to be called to another world so suddenly! May the Lord be pleased to sanctify this event to all who were witnesses of it; and cause them not to rest secure, but to be in constant preparation for another world! The one whom we took into our boat is a nice boy about fourteen years of age. I wished very much to speak to him, but could not while we were in the boat. When we got near Wellington, he was put on shore; when he turned his face toward us, made a bow to thank us, and looked toward Heaven to implore a reward on those who had been the means of saving his life, while tears ran down his cheeks. I was truly glad to see it, as he had appeared rather insensible before. I purpose to call for him, on my first visit to Wellington.

*March 11*—I left Freetown in the evening for Wellington, as I wished to spend part of the Sunday at that place. Mr. Collins was kind enough to send for the boy above mentioned; and his master, a Mahomedan, came with him. Both of them thanked me; but we endeavoured

to make them understand to whom all praise and glory belonged. The boy promised to endeavour to serve God, who had spared his life; and his master said, too, that he wished him to learn "English fashion," or Christianity. His own way he calls "Mahomedan fashion," or the fashion of his country; and is fully convinced that either of them will lead to heaven, if strictly observed. He was calmer while we reasoned with him than the Mahomedans usually are. He spoke highly of Christ, but still thought Mahomed higher than Jesus.

The following passages refer to the same subject:—

*Feb. 14, 1837*—Kept Morning Prayers in the Chapel, at half-past five. I met a Mahomedan in the street, whom I had seen before. I said, "Whom do you worship?" He replied, "God only."—"What is God?" "I do not know. I will fetch my Minister, and he will tell you all."—"But," I said, "you certainly ought not to be ignorant of the object of your worship; or you worship who you know not what. God, who is an Eternal Spirit, infinitely wise, holy, good, and just, sent His Son Jesus to teach us the knowledge of Himself; and you reject Him, to your condemnation." He replied: "Mahomed was born before Jesus, of the same family: he was a man like yourself: he was cousin to Jesus: he was a good man, and has 121 names." I said, "Then he was a man of like passions with ourselves; he had the same propensities to sin as ourselves; he had the same corrupt nature as ourselves; and had the same need of an atonement for his sins as we need." He replied: "What is a Christian?" "We are so called on account of our heartily embracing and openly professing that religion which Jesus taught;—that all mankind by nature are sinners against God, in thought, word, and deed; and without repentance, and a true faith in the Son of God, we cannot see eternal life." He said: "I believe that Jesus is the Son of God; but I do not pray to Him as you do. I believe Jesus gave all His people to Mahomed; and God may give Mahomed power to save all His people." [Mr. F. Young.]

*Feb. 10*—I spoke to a man to-day, at his house, about the state of his soul, and the approach of death; but he seems to be too much confirmed in his own groundless hope of eternal happiness without Christ, the only source of true and everlasting

happiness. He fancies that he is safe, because he is a Mahomedan: he hopes to be saved when he dies, though he does not give a good reason for the hope that is in him, but rather boasts of his own good works. He says, that if he does not lie and steal, curse and swear, &c., but gives alms to the poor, and does other charitable deeds, there can be no doubt of his being saved. I endeavoured to convince him that his hope at present is that of a man who builds upon a sandy foundation, which building will not stand in time of rain and wind. In order to get rid of me, he said he would try to come to our Church; but to this day he has never put a foot in it.

[John Atarra.

While those who might, in many respects, be accounted better able to preach the Gospel to the Heathen, yet do not go forth for that purpose, it will be observed, with much interest, how it pleases God to raise up, among the Natives themselves, instruments for his own work. The following narration, by the Rev. C. F. Schön, exhibits the Providence of God in sending to the Natives of Africa one of their own colour to speak to them concerning Jesus Christ; and although his speech be *with stammering lips, here a little and there a little* (Isaiah xxviii. 10, 11), yet it may justly be asked concerning his humble endeavours, *Who hath despised the day of small things?* Least of all should they be despised by those who have more ability, but less good-will for this holy work. Mr. Schön adds some very useful remarks; and the whole will serve to lead our Readers to think with earnest prayer concerning the

*Propagation of the Gospel in the Interior of Africa.*

Dec. 14, 1836—Married three couples at Hastings. There was another who wished to be married, from Waterloo; but as his name was not correctly entered, I could not solemnize the marriage. One of their companions shewed a great concern for the young party; and inquired, several times, how it could be arranged that they might be married soon. On asking the reason of his anxiety about it, he told me, that they had agreed to go to

Sept. 1837.

the Sherbro' Country to preach, after the solemnization of the marriage. This is an instance of rare occurrence, that persons who have been benefitted by the Gospel, in this Colony, have, of their own accord, gone to neighbouring tribes to preach the Gospel of Christ. The Mahomedans all around are labouring to persuade Gentiles to embrace their creed; while nothing is done by Christians to prepare the way for the introduction of Christianity. It has often occurred to my mind, that Waterloo ought to be taken up by the Society as a Missionary Station; not only because of its large population, but also on account of the facilities which it affords to the Missionary residing there, to do something, however small, for the Sherbro' Country. We must live in hope of seeing Sierra Leone well supplied, and Christ's Church like a city on a hill; and then we may be sure it will shine around, and that surrounding heathens will stretch out their hands for help.

We close with some remarks made by Mr. Collins on the

*General Improvement in the State of African Society.*

The village of Wellington, including four Hamlets, contains a population of 3400 souls. It is really surprising, knowing the great variety of character and disposition of the people who compose this village, consisting as it does of Natives of from twenty to thirty different languages, gathered from among the savage tribes of Africa, to find with what apparent peace and harmony they live together, and to witness the order and regularity that pervades the village. A stranger, after reading Landers' description of an African Village, in their Journal of an Expedition to explore the Course of the Niger, would, upon coming to Sierra Leone, be pleasingly disappointed at observing the striking contrast which a village in this Colony presents, to those described by those enterprising travellers. "In Africa," say they, "whether one is sick or well, it is exactly the same: nothing like peace and quietness is any where to be found." This, however, cannot be said of Sierra Leone, although in Africa;—where, perhaps, generally speaking, as much order and quiet prevail in the villages, as in those of England. Religion, by restraining the unruly wills, and softening the savage dispositions of those who have been brought under its

influence, undoubtedly has done much toward bringing the Colony to its present peaceful condition: still much credit is due to the right application of the mild and equitable laws of our country, the enforcing of which tends much, under the blessing of God, to the maintenance of quiet and good order amongst us.

*Summary of the West-Africa Mission, for the Quarter ending March 25, 1837.*

Average Attendance on Public Worship:	Baptisms .....	92
Sunday Morning .. 2670	Candidates .....	687
Evening .. 1880	Students in the In-	
Week-day Evening, 1530	struction .....	19
Communicants .....	Day Scholars .....	2081
753	Sunday Scholars ..	1889
	Evening Scholars ..	97

## West Indies and Guiana.

### CHURCH MISSIONARY SOCIETY.

#### TRINIDAD.

##### *Site of the Mission.*

THE arrival of the Society's two Missionaries, the Rev. J. G. Mühlhauser, and the Rev. Alfred E. Eckel, was stated at p. 304 of our last Volume. Mr. Eckel thus describes the spheres occupied by himself and his Missionary Brother, respectively:

The parish of Mr. Mühlhauser comprises the quarter of Point à Pierre, North Naparima, South Naparima, and the quarters in the south-west part of the island. The first three quarters are populous, and partly Protestant; but the latter are scarcely inhabited, and only by Roman Catholics. The parish which is assigned to me comprises the quarters of Montserrat, Savanna Grande, and Moruga, on the south coast. Savanna Grande has about 2000 inhabitants: in which number are included 600 Free Negroes, all Protestants, commonly called Americans. These Americans originated from six companies of Negro soldiers, who assisted the British armies in North America, and were brought over to this island twenty years ago. Many of them left their settlements in Savanna Grande, and are dispersed in the island; but those who are still in their settlements amount, with their children and families, to about 600 souls. Each company has a separate settlement, which is sometimes called a village. The Serjeants of these six companies are still alive; and although they have no military nor municipal authority over the rest, yet the people look to them as Chiefs or Headmen; and I endeavour to keep up the feeling, as it is calculated to promote good order.

Mr. Mühlhauser remarks, concerning the probable increase of his charge, and the need of help, as follows:—

There are expected, in the course of this year, from 7000 to 10,000 Africans, who will be distributed to the Estates on the island. If I say that I shall get 2000 of them in my district, exclusive of Couva, I say not too much; but it is rather probable that I shall have 3000. Considering this, it will be impossible that I should instruct them all. If you say, I should get Natives, or any other persons, I must answer, They are very hard to get; and they, for the greater part, come for money's sake. I solicit, therefore, a Schoolmaster or Catechist.

Mr. Eckel gives, under date Dec. 31, 1837, the following accounts of his labours in respect to

#### *Spiritual Intercourse, and Conversations.*

Close to the Mission is the Savanna Village of American Free Negroes, which has about 140 inhabitants. A great part of these people are very lazy, poor, and ignorant. However, there are also some few who love the Lord. These poor people sometimes die because they are not able to pay a doctor, nor to provide good nourishing food. Two such cases have occurred in this village, since I have been here. In the first case, I brought the doctor to the sick, in order to know whether he could give some assistance; but he told me, that the disease was rendered incurable by long starvation, and that the person would soon die. The second case was still more awful. A man, who was subject to fits, fell some years ago into the fire, and burnt his left hand. In July last, he fell, in another fit, into the fire, and burnt his right hand. His hand was in the fire a considerable time; till a neighbour passed, and saw it. The hand was incurable; but instead of applying at once to the doctor, he lingered for three weeks, till mortification had passed the first joint, along the radius and cubitus bones. I was then apprised of it: and fearing that mortification would soon take place, I directed the poor sufferer to prepare for the other world; and I have reason to believe that the Lord graciously blessed my poor endeavours. I sent him some victuals, and brought the doctor, who said, that the man was so reduced by starvation, that he would not venture to amputate the arm, fearing

that the man would die during the operation.

Last week I married an old man and an old woman, in this village, who had lived together more than twenty years; and it was really cheering to see how thankful these persons were that thereby a heavy burden was removed from their hearts, and that they could now live together with a good conscience before God and men. It was particularly cheering to me to perceive that they made no noisy and worldly festival, as is commonly the case; but united with some pious persons, with whom they sung and rejoiced in the Lord. I exhorted them particularly, in the name of the Lord, that, as they were joined together for their lifetime here below, they ought to feel the holy obligation to promote the eternal welfare of each other, in a life wholly devoted to their Saviour.

Lately, an old man, whom I told to mind the salvation of his soul, gave me the following answer:—"In my country (United States) I had passed all the degrees in that sect which I professed. The Minister gave me the Sacrament frequently, and I knew all my religion. But when I left, and came among soldiers and sailors, I could not keep it, and was soon as bad as they. Now I am old, and I know I am wrong; my conscience tells me so; and I think, sometimes, that I ought to leave my sins, and prepare my soul for the other life." I told him, that it was very dreadful to stand before the Divine Judge unrepented; and that we should follow Christ out of love and gratitude, because He has done so much for us, to save us from destruction. He knew all that, and promised much; but he is still the same.

One of the Free Negroes, who gives me much pleasure, expressed himself in the following words: "It is said that the tongue is a liar; but the tongue bears also witness of what I feel here within" [beating his hand on his breast], "and God Himself speaks here within; and therefore I find that the tongue can speak true. The same what you read in the written letters, and what you tell me, God speaks in my heart. And when you speak to me of the way, I perceive that it is the same that God speaks in my heart; and therefore I believe it to be true. God spake in my heart, that this vile body of sin must decay, and that the soul will go to Him; and when I heard that, I was moved and believed it, and all in the world is now without taste for me. I know of nothing sweeter than the glorious name of Jesus

Christ. I listened to what you said; and when you spoke of the Lamb of God, my heart was quite filled, and I could with difficulty overcome it and remain silent."

I cannot give you any account of new conversions; but some are seriously concerned about the salvation of their souls; and generally they are attentive to what they hear, in such a degree, that I dare gladly hope that the Spirit of Grace and Truth has begun His blessed operation in their hearts. To the Lord, that is known! and it behoves us to labour with patience, perseverance, love, and faith. According to our faith and prayer, and more than that, the Lord will bless our work as His own.

Mr. Mühlhauser also describes, in the following passages, the benefits attending

*Visits to the Negroes in their own  
Dwellings.*

On the 25th of September, Sunday, I left this after the Church Service, and went to an Estate. At first, I talked with the people about things pertaining to this life; and then led the conversation to the one thing needful. I was glad to observe, throughout, that they were exceedingly pleased with my visit, conversation, and preaching to them: almost all of them invited me to see them at another time. Having entered a Negro hut, I found a man of about forty years of age, with whom I commenced conversation: and on my mentioning the name of God, he told me he had seen God. "What!" said I, "have you seen God? and where?" He replied, "In the Church," meaning the Roman-Catholic Chapel at San Fernando. "How large is he?" I asked. He replied, "About a foot long!" I asked, "Is it a wooden god?" He replied, "Yes, Massa." "Now tell me," I said, "do you really believe that he can help you in time of distress?" He answered, seriously, "Yes, Massa." I repeated the same question; when he, in a most serious tone, answered, "Yes, Massa." I then told him what I knew about the wooden gods or idols; and exhorted him to put his confidence in Him who died for us, rose again, and is now sitting at the right hand of God. In another hut, I found a man who, in order to prove himself to be a good man, told me, that every morning, before he washed, he crossed himself. I asked him to let me know the reason of his crossing. "Massa," said he, "I know the English do not cross themselves."

"This is no reason," I said; "you must tell me the reason why you do cross yourself every morning." "Because," was his reply, "I was baptized in the French Church." I then spoke a long time with him, explaining, exhorting, and instructing him in the way of salvation described to us in the Word of God. He was particularly thankful when I left. A woman in another house wished to prove to me that she was religious, on account of her making crosses. I asked her, too, for the reason. She, not knowing what to say, replied, that she took it from her own head. "From your own head!" said I. She replied, "No: old people have told me to do so; and I followed them."

On the 28th of September, I visited the Negroes in their huts on an Estate. I commenced about seven o'clock in the evening; a Negro bearing a light before me, on account of the badness of the way. In the first house into which I entered, I found about three or four Negroes. I had scarcely been speaking to them a few minutes, when about twelve others came together in the room, and followed me from hut to hut, for about an hour and a half; by which, opportunity was afforded me to speak to a number of them, in each house, of the one thing needful. I was delighted in observing an old blind Negro woman following all the time, guided by the hand of a girl, in order to hear the Word of God, and to receive sight for things spiritual. I was told that the Negroes on the Estates were greatly pleased with my visits. "We never saw such things before," said they to their Mistress, "that a parson enters Negro houses, to instruct them." Would to God that I might be counted worthy to be made, in some way or other, an instrument in the hand of my Saviour, to bring back a few souls from the way of destruction, into the tender arms of our Heavenly Father!

On the 5th of October, I commenced visiting the Negroes in their huts on an Estate. I began in the evening at seven o'clock, and continued until nine o'clock. Some of the people I found not quite so ignorant as I had expected; whereas others were quite in darkness, their religion consisting in making crosses. It is impossible not to pity them; considering the dreadful state in which they are with regard to the salvation of their souls; and not having the means by which, under God's grace, they might be brought to the knowledge of the depravity of their hearts, and to the

knowledge of Jesus Christ as the Saviour of the world. But, on the other hand, I rejoice at being permitted to instruct them, and to tell them of Him of whom all the Prophets and Apostles bear record that He is *the Lamb of God that taketh away the sins of the world*. When I find children in a house, I inquire whether they can say the Lord's Prayer: if they can, I make them repeat it aloud, which they do kneeling. Sometimes I ask adults to say the prayers which they are accustomed to say before going to bed. The greater part of the Negroes of this Estate belong to the French Church, as they call it—Roman Catholics; and therefore say their prayers in the French tongue; but although I do not understand that language, yet I know so much as to guess the purport of it:—and who would not, when they address, in their prayers, St. Peter, St. Paul, St. Antonio, &c.? When they have done calling upon the multitudes of Saints, I ask them why they call upon the Saints;—whether Christ has left us any direction for doing so;—whether they believe the Saints to be omnipresent;—and whether they know in what Name we are commanded to pray. Having put these questions, and explained them, I more fully enter upon the value of the soul, the depravity of human nature, and redemption through Jesus Christ. It is satisfactory to observe, that they are thankful for instruction.

On the 6th of October, I visited the rest of the Negro houses on another Estate; pursuing the same plan in questioning and instructing them. Suffice it to say, that almost all manifest more or less eagerness to be instructed. The Gospel of Christ is, to the greater part, as strange a doctrine as it was once to the people of Athens, when St. Paul preached it to them.

On the 9th of October, being Sunday, I went to an Estate, in order to pay some visits to the Negroes. In the first hut which I entered, I found three Negroes. Having asked them how they did, I requested of them to tell me candidly what sort of conversation they carried on when left by themselves. "No doubt," continued I, "money-matters fill up a great space of your vacant time." "Yes, Massa," replied the eldest of them, "it is true; it does sometimes; but at other times we talk also of that big man who made us all." I afterward took occasion to speak of Him, who by His precious blood redeemed us all. Entering another Negro house, I found a woman playing

with some of her children. I spoke to her; but she would not listen to what I said. Seeing this, I told her, that if she continued in such a state of indifference with regard to her immortal soul, she would certainly perish: after which, she paid more attention. I went to some other Negro houses, and found them, though ignorant, disposed and anxious for instruction.

On the 12th of October, I was called to an Estate, to see a sick woman. On entering her hut, I found an old Negro, about eighty years of age, lying on some kind of bed. I endeavoured to speak to her; but soon found that she was in an insensible state, able neither to hear nor to speak. A few minutes after my entering, a number of Negro women came in. I took occasion to speak to them, for a considerable time, about the hour of death and the Day of Judgment.

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LONDON MISSIONARY SOCIETY.  
BERBICE.

THE Directors give the following

*Evidences of the Increase of Intelligence  
and Piety among the Negroes.*

Many tokens of the Divine Favour accompany the labours of the Brethren in this Colony; and with fervent gratitude they notice the increase of faith and godliness amongst the Coloured Population, who profess to love Christ and to seek salvation by His Name. Mr. Kenyon, who is stationed on the Corentyne Coast, speaks particularly of the improvement in the social and moral habits and mental capacities of the Negroes; combined with their more decided manifestation of religious principle, in resisting various strong temptations to which they are exposed, and preserving from defilement their daily walk in the world. To these and other interesting points, Mr. Kenyon refers as follows, in a communication bearing date the 26th of March last:—

One of the greatest evils of this Colony is the practice of giving rum to the Negroes during the holidays. I am informed that each Negro receives four or five pounds of salt meat, a pint of rum, and two "heads" of tobacco, as an extra allowance at Christmas.

In conversing lately with one of the Overseers, he told me that the Negroes, belonging to the plantation on which he was employed,

had refused to take any allowance on Christmas Day, because it had fallen on Sunday: they now went to Chapel during the Christmas Festival, which, he observed, was a strange thing; for three or four years ago every one of them would have been raving with intoxication in a few hours after the holidays had commenced. In speaking of the intellectual progress of the Negroes, he said, "Well, the Negroes have not only begun to read their Testaments, but they are beginning to read the Newspapers. They are determined to know how things are going on in the Colony. I never was so astonished as I am now. I visited, lately, a Negro's house, and I saw one fellow seated with a Newspaper on his knee. I asked him to read it; and he did so, almost as well as I could myself. At first, I thought that there might be some deception in this: so I called him over to my house, and placed another Newspaper in his hand, and he read it too. But as it regards the Laws of the Colony, some of the Negroes know more than I do myself. In these days a Negro is always on the look-out. I assure you it is impossible to cheat a Negro now." This is certainly the case. I never saw such a spirit of general inquiry among the Negroes, and the nearer they approach the end of the Apprenticeship the more it increases.

Last week I went to Br. Haywood's, at Orange Chapel. In the evening, as I walked behind one of the plantations, I heard the sound of female voices; which, at first, led me to suspect that there was either a dance or the celebration of some marriage on the Estate: but, as I advanced nearer to the people, I was happy to find them singing the praises of God. The night after, I walked in the same direction; but all was perfectly still, except the pattering of a heavy shower, which fell at a distance in the bush. As I approached the Negro Village, I saw several lights in the huts; and my curiosity being a little excited to know what they were doing, I determined, if possible, to make the discovery, without being myself perceived. After passing over a trench on a stick, called, in this country, a "Negro Bridge," I walked slowly until I came to the first of the huts: and when I had gently pushed open the door, I saw therein a Negro and his Wife, each of whom appeared to be attentively engaged: the woman sat by the fire, boiling the frugal supper of salt-fish and plantains, but her husband had his lamp nicely trimmed, and his copy-book placed before him, in which he had just written, "Be wise every day." Behind him was a shelf, on which there lay two well-used Testaments and two Hymn Books, the best and only ornaments in his house. When I came to the next hut, I heard some one distinctly say, *Ye must be born again.* I entered, and found a young man reading his Testament, and he repeated from memory eighteen verses of the third chapter of St. John. When I came to the middle of the village, I saw several Negroes go into a large hut, which I afterward learned was the School of the Estate: there I was recognised; for I heard a voice behind me saying, "See,

dat's Massa." I soon found myself surrounded with people; some saying, "How Massa do?" others, "How Missee do?—Glad to see Massa." I conversed with them for a short time—heard them sing a hymn—and then proceeded to the house of the Manager.

When I told him that I had seen the people going to school, he replied: "Yes; formerly they were never out of mischief; but now they keep school almost every night; which I find to be much better, and I am sure the people are more happy."

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Brit. & For. Bible Soc.*—The Committee have issued the following notice:—

The Committee beg to inform the Subscribers to the Institution, that they have now in the Depository, copies of the Gospel by St. John, in embossed characters, for the use of the Blind, prepared by Mr. T. M. Lucas, of Bristol; the Gospel by St. Matthew, in embossed roman letters, prepared by Mr. Alston, of Glasgow; and the Book of Psalms, in similar type, prepared under the superintendence of Dr. Howe of Boston, U S; which will be sold to Subscribers, or granted for the use of the Poor, according to the Rules of the Society.

N.B. The Gospel by St. Luke, prepared by Mr. Gall of Edinburgh, also in raised type, is shortly expected; and other portions of the Scriptures will speedily follow.

*Christian-Knowledge Soc.*—In reference to the continued support given to Idolatry by the Government in India, the Society has presented a Second Memorial to the East-India Company; the First, strongly deprecating the practice, having been presented in the year 1832. In this Second Memorial, the Society complains

—that, notwithstanding the delay of the Indian Government for four entire years, in withdrawing from the support of Idolatry, and in relinquishing the gains arising from such a source, the Court of Directors evinces no determination to enforce its express directions for the abandonment of the Idolatrous revenue, as directed by its own Despatch of the 90th February 1833.

The Memorial concludes with praying — that such effectual measures may forthwith be adopted as shall have the effect of a relinquishment, on the part of the East-India Company, its Officers, and Servants, of all pecuniary profit arising from the worship of Idolatry, as expressly provided for by the before-mentioned Despatch of the Court of Directors.

We regret to add, that Mr. Poynder's Motion, noticed, at p. 383 of our last Number, having been made by him at a Quarterly Court of Proprietors held on the 27th of September, the Court negatived the Motion.

*Church Miss. Soc.*—On the 5th of September, the Instructions of the Committee were delivered to the Rev. John Nicholas Norgate, on occasion of his departure to Calcutta; and to Mr. Wallace Hewetson, on occasion of his departure to South Africa: and the same having been acknowledged by Mr. Norgate and Mr. Hewetson, respectively, they were commended in prayer to the favour and protection of Almighty God, by the Rev. E. G. Marsh. Mr. and Mrs. Hewetson, and three children, embarked at Gravesend, in the "Patriot," Capt. Burton, on the 6th, for Algoa Bay, with the view of joining the Rev. F. Owen, at Port Natal; and the Rev. J. N. Norgate at Portsmouth, in the "Zenobia," Capt. Owen, for Calcutta, on the 19th.

*Wesleyan Miss. Soc.*—The Rev. Barnabas Shaw, with Mrs. Shaw and their children, arrived in July from the Cape—On the 23d of August, Shahwundaia, or John Sunday, an American Indian Chief, embarked, on the 23d of August, on his return to Canada; having spent a year in this country—On the 5th of September, at Bristol, the Rev. Jonathan Crowther, of long standing and deserved consideration in the Wesleyan Ministry, embarked for Madras, in the "Elizabeth," Capt. Thomas, with Mrs. Crowther and their five children; and accompanied by five Junior Missionaries, some of whom are married: these are, Mr. and Mrs. Best, Mr. Fox, Mr. Griffith, Mr. and Mrs. Jenkins, and Mr. and Mrs. Male.

*Ladies' Hibern. Fem. Sch. Soc.*—A summary view of this Society appears at p. 234. Its Schools now amount to 232, and contain 12,040 Scholars: all these poor Female Children of Ireland are under Scriptural Instruction. The balance in the Treasurer's hands is only 8l. 19s. 2d.; and nearly 1000l. will be required in November, for the payment of the Mistresses' Salaries; while numerous applications for New Schools cannot be answered till the Society's resources shall be augmented.

### SOUTH AFRICA.

*United Brethren*—Dr. Lees has not long survived (see p. 21) his return to Africa; having departed this life, on the 14th of April, at Gnadenhal, in a very peaceful and gentle manner. It is remarked, in the "Periodical Accounts"—

By his early translation, the Mission in South Africa, and the whole neighbourhood in which he resided, have sustained a severe loss, and one which it will not be easy to repair. From the period of his first arrival at Gnadenhal, in March 1832, he made it his great object to approve himself as a Missionary in spirit, if not in name; and to consecrate his varied acquirements, more especially in medicine, in languages, and in music, to the service of his Lord and Saviour, and to the advancement of the spiritual and temporal well being of all around him. During his last illness, he gave abundant evidence that he knew whom he believed; and that he was well prepared, by the grace and Spirit of God, for the change which awaited him. His beloved wife, who, during their short matrimonial connection, approved herself in all things as a help meet for him, he was enabled to commit to the care and guidance of that Lord, whose mercy and faithfulness he had himself so largely experienced, and who has promised to be a father to the fatherless, and a husband to the widow.

*Church Miss. Soc.*—The Rev. Francis Owen (p. 303) arrived, with Mrs. and Miss Owen, at Buntingville, in Caffraria, on the 1st of June; and were to leave in a day or two for Natal—An Association has been formed at Grahamstown for promoting the



objects of the Society in Southern Africa, designated "The Albany Church Missionary Association."

## CHINA.

*American Board*—The Rev. Edwin Stevens (p. 95) was removed from his labours, by death, on the 5th of January. He was formerly Preacher to the American Seamen at Canton; and, more recently, a Missionary of the Board, in that city. He was on a Missionary Voyage among the Islands of the Indian Archipelago: at Singapore, he was attacked with a fever, which terminated his life at that Settlement.

## INDIA WITHIN THE GANGES.

*Bishop of Calcutta*—Bishop Wilson returned to Calcutta, from his Visitation of the Upper Provinces, on the 14th of March.

*Church Miss. Soc.*—In consequence of Mrs. Applegate's state of health, Mr. Applegate's Station has been changed from Palamcottah (pp. 136, 137) to Mayaveram. They spent some time at the Nilgherry Hills, and arrived at Mayaveram on the 27th of May.

*General Baptist Miss. Soc.*—Mrs. Stubbins (see p. 384) survived her arrival in India but a few weeks. On the 28th of January, her Husband and she reached Balasore. On the 19th of February, after severe sufferings from fever for about three weeks, she departed in the triumph of Faith.

## AUSTRALASIA.

*Church Miss. Soc.*—Mrs. Davis, wife of Mr. Richard Davis, of the New-Zealand Mission, died, after a short illness, on the 1st of February. We subjoin some extracts of Letters to the Rev. J. N. Coleman, dated Feb. 1837, respecting the removal of this valuable woman. The Rev. Henry Williams remarks:—

On the 1st instant, the overwhelming news was communicated to us, that Mrs. Davis, after about twenty hours' illness, had closed her life. This is the first of our Mission Family that has died, after so many years in this dark and savage land. Our Heavenly Father has indeed been very gracious to us all, in having thus spared the various heads of families during the years which are past. We could not but sympathise deeply with our afflicted Brother and the family; and trust the solemn season may be sanctified to all. In Mrs. Davis, her husband has lost an affectionate wife, the children a tender parent, the Members of the Mission an esteemed and beloved sister, and the Natives around a kind and affectionate mother. She was a mother in our Israel. Her attention to all was very great, particularly to the sick. Her house was always open, and her hand ready to administer to the wants of those who needed. I fear it will be long before our friend will recover from this deep affliction. Though he has long held close communion with his God and Saviour, yet nature appears to yield.

Mr. Davis himself writes—

Death is only the door which admits the Believer's soul to glory. This, I firmly trust, my dear wife—the beloved wife of my youth—experienced on the 1st instant. Her illness was only of about twenty-one hours' continuation—the disease, the common cholera. Several of us had been attacked by it; but my dearest wife only has yet fallen a victim to it. The best medical advice we have was at hand, but all to no purpose: the word was gone forth, and who could reverse it?

## WEST INDIES AND GUIANA.

To the painful record of deaths which we

have already made, others are now to be added. The *United Brethren* report the Death of Br. J. Chr. Shick, of St. Croix, by the yellow fever, in his thirty-third year; and the Directors of the *London Missionary Society* thus mournfully announce the departure of the Rev. John Wray and the Rev. James Howe:—

The solemn and afflictive duty devolves upon us this month, of recording the death of two of the most valued and devoted Agents of the Society; who, in the inscrutable arrangements of Divine Providence, have been removed from the scene of their most important and fruitful labours.

For the long period of nearly thirty years, our revered Brother, the Rev. John Wray, had laboured in British Guiana, with an entire surrender of body and mind to the cause of the Redeemer. Endowed, by the Divine Bestower of all ministerial gifts, with intellectual powers of a superior order, and with a godly zeal, energy, and devotedness which kept them ever bright and burning in his Master's service, Mr. Wray became to the Negroes of this Colony a living treasure of inestimable worth. As a Minister of the Lord Jesus Christ, and in all his pastoral relations, his faithful exertions were amply blessed; and the members of his family, each kindled into Christian ardour by his example, essentially aided in the holy work of diffusing among the people, old and young, the blessings of religious education. His station, as it is generally known, was New Amsterdam.

Mr. Howe, his son-in-law, occupied the station of Hanover, on the west coast of the Berbice River. During his Missionary Career, which was comparatively brief, our lamented brother, Mr. Howe, appeared as a burning and shining light in the midst of his attached people; and testimony of the Divine Approbation descended, in an eminent degree, upon his labours.

Both these devoted men have finished their mortal course, and gone to their reward. Mr. Howe expired on the 6th, and Mr. Wray on the 8th of June, 1837; both at New Amsterdam. After returning from Demerara, whither they had proceeded on the affairs of the Mission, and where they contracted the seeds of a fatal fever still raging in the Colony, the malady soon displayed its virulence on the persons of these beloved Brethren. Mr. Howe rapidly sank beneath its immitigable attacks; and though in Mr. Wray the symptoms so abated that hopes were at one time entertained of his recovery, the powers of life were afterward assailed by another form of the disease, which speedily proved fatal. They fell asleep in Jesus, and rested from their honourable toils in the sure prospect of a glorious and blissful immortality. The last hours of our younger Brother were marked by all those assuaging circumstances which Christian Friends could desire; and, although the character which the fever eventually assumed, admitted of the like consolations in a more limited measure, on the part of the venerable father of the Mission, yet amidst mental aberrations, brought on by the last symptoms of the malady, the assurances of his interest in the Saviour, and of his love to the sacred cause in which he fell, were remarkably and affectingly manifested.

*Baptist Miss. Soc.*—The Rev. James Reid (p. 119) arrived at Kingston on the 13th of March. The Committee remark—

His passage, though tedious, was very pleasant; but, unhappily, the Captain of the vessel allowed no Religious Service on board during the whole time, notwithstanding the passengers and crew expected, and appeared anxious to have it. Such marked contempt for the worship of Him who holdeth the ocean in the hollow of His hand, is certainly less frequent than formerly: we regret that it occurred in the instance of the "General" office.



This Engraving is copied from one in Gray's *Travels*, and represents a *Swinging Bridge* over the *River Tingalinta*, in *Western Africa*. It is composed of cane and bark ropes, by which it is attached, at about 24 feet above the water, to the branches of the trees which grow on the banks; and affords, during the rainy season and periodical floods, a safer, though apparently slight and tottering passage for people on foot. The *Tingalinta* is a small river which falls into the *Rio Nunez*.

# Missionary Register.

OCTOBER, 1837.

## Biography.

NARRATIVE OF EVENTS IN THE LIFE OF A LIBERATED NEGRO,  
NOW A CHURCH MISSIONARY CATECHIST IN SIERRA LEONE.

THE object of the Church Missionary Society in its various Missions has invariably been, to act, as far as practicable, through the agency of approved Natives: and this design has gradually become more and more attainable, in proportion to the success which has attended the training of the young, who have been brought under Christian Instruction. In Sierra Leone, through the blessing of God, the Education of the Liberated Negroes has furnished some supply, although not an extensive one, of Native Teachers. Some of these had previously, in their youth, passed through a variety of scenes, differing, in a truly affecting manner, from that lot which God has subsequently bestowed upon them, in connexion with the Society. As to what their early trials were, however, whether as children, or at a more advanced period of their youth, some of our readers may be but little aware. The discussions on the Slave Trade, thirty years ago and more, made the subject of the sufferings of Africa more familiar then, than they now are, to many persons in this country. The following Narrative, sent by one of the Society's Native Teachers, will exhibit anew the miseries which have attended, and ever must attend, this inhuman traffic: while at the same time every Christian heart will be gladdened to see the results attending the Missionary Efforts of the Society; and enlarged, to hope, and labour, and pray for blessings yet more extensive, throughout that afflicted and benighted Continent. The Narrative is dated Feb. 22, 1837.

As I think it will be interesting to you to know something of the conduct of Providence in my being brought to this Colony, where I have the happiness to enjoy the privilege of the Gospel, I give you a short account of it; hoping that I may be excused, if I should prove rather tedious in some particulars.

### *Character of Slave-Trade Wars.*

I suppose some time about the commencement of the year 1821, I was in my native country, enjoying the comforts of father and mother, and the affectionate love of brothers and sisters. From this period I must date the unhappy, but which I am now taught, in other respects, to call blessed day, which I shall never forget in my life. I call it "unhappy day," because it was the day in which I was violently turned out of my father's house, and separated from my relations,

Oct. 1837.

and in which I was made to experience what is called "to be in slavery." With regard to its being called "blessed,"—it being the day which Providence had marked out for me to set out on my journey from the land of heathenism, superstition, and vice, to a place where His Gospel is preached.

For some years, war had been carried on in my Eyò country, which was always attended with much devastation and bloodshed: the women, such men as had surrendered or were caught, with the children, were taken captives. The enemies who carried on these wars were principally the Eyò Mahomedans, with whom my country abounds; who, with the Foulahs, and such foreign slaves as had escaped from their owners, joined together, made a formidable force of about 20,000; which annoyed the whole country. They had no

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other employment but selling slaves to the Spaniards and Portuguese on the coast.

The morning on which my town, Ocho-gu, shared the same fate which many others had experienced, was fair and delightful; and most of the inhabitants were engaged in their respective occupations. We were preparing breakfast, without any apprehension; when, about nine a.m., a rumour was spread in the town, that the enemies had approached, with intentions of hostility. It was not long after when they had almost surrounded the town, to prevent any escape of the inhabitants. The town was rudely fortified by a wooden fence, about four miles in circumference, containing about 12,000 inhabitants, and producing 3000 fighting men.

The inhabitants not being duly prepared; some not being at home; and those who were, having about six gates to defend, as well as many weak places about the fence to guard against—and, to say in a few words, the men being surprised, and therefore confounded—the enemies entered the town after about three or four hours' resistance. Here the most sorrowful scene imaginable was to be witnessed;—women, some with three, four or six children clinging to their arms, with the infants on their backs, and such baggage as they could carry on their heads, running as fast as they could, through prickly shrubs, which, hooking their blies\* and loads, threw them down from the heads of the bearers. When they found it impossible to go with their loads, they only endeavoured to save themselves and their children. Even this was impracticable, with those who had many children to care for: as while they were endeavouring to disentangle themselves from the ropy shrubs, they were overtaken, and caught by the enemies by a rope-noose thrown over the neck of every individual, to be led in the manner of goats tied together, under the drove of one man. In many cases, a family was violently divided between three or four enemies; who each led his away, to see each other no more. I was thus caught, with my mother, two sisters, one infant about ten months old, and a cousin, while endeavouring to escape in the manner above described. My load consisted of nothing else than my bow, and five arrows in the quiver: the bow I had lost in the shrub, while I was extricating myself, before I could think of making

any use of it against my enemies. The last time I saw my father, was when he came from the fight to give us the signal to flee: he entered into our house, which was burnt sometime back for some offence given by my father's adopted son: hence I never saw him more. Here I must take thy leave, unhappy comfortless father!—I learned, sometime afterward, that he was killed in another battle.

Our conquerors were Eyô Mahomedans, who led us away through the town. On our way, we met a man sadly wounded in the head, struggling between life and death. Before we got half way through the town, some Foulahs, among the enemies themselves, hostilely separated my cousin from our number. Here also I must take thy leave, my fellow-captive cousin! His mother was living in another village. The houses, in the town on fire, were built with mud, some about twelve feet from the ground, with high roofs, in square forms of different dimensions and spacious areas. Several of these belonged to one man, adjoining to, with passages communicating with each other. The flame was very high: we were led by my grandfather's house, already desolate; and in a few minutes after, we left the town to the mercy of the flame, never to enter or see it any more. Farewell the place of my birth, the play-ground of my childhood, and the place which I thought would be the repository of my mortal body in its old age!

We were now out of Ocho-gu; going into a town called Iseh'i, the rendezvous of the enemies, about twenty miles from our town. On the way, we saw our grandmother at a distance, with about three or four of my other cousins taken with her, for a few minutes: she was missed through the crowd, to see her no more. Several other captives were held in the same manner as we were: grandmothers, mothers, children, and cousins, were all taken captives. O sorrowful prospect! The aged women were greatly to be pitied, not being able to walk so fast as their children and grandchildren: they were often threatened with being put to death upon the spot, to get rid of them, if they would not go as fast as others; and they were often as wicked in their practice as in their words. O pitiful sight! Whose heart would not bleed to have seen this? Yes, such is the state of barbarity in the heathen land! Evening came on; and coming to a spring of water, we drank a great quantity, which served

\* Blies—a kind of basket used by the Natives.—Ed.

ns for breakfast, with a little parched corn and dried meat previously prepared by our victors for themselves. During our march to Iseh'i, we passed several towns and villages which had been reduced to ashes. It was almost midnight before we reached the town where we passed our doleful first night in bondage. It was not, perhaps, a mile from the wall of Iseh'i where an old woman of about sixty was threatened in the manner above described. What became of her I could not learn.

*Sale of the Slaves, to many Masters.*

The next morning, our cords being taken off our necks, we were brought to the Chief of our captors—for there were many other Chiefs,—as trophies at his feet. In a little while, a separation took place; when my sister and I fell to the share of the Chief, and my mother and the infant to the victors. We dared not vent our grief in loud cries, but by very heavy sobs. My mother, with the infant, was led away, comforted with the promise that she should see us again, when we should leave Iseh'i for Dahdah, the town of the Chief. In a few hours after, it was soon agreed upon that I should be bartered for a horse in Iseh'i, that very day. Thus was I separated from my mother and sister for the first time in my life; and the latter not to be seen more in this world. Thus, in the space of twenty-four hours, being deprived of liberty and all other comforts, I was made the property of three different persons. About the space of two months, when the Chief was to leave Iseh'i, for his own town, the horse, which was then only taken on trial, not being approved of, I was restored to the Chief, who took me to Dahdah; where I had the happiness to meet my mother and infant sister again, with joy which could be described by nothing else but tears of love and affection; and on the part of my infant sister, with leaps of joy. Here I lived for about three months, going for grass for the horses, with my fellow-captives. I now and then visited my mother and sister in our captor's house, without any fears or thoughts of being separated any more. My mother told me that she had heard of my sister, but I never saw her more. At last, an unhappy evening arrived, when I was sent with a man to get some money at a neighbouring house. I went, but with some fears for which I could not account; and, to my great astonishment, in a few minutes I was added to the number of many other cap-

tives, fettered, to be led to the market-town early the next morning. My sleep went from me; I spent almost the whole night in thinking of my doleful situation, with tears and sobs; especially as my mother was in the same town, whom I had not visited for about a day or two back. There was another boy in the same situation with me: his mother was in Dahdah. Being sleepless, I heard the first cock crow: and scarcely was the signal given, when the traders arose, loaded the men-slaves with baggage; and with one hand chained to the neck, we left the town. My little companion in affliction cried, and begged much to be permitted to see his mother; but was soon silenced by punishment. Seeing this, I dared not speak; although I thought we passed by the very house my mother was in. Thus was I separated from my mother and sister, my then only comforts, to meet no more in this world of misery. After a few days' travel, we came to the market-town, Ijah'i. Here I saw many who had escaped from our town to this place, or who were in search of their relations, to set at liberty as many as they had the means of redeeming. Here we were under very close inspection, as there were many persons in search of their relations; and through that, many had escaped from their owners. In a few days, I was sold to a Mahomedan woman; with whom I travelled many towns, in our way to the Pophoh country, on the coast, much resorted to by the Portuguese to buy slaves. When we left Ijah'i, after many halts, we came to a town called Toko. From Ijah'i to Toko all spoke Ebweh dialect; but my mistress Eyó, my own dialect. Here I was a perfect stranger; having left the Eyó country far behind.

*Temptations to Despair and Suicide.*

I lived in Toko about three months; walked about, with my owner's son, with some degree of freedom, it being a place where my feet had never trod: and could I possibly make my way out through many a ruinous town and village we had passed, I should have soon become a prey to some others, who would gladly have taken the advantage of me. Besides, I could not think of going a mile out of the town alone at night, as there were many enormous devil-houses along the highway; and a woman having been lately publicly executed—fired at—being accused of bewitching her husband, who had died of a long tedious sickness. Five or six heads of

persons, who had been executed for some crime or other, were never wanting, to be nailed on the large trees in the market-places, to terrify others. Now and then my mistress would speak with me and her son, that we should by-and-bye go to the Pohpoh country; where we should buy tobacco and other fine things, to sell at our return. Now, thought I, this was the signal of my being sold to the Portuguese; who, they often told me during our journey, were to be seen in that country. Being very thoughtful of this, my appetite forsook me; and in a few weeks I got the dysentery, which preyed on me. I determined with myself, that I would not go to the Pohpoh country, but would make an end of myself one way or another. Several nights I attempted to strangle myself with my band; but had not courage enough to close the noose tight, so as to effect my purpose. May the Lord forgive me this sin!—I next determined that I would leap out of the canoe into the river, when we should cross it, on our way to that country. Thus was I thinking, when my owner, perceiving the great alteration which had taken place in me, sold me to some persons. Thus the Lord, while I knew Him not, led me not into temptation, and delivered me from evil. After my price had been counted before my own eyes, I was delivered up to my new owners, with great grief and dejection of spirit, not knowing where I was now to be led.

*Continued Journey toward the Coast—First Knowledge of Ardent Spirits.*

About the first cock-crowing, which was the usual time to set out with the slaves, to prevent their being much acquainted with the way, for fear an escape should be made—we set out for Jabbo, the third dialect from mine. After having arrived at Ik-ke-ku Yé-re, another town, we halted. In this place I renewed my attempt of strangling, several times at night; but could not effect my purpose. It was very singular, that no thought of making use of a knife ever entered my mind. However, it was not long before I was bartered, for tobacco, rum, and other articles. I remained here, in fetters, alone, for some time, before my owner could get as many slaves as he wanted. He feigned to treat us more civilly, by allowing us to sip a few drops of white man's liquor—rum; which was so estimable an article, that none but Chiefs could pay for a jar or glass-vessel of four or five gallons. So remarkable it

was, that no one should take breath before he swallowed every sip, for fear of having the string of his throat cut by the spirit of the liquor: this made it so much more valuable. I had to remain alone again in another town in Jabbo, the name of which I do not now remember, for about two months. From hence I was brought, after a few days' walk, to a slave-market, called I'-ko-sy, on the coast, on the bank of a large river; which very probably was the Lagos on which we were afterward captured. The sight of the river terrified me exceedingly; for I had never seen any thing like it in my life. The people on the opposite bank are called E'-ko. Before sun-set, being bartered again for tobacco, I became another owner's. Nothing now terrified me more than the river, and the thought of going into another world. Cry was nothing now, to vent my sorrow. My whole body became stiff. I was now bade to enter the river, to ford it to the canoe. Being fearful at my entering this extensive water, and being so cautious in every step I took, as if the next would bring me to the bottom, my motion was very awkward indeed. Night coming on, and the men having very little time to spare, soon carried me into the canoe, and placed me among the corn-bags, supplying me with an Abalah\* for my dinner. Almost in the same position I was placed, I remained with my Abalah in my hand, quite confused in my thoughts, waiting only every moment our arrival at the new world; which we did not reach till about four in the morning. Here I got once more into another dialect, the fourth from mine; if I may not call it altogether another language, on account of now and then, in some words, there being a faint shadow of my own.—Here I must remark, that during the whole night's voyage in the canoe not a single thought of leaping into the river had entered my mind, but, on the contrary, the fear of the river occupied my thoughts. Having now entered E'-ko, I was permitted to go any way I pleased; there being no way of escape, on account of the river. In this place I met my two nephews, belonging to different masters. One part of the town was occupied by the Portuguese and Spaniards, who had come to buy slaves. Although I was in E'ko more than three months, I never once saw a white man; until one

\* Abalah—a kind of cake, of which the Natives are fond, made of Indian corn.—Ed

evening, when they took a walk, in company of about six, and came to the street of the house in which I was living. Even then I had not the boldness to appear distinctly to look at them, being always suspicious that they had come for me; and my suspicion was not a fanciful one; for in a few days after, I was made the eighth in number of the slaves of the Portuguese. Being a veteran in slavery—if I may be allowed the expression—and having no more hope of ever going to my country again, I patiently took whatever came; and although it was not without a great fear and trembling that I received, for the first time, the touch of a white man, who examined me—whether I was sound or not. Men and boys were at first chained together, with a chain of about six fathoms in length, thrust through an iron fetter on the neck of every individual, and fastened at both ends with padlocks. In this situation, the boys suffered the most: the men sometimes, getting angry, would draw the chain most violently, as seldom went without bruises on their poor little necks; especially the time to sleep, when they drew the chain so close, to ease themselves of its weight, in order to be able to lie more conveniently, that we were almost suffocated, or bruised to death, in a room with one door, which was fastened as soon as we entered; with no other passage for communicating the air than the openings under the eaves-drop. And very often at night, when two or three individuals quarrelled or fought, the whole drove suffered punishment, without any distinction. At last, we boys had the happiness to be separated from the men, when their number was increased, and no more chain to spare: we were corded together, by ourselves. Thus were we going in and out, bathing together, and so on. The females fared not much better. Thus we were for nearly four months.

*Arrival at the Coast—Liberation by British Men-of-War—First Alarms succeeded by Joy.*

About this time, intelligence was given that the English were cruising on the coast. This was another subject of sorrow with us—that there must be wars on the sea as well as on land—a thing never heard of before, nor imagined practicable. This delayed our embarkation. In the mean while, the other troop, which was collected in Pohpoh, and was intended to be conveyed into the vessel the nearest way from that place, was brought into E'-ko

among us. Among this number was Joseph Bartholomew, my brother in the service of the Church Missionary Society. After a few weeks' delay, we were embarked, at night, in canoes, from E'-ko to the beach; and on the following morning we embarked in the vessel, which immediately sailed away. The crew being busy in embarking us, 187 in number, had no time to give us either breakfast or supper; and we, being unaccustomed to the motion of the vessel, suffered the whole of this day from sea-sickness, which rendered the greater part of us less fit to take any food whatever. On the very same evening we were surprised by two English men-of-war; and the next morning, found ourselves in the hands of new conquerors; whom we at first very much dreaded, they being armed with long swords. In the morning, being called up from the hold, we were astonished to find ourselves among two very large men-of-war, and several brigas. The men-of-war were, His Majesty's ships "Myrmidon," Captain H. J. Leeke, and "Iphigenia," Captain Sir Robert Menda, who captured us on the 7th of April 1822, on the River Lagos. Our owner was bound, with his sailors; except the cook, who was preparing our breakfast. Hunger rendered us bold; and not being threatened at first attempts to get some fruit from the stern, we in a short time took the liberty of ranging about the vessel, in search of plunder of every kind. Now we began to entertain a good opinion of our new conquerors. Very soon after breakfast, we were divided into several of the vessels around us. This was cause of new fears, not knowing where our misery would end. Being now, as it were, one family, we began to take leave of those who were first transported into the other vessels, not knowing what would become of them and ourselves. About this time, we six, intimate friends in affliction—among whom was my brother, Joseph Bartholomew—kept very close together, that we might be carried away at the same time. It was not long before we six were conveyed into the "Myrmidon," in which we discovered no trace of those who were transported before us. We soon concluded what had become of them, when we saw part of a hog hanging, the skin of which was white—a thing we never saw before, as a hog was always roasted on fire, to clear it of the hair, in my country; and a number of cannon-shots ranged



along the deck. The former we supposed to be the flesh; and the latter, the heads of the individuals, who had been killed for meat. But we were soon undeceived, by a close examination of the flesh with cloven feet, which resembled those of a hog; and by a cautious approach to the shots, that they were iron. In a few days we were quite at home in the man-of-war: being only six in number, we were soon selected by the sailors for their boys, and were soon furnished with dress. Our Portuguese owner and his son were brought over in the same vessel, bound in fetters: and I, thinking I should no more get into his hands, had the boldness to strike him on the head, while he was shaving by his son—an act, however, very wicked, and unkind in its nature. His vessel was towed along by the man-of-war, with the remainder of the slaves therein. But after a few weeks, the slaves being removed from her, and being stripped of her furniture, the schooner was left alone on the ocean—destroyed at sea by captors, being found unseaworthy, in consequence of being a dull sailer. One of the brigs, which contained part of the slaves, was wrecked on a sand-bank; but, happily, another vessel was near, and all the lives were saved. It was not long before another brig sunk, during a tempest, with all the slaves and sailors; with the exception of about five of the latter, who were found in a boat, after four or five days, reduced almost to skeletons; and so feeble, that they could not stand on their feet: 102 of our number were lost on this occasion.

*Settlement at Sierra Leone—Baptism, and Christian Labours.*

After about two months and a half cruising the coast, we were landed at Sierra Leone, on the 17th of June 1822. The same day we were sent to Bathurst, formerly Leopold. Here we had the pleasure of meeting many of our country-people, but none were known before. They assured us of our liberty and freedom. We very soon believed them; but a few days after our arrival at Bathurst, we had the mortification of being sent for to Freetown, to testify against our Portuguese owner. It being hinted to us that we should be delivered up to him again, notwithstanding all the persuasion that we should return, we entirely refused to go ourselves, unless we were carried. I could not but think of my ill-conduct to our owner, in the man-of-war. But as

time was passing away, and our consent could not be got, we were compelled to go, by being whipped; and it was not a small joy to us to return to Bathurst again, in the evening, to our friends.

From this period I have been under the care of the Church Missionary Society: and in about six months after our arrival at Sierra Leone, I was able to read the New Testament with some degree of freedom; and was made a Monitor, for which I was rewarded with sevenpence-halfpenny per month. The Lord was pleased to open my heart, to hearken to those things which were spoken by His Servants: and being convinced that I was a sinner, and desirous to obtain pardon through Jesus Christ, I was baptized on the 11th of December 1825, by the Rev. J. Raban.

I had the privilege of visiting your happy and favoured land in the year 1826: in which it was my desire to remain for a good while, to be qualified as a Teacher to my fellow-creatures. But Providence so ordered it, that, at my return, I had the wished-for instruction, under the tuition of the Rev. C. L. F. Haensel, who landed in Sierra Leone in 1827; through whose instrumentality I have been qualified so far, as to be able to render some help, in the service of the Church Missionary Society, to my fellow-creatures. May I ever have a fresh desire to be engaged in the service of Christ! for it is "perfect freedom."

Thus much I think necessary to acquaint you of the kindness of Providence concerning me. Thus the day of my captivity was to me a blessed day, when considered in this respect; though certainly it must be unhappy also, in my deprivation, on it, of my father, mother, sisters, and all other relations. I must also remark, that I could not as yet find a dozen of Ocho-gu people, from among the inhabitants of Sierra Leone. I was married to a Christian woman on the 21st of September 1829. She was captured by His Majesty's Ship "Bann," Captain Charles Phillips, on the 31st of October 1822. The Lord has since blessed us with three children—a son, and two daughters. As I doubt not it will be also acceptable to you to know a little how part of my time is employed, I hope it will not be looked upon as ostentation, when I briefly mention the effect of Mr. Kissling's advice on my study. I thankfully accept the offer of improvement held out to me, by my being stationed here. At my coming to the In-



stitution the second time, I look on myself as a student rather on the one hand, while I endeavour to assist the pupils on the other; and I may humbly say, that, through the ministry and private assistance of the Rev. G. A. Kissling, I am greatly improved in many respects. My views of many things, which were dark, are set in a much clearer light; and when any difficulty arises in my course of study, I always endeavour to avail myself of the opportunity of a living Teacher, for which I sometimes prove troublesome to him. My studies, which before were loose and unconnected, have been more stated and regular. When the plan of a regular study, and its consequent effects, had been pointed out to me, I immediately endeavoured to follow the experimental direction. I chose Doddridge's Family Expositor, with which the paternal desire of the Rev. C. L. F. Haensel, for my improvement, has furnished me; and which was pointed out to me by Mr. Kissling as indeed a worthy book. I commenced reading it regularly at six o'clock, for one hour, in the school-room, before our morning devotion. Though it was with some difficulty before I could bridle myself down to this plan, yet, in a few weeks, when I began to see the thread of the Four Gospels harmonized, at the same time comparing it with what was expounded at our morning devotion by Mr. Kissling, I soon began to perceive the privilege of a regular and stated course of study, and the beauty of the history of our Lord and Saviour. When I had gone through that book, I was very much delighted with it; and being so poorly and scantily supplied with its rich and excellent contents, especially the epistolary part, I hesitated not to give it a second regular perusal; which I am now doing, as far as the Revelation, with clearer views and greater delight than formerly. Thus I begin to experience what is quoted of Bishop Horne in the Companion to the Bible, when he said with respect to the Psalms, "These unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their blooms appear to be daily heightened; fresh odours are emitted, and new sweets are extracted from them: who hath once tasted their excellencies will desire to taste them yet again; and he who tastes them often will relish them best."—I hope I may pursue the study of the Holy Bible without much mixture of weakness and weariness, which I often ex-

perience in so doing. May the Lord pardon my infirmities, rovings, and instabilities in the use of His Holy Word!—That the time may come when the Heathen shall be fully given to Christ for His inheritance, and the utmost parts of the earth for His possession, is the earnest prayer of your humble servant.

In a Letter of a date eleven days earlier than the preceding communication, A. thus expresses the

*Thoughts of a Native on the Society's Success in Christian Education.*

The state of our people some years ago, compared with what it is at present, affords a delightful scene. Our country is greatly improved and benefitted by the labours of the Servants of the Church Missionary Society. The private feelings of individuals with whom we are conversant, as well as the great stir which is seen among the Liberated Africans at present, who seem to be awakened from their foolishness and superstition to serve God, greatly shews that they are becoming another people. Twelve years ago, hundreds of men and women who now fill our Sunday Schools, and many of whom we see, through that privilege, are now able to read for themselves the wonderful works of God, though they were too old to learn: they used to say, that book-learning was for White People, and was rather boyish employment. There were some few, indeed, who used to attend the Evening School, which was then kept, from motives of desiring to improve; but a greater part of them used to attend merely to please their Missionary, who was also their Manager. For often, when school was opened with about a hundred or more scholars, it was not often closed with many above fifty; for many of them, under pretence of going out, slipped away to their homes. Some there were who openly expressed their displeasure at school, by an artifice most ridiculous in its nature. These were the inhabitants of Wellington. Upon agreement, they soon assembled at the call of the bell; but before school was opened, they all, with one accord, simultaneously rushed out of the grass chapel, through the doors and windows, in the utmost confusion possible. To crown the whole, they shouted, in their country language, as soon as they got out, with an expression of their victory over the school-master. But, blessed be our God! these are the very people who have willingly

contributed, and built a Chapel, which is by far too small for the attendants on Public Worship on Sunday Mornings, and for the Sunday Scholars.

There were some others, who gave a greater part of their time to drumming and dancing. At that time this was a very favourite amusement, with which they would not part at any rate. I well remember the time when the Rev. J. W. Weeks spoke to one of the head dancers, a man of understanding, on the folly of so doing, especially as he could read his Bible; but instead of being thankful for this kind admonition, he looked at Mr. Weeks as an intruder on their peace. He immediately applied to the Manager for permission to play: and that being granted, he retired with his company, with singing, clapping of hands, dancing, and performing somersets, in spite of their kind admonisher. Though the working of the Gospel leaven be slow, yet, wherever it touches, it will prove effectual in converting the lump to its nature. This very individual, after many years, was brought to see the real state of his danger. He was under Mr. Weeks's instruction, as a Candidate, at Bathurst, for some time; and was one of the five baptized by the Rev. J. F. Schön, the pleasing sight of which Mr. Weeks reported in the Record for Nov. 1834, p. 235. How many such instances of former follies, ignorance, and superstition, may be mentioned, when the individuals have been brought to see their real state and condition, and have become followers of

the Lamb! Was not the former conduct of these individuals cause of great discouragement to the Missionaries? When such reports as these were made, did it not seem as if all that was doing for Africa was to no purpose? But Christian perseverance will have its fruit at last, success will crown their labours, and with joy they will bear the sheaves of the seeds which they had sown in tears. The bread which they cast upon the waters will be found after many days. We need very much your earnest prayers for the outpouring of God's Holy Spirit upon us in this part of His vineyard, that the Ministers and Teachers of His Word may increase, and that His Word may have free course and be glorified. We have great cause for thankfulness that we have been greatly strengthened by the arrival of Messrs. Graf, Young and Townsend; and I hope, through God's blessing, much more good will be done, as Labourers are increased, to satisfy the urgent demands of the people, more than has been hitherto. The state of the people in general affords great encouragement to the Ministers of the Gospel to persevere in their work of faith and labour of love. The increased number of inquirers after the way to Zion leads us often to reflect on the veracity of the word of Him, who has said—*So shall my word be, that goeth forth of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.*

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## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 393.)

##### UNITED STATES.

##### *Appalling Instances of Intemperance.*

THERE was a man, who once stood in the National Legislature—eminent, powerful, popular. Ten years after he stood upon the floor of Congress, in one of the western villages I saw a man entering a bar-room, sitting down to drink, and soon becoming the scoff of the little boys who happened to be assembled. Asking the landlord who he was, he described his former history; and my own eyes bore witness, to the present condition of him who had once been able to move the

minds of the Nation's leaders in debate—now, the scoff of the village children! What prostrated that noble intellect?—alcohol. No other agent, perhaps, which man has found, is able to produce such disastrous effects.

I will state another fact; and it embraces a large class, which came under my observation in America. In the village, or city as we call it, where I live, there was a respectable family. Soon after they had married, the husband and wife were led to form habits of intemperance. The husband soon squandered all their

property, and reduced himself rapidly to temporal ruin in every other respect: his health gave way, and he was at last brought to a death-bed. In this state, with no prospect of life being preserved, the physician prescribed something, as a palliative in the last struggles, which would cost 6*d.* or 3*d.* of your money: to purchase this alleviating medicine, that sum was borrowed from a neighbour: the little daughter brought the sixpence to her mother, who took it to a grocery-store, and with it bought rum, which she drank. The day on which the man died, something was prescribed which would cost half as much: the mother took the money which had been borrowed, turned it into rum, and drank it.—That woman was once as tender, as refined, as calculated to fill the situation and discharge the duties of a mother, as any in this most respectable assembly. What entered her bosom—drove away every tender emotion of the heart—and completely stultified it? It was what we call Rum—it was ALCOHOL, in one of its forms. We found every affection of the human heart brutalized under the influence of alcohol—conscience hardened—the social character of man destroyed.

We found its influence in the political departments: for instance, with us the right of universal suffrage presents every citizen with a vote: Rum carried our elections. We found, that, under its influence, men became unfit to exercise the elective franchise, and the tools of every artful demagogue.

We found the influence of this stimulant, in a department more directly affecting Englishmen perhaps—in the great, the important, the growingly important department of manufactures. Our manufacturing villages were literally the sinks of sin and pollution. More than that, we scarcely found a labouring man, an operative, in the manufacturing districts, who ever maintained his family in comfort and respectability. Now, in those establishments from which ardent spirits have been banished, and where the workmen have been put upon cold water, what have been the changes? Fewer of the instruments of manufacture have been broken—the children have been well clad—homes have been made comfortable—workmen begin to invest their money in our western lands, and are rising in respectable life. And I have been told, by Gentlemen whose observation may be

Nov. 1837.

trusted, that many manufacturing villages within five years have put on an entirely new aspect.

We have steam-boats on the great River Mississippi, which often contain thousands of dollars' worth of property, and hundreds of lives. The man on board, who has life, property, and all in charge, is the engineer: that man is up late and early, dry and wet, hot and cold; and if there is a man in the world to whom this "antifogmatic" is necessary, it is this man: he must take the potations most deeply and most frequently. And is the man who has that powerful engine under his controul—who has the life and property of all on board in his hands—is that the man whose mind is to be confused and judgment deranged? A blustering, bold, and reckless spirit, I am told, prevailed on board the *Rothsay Castle* when she was wrecked; and, on the western waves, we have lost thousands in property and many most valuable lives in that way.

Let me come to another department. We sent Circulars to all our Churches, for the purpose of ascertaining how much of the painful exercise of Church Discipline has been rendered necessary by the influence of intoxicating drink; and we found that the largest number of the troubles of the Churches, and of the disorderly conduct of Church Members, was owing to this cause.

There is another department, in which I will mention one case. The Judges of the Supreme Court in one of our States, after solemn consideration, decided, that if a juryman took ONE DROP—(after much discussion this point was settled, in their wisdom)—if a juryman took one drop of ardent spirits pending a trial, the verdict should be set aside. Such a man is unfit to be a Judge, in a case where life, liberty, or property is at stake; and I would challenge him on that ground, sooner than on any other. The delicate balance of reason and judgment is lost—the sensibility of conscience paralyzed—under the influence of intoxicating liquors. I have heard it said by a man whose character was at stake in the truth of the statement, that, of 20,000 who came before him in one year, 15,000 as witnesses had absolutely perjured themselves; because they had taken an oath to tell the truth, and they were so affected by intoxicating liquors that they were not competent to exercise a sound discretion in the case: and, of twenty murders which had come under his cogni-

sance, all, without one exception, were, in some stage or other, brought about under the influence of intoxicating drink. The statement produced a thrill of horror at the Meeting, where it was made by him.

I will mention another circumstance. There was an Insurance Office in the city of New York, which went on very shrewdly and silently; for it was not their intention that their neighbours should get the secret of the principle on which they acted. They had a Secretary, who carefully watched Captains and others who came to apply for the assurance of vessels: and when he found a red-nosed Captain, he put the rate of premium very high, and the man went away to another office; but when he got hold of a cold-water man, he deducted five per cent: that Office paid the largest dividends, and was the most successful. Ardent spirits are eating their way through the hardest timber—even the old oak of England has not stood before them. They have sunk vessels—they have made the mariner reckless—they have paralyzed his energies—they have put him to sleep when he should have been on the look-out—they have taken the helm and steered the noble bark upon the rocks. The Insurance Offices of New York then came to this determination, that when a mariner returned from his voyage, who, if he had taken out ardent spirits, had not used them except as a medicine, they made five per cent. deduction from his premium. Now the merchants of New York are the shrewdest men of that wilderness: no men know better how to get money, and how to keep it; and I would give a great deal for their verdict: it is not a temperance verdict: it is founded on no moral consideration: it is only a verdict which they have found. That the banishment of intoxicating liquors from sea is the safety of commerce.

I might enter into a long catalogue of instances; but I will only refer to one which fell under my notice, connected with my profession as a Minister of the Gospel. Not far from the place where I lived, there was a man who once had most commanding eloquence in the pulpit: he has pointed many a sinner to the Lamb of God. That man *died as the fool dieth*. He died with the bottle under his pillow!

In all this, I have only been going over common ground; but I state facts which have made our sympathies so strong with you in this great and noble cause.

[*Rev. B. Kirtz, of Albany—at Br. & For. Temp. Soc. An.*

*Success and Benefits of the Temperance Cause.*

I feel it a great privilege and pleasure to address a British Audience in relation to a Cause, which, of all that are purely benevolent, and have no direct regard to the advancement of the Redeemer's Kingdom, is first in the hearts of my countrymen. We have felt that the Cause of Temperance bore too important a relation to the Kingdom of Christ to be classed with enterprises which are merely benevolent. We have seen that it was not only attended with an immense diminution of crime, misery, disease, death, and physical wretchedness in all its appalling forms, but that, under the blessing of God, it added incredibly to the Means of Grace and the influence of Divine Truth. We have felt that it is a strictly Christian Enterprise, and that it has taken a wonderful hold on the feelings of American Christians.

My Reverend Friend who preceded me has stated the universal impression, not only of the importance, but of the absolute necessity of this enterprise. We have found that the cause of Jesus Christ and the success of Divine Truth were bound up in its advancement. He has stated—as he states every thing, strongly—the necessity which called it forth. He has given you a striking picture of American Vice. God forbid, that for one moment it should be regarded as a picture of American Society!—that our Ministers of the Gospel—that our high and venerated names in the Legislature of the Country—or its industrial population—should be truly described by such an awful and revolting picture as that which he has placed before you! America, undoubtedly, has had her share of the misery of intemperance; and she may be permitted to feel deeply the degradation and wretchedness which that prolific source of human wretchedness has caused: but I must be allowed to say, that, having travelled extensively through Europe, I never perceived, nor could I conscientiously with truth say, that my country has suffered more from this most awful scourge than other portions of the human race. We owe it to the grace of God, and I gratefully ascribe it to Him; but that is the fact.

Let me add, that, among all the great and glorious benefits which follow in the train of this enterprise, it has immensely diminished human crime and misery. The

simple fact, that in Three Thousand American Ships, ardent spirits are disused, is sufficient to shew that the Cause has been prodigiously successful—successful in a measure which could not have been caused by any thing but the co-operation of Omnipotence with the efforts of its friends.

[*Rev. Prof. Proudfit—at the Same.*

*Preference of the Temperance to the Total Abstinence Pledge.*

Last summer, I was a member of the Convention which met at Saratoga from all parts of the United States; and I can say that the American People generally—the benevolent, virtuous, and discreet part of the population—are not convinced that it would be wise to incorporate the Total Abstinence with the Temperance Pledge. I am ready to make any sacrifice, which the good of my fellow-men may require, in the spirit of my Redeemer; but I am not prepared to meet to incorporate the Denunciation of Wine with the Temperance Pledge. On the contrary, I believe it would be injurious to the cause of temperance, and ultimately baffle the hopes of its best friends.

I wish to state a fact, which I hope

will not be thought to interfere with the modest decorum which belongs to my age. Several years since, I made the tour of Europe without taking a glass of wine; but I never will consent—though I cannot be suspected of any lurking partiality for fermented drink in any shape—that the most able and the wisest friends of the Temperance Cause are to be denounced or suspected, because they are not prepared to denounce wine. I believe that with those men are the wisdom, the energy, and the truth, which are ultimately under God to save the world. If time permitted, and the place were a fit arena for the discussion, I might bring forth texts in abundance, to shew the wisdom, and the consistency with Scripture, of these views.. While I am ready to disuse wine, and every thing which contains alcohol, if it make even my weak brother to offend, or in any way tends to promote the crime, the misery, and the eternal ruin which follow in the train of Intemperance, yet I never will consent that this denunciation should be incorporated with the noble Old Pledge against Intemperance.

[*The Same—at the Same.*

**CHURCH MISSIONARY SOCIETY.**

*Memorial to Government and the East-India Company against Idolatry Taxes in India.*

AT the Monthly Meeting of the Committee, on the 9th of October, the following Memorial to the Court of Directors of the East-India Company was adopted, in reference to the Pilgrim Tax in India, and to the connexion, in other respects, of the Government with the idolatrous rites and superstitions of the Natives. The same Memorial, *mutatis mutandis*, was also addressed to the Right Hon. Lord Viscount Melbourne, as the head of Her Majesty's Government, and to Sir John Cam Hobhouse, Bart. M.P., as President of the India Board.

THE MEMORIAL OF THE COMMITTEE OF THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST, TO THE HONOURABLE THE COURT OF DIRECTORS OF THE EAST-INDIA COMPANY,

Humbly sheweth,

That under a strong sense of duty, as

a Christian Body engaged in promoting the extension of Christianity, in connexion with the Established Church of England and Ireland, your Memorialists represented to your Honourable Court, in the year 1832, certain instances, in the system of government in India, whereby the prevailing superstitious and idolatrous establishments which debase that great country, are substantially upheld and benefitted, to the disparagement of Christianity, and the obstruction of its progress among the Natives.

That it appears, by the recent publication of a Parliamentary Paper, entitled, "Religious Ceremonies (Madras)," that in February 1833 your Honourable Court forwarded a Despatch to the Governor-General, in which the connexion of your Government with the superstitious worship and establishments of the Natives, in the case of the Pilgrim Tax, was reviewed in all its bearings; and that with a force of reasoning, and by an appeal to the soundest principles of legislation, which is in the highest degree creditable to the wisdom and talent of the Executive Body, and which has set at rest, for ever, all reasonable doubt as to its being alike the bounden duty and surest

policy of your Honourable Court to dissolve that connexion.

That the said Despatch, in conclusion, thus summed up the views of your Honourable Court, and expressed your solemn decision on the question:—

1. That the interference of British Functionaries in the interior management of Native Temples, in the customs, habits, and religious proceedings of their Priests and Attendants, in the arrangement of their ceremonies, rites, and festivals, and, generally, in the conduct of their interior economy, shall cease.

2. That the Pilgrim Tax shall everywhere be abolished.

3. That fines and offerings shall no longer be considered as sources of revenue by the British Government, and they shall no longer be collected or received by the Servants of the Company.

4. That no Servant of the Company shall hereafter be engaged in the collection, or management or custody of moneys, in the nature of fines and offerings, however obtained, or whether furnished in cash or in kind.

5. That no Servant of the Company shall hereafter derive any emolument from the above-mentioned or any similar sources.

6. That, in all matters relating to their Temples, their worship, their festivals, their religious practices, and their ceremonial observances, the Natives be left entirely to themselves.

7. That in every case in which it has been found necessary to form and keep up a public force, especially with a view to the peace and security of the Pilgrims or the worshippers, such Police shall hereafter be maintained out of the general revenues of the country.

That, notwithstanding this distinct expression of the judgment of your Honourable Court, and the conclusive reasoning by which that judgment was supported, your Memorialists learn, with deep regret, that, after a period of four years, no substantive measure has been adopted by the Authorities in India, to give effect to the Orders of your Honourable Court.

That, in consequence of a delay so injuriously interposed to the suppression of practices opposed to the soundest principles of good government, and obstructive of the progress of Christianity among the Natives of India, the following Resolution was, on the 21st of December last, unanimously adopted by the General Court

of Proprietors of the East-India Company, with the full concurrence of your Honourable Court:—

“Resolved, That advertising to the Despatch of the Court of Directors of the 20th February 1833 having for its object the withdrawal of the encouragement afforded by Great Britain to the Idolatrous Worship of India, and also the relinquishment of the revenue hitherto derived from such source, which object does not appear to have been accomplished, this Court recommends to the Court of Directors to adopt such further measures as may appear to be most expedient.”

That your Memorialists further learn from the above-mentioned Parliamentary Paper, that a Despatch was transmitted to India, by your Honourable Court, on the 4th of February last; which, from its date and tenor, it is concluded, was sent out, in consequence of the foregoing Resolution of the General Court of Proprietors, and which closes with these words:—

“It is desirable that no unnecessary delay should take place, in bringing forward the whole subject, fully and intelligibly, in all its bearings on the financial interests, on the political obligations, and on the moral character of our Government.”

That your Memorialists remark, with the deepest concern and most painful disappointment, that, while the avowed object of the Resolution of the Court of Proprietors of December last was to urge and accelerate the execution of your Honourable Court's Orders of 1833, the Despatch of February last re-opens the question which had been fully argued, and formally decided, four years previously; and thereby, as your Memorialists are compelled to infer, indefinitely postpones the measures for dissolving that connexion of our Christian Government with the Idolatrous Establishments in India which had been so emphatically condemned in your previous Despatch.

That your Memorialists therefore respectfully represent to your Honourable Court the deeply injurious consequences to the Cause of Christianity in India of the unfavourable position in which this important question is at present placed; and most earnestly implore your Honourable Court to take such immediate steps as may effectually secure the execution, at the earliest possible period, of your former Orders, in accordance with the dictates equally of Religion and sound policy, and in compliance with the reiterated representations of the Societies in this country which are engaged in diffusing the in-

fluence and blessings of Christianity among the Natives of India.

That your Memorialists are the more impelled to urge this prayer upon your Honourable Court from adverting to a Memorial transmitted by the late Lord Bishop of Madras, under date of August 6, 1836, to His Excellency the Governor of Madras, "from the Ministers and Members of the different Denominations of Protestant Christians in the Presidency of Fort St. George;" wherein various practices in the administration of the Government are specified, which sanction the superstitious and idolatrous rites and worship of the Natives. This sanction, as your Memorialists are prepared to prove, operates as a hindrance to the labours of the Missionaries, by leading the Natives to infer that the British Functionaries regard their false and debasing systems of religion as of equal authority with that Revelation of the Will of God which we ourselves enjoy, and which we are expressly commanded to impart to "all nations."

And your Memorialists will ever pray.

#### CHURCH-OF-SCOTLAND MISSIONS.

FROM a Quarterly Report just published, we extract an account of the

##### State of the Funds.

<i>Receipts from July 1835 to July 1836.</i>	£.	s.	d.
Collections, Parochial and Congregational.....	2731	13	6½
Societies.....	962	7	5
Individuals.....	1137	8	7
London Presbytery.....	481	17	11
	5313	7	5½
Subscripts. and Colls. in India.....	755	6	0
<b>Total.....</b>	<b>£. 6068</b>	<b>13</b>	<b>5½</b>

##### *Receipts from July 1836 to July 1837.*

Collections, Parochial and Congregational.....	2383	10	0½
Associations.....	329	9	3
Societies.....	853	10	10½
Individuals.....	1240	6	9
London Presbytery.....	750	18	11
<b>Total.....</b>	<b>£. 5557</b>	<b>18</b>	<b>10</b>

At p. 534 of our last Volume, the Income of the Year 1835-6 was stated at 4548*l.* 17*s.* 7*d.*; which appears, from the above official return, to have been erroneous.

##### *Remarks on the Funds.*

Noticing, with satisfaction, the

excess of the contributions at home in the last year over those of the preceding, the Committee add—

This result is the more encouraging, in that the former year's income included a very large sum collected by Dr. Duff in the course of his tour through the north of Scotland, and two very liberal contributions from individuals amounting to 500*l.*, which could not, of course, be reckoned on as permanent revenue. To their friends in London, and other parts of England, the best thanks of the Committee are due, for their continued and growing exertions. The Corresponding Board in London has remitted 750*l.*, being 270*l.* more than the year preceding: and in addition to this renewed proof of the interest which has been awakened there in the Assembly's Mission, the Committee feel especially called on to notice the very munificent sum of 500*l.*, collected by the personal exertions of Mrs. Alderman Pirie; and to embrace this opportunity of publicly acknowledging their obligations to that Lady and her friends.

The Committee have further to report on the subject of the funds, that, some time ago, a Lady in Inverness suggested the idea of raising by subscriptions of ONE PENNY each, A THOUSAND POUNDS in aid of the Assembly's Building Fund at Calcutta. The plan was eagerly adopted, and vigorously prosecuted by the Lady herself, and by many others; and though only a small portion of the proceeds (about 55*l.*) has yet been paid to their Treasurer, they have reason to believe that the subscription has been very successful, and that the expectations of the pious and benevolent individual with whom the scheme originated will very soon be realised. In the mean time, the exertions of the numerous friends by whom this subscription has been forwarded, have brought the Assembly's Mission under the notice of many who might not otherwise have had their attention particularly directed to the subject.

##### *Necessity for Increased Contributions.*

But while the Committee feel grateful to God, that, with the growing success of the Assembly's Mission abroad, He has put it into the hearts of His people at home to continue and to enlarge their contributions, they cannot omit this opportunity of pressing on the friends of the Mission, the necessity not only of continued but of increased exertions. The

building at Calcutta, which is now in progress, will go far to exhaust the small capital which was accumulated chiefly during the earlier years of the scheme; and the annual expenditure already approaches the largest amount of revenue which has yet been received. There are now Eight Missionaries on the Assembly's establishment; including Mr. Macdonald, who is about to sail for Calcutta: and the Committee have the prospect of soon appointing another to Bombay, and one also at the Cape. Should the income in future be equal to what it has been for the last two years, it will still be enough to meet this increased expenditure. But it is to be remembered, that, while none of the Stations are yet adequately supplied, there is only one Missionary at Madras; and that, at no distant period, contingencies must occur, whereby the expense will be considerably augmented. If, therefore, the work is to be prosecuted with all the vigour which its vast importance demands, the Friends of the Cause throughout the country must persevere in their exertions, and in prayer for that Divine Influence which can alone render their labours successful.

*Effective Labours of the Rev. Dr. Duff.*

Dr. Duff has again, in compliance with the recommendation of the General Assembly, commenced his tour through the Presbyteries of the Church. He lately met and addressed the Presbyteries of Auchterarder and Dunblane, as also the Synod of Argyle. Everywhere he was received with the greatest kindness, and everywhere liberal collections were made in aid of the Mission—obviously the fruits of the deep interest which his exposition of the Assembly's scheme awakened in the minds of all classes. During the present month he has likewise visited Orkney, and addressed overflowing Meetings at Kirkwall and Stromness. Besides the collections made on these occasions, the Missionary Society of Stromness voted 5*l.*, and the Church Missionary and Bible Society at Kirkwall, 40*l.*, to the Assembly's Fund. The Brethren acknowledge, in the warmest terms, the gratification which Dr. Duff's visit has afforded them; and express a confident hope, that the spirit which has been awakened in favour of Missionary exertions will be productive of the happiest effects.

Next month, Dr. Duff proceeds to the Presbyteries of Dunbar, Chirnside, Dunse,

Lauder, Selkirk, Kelso, and Jedburgh; and, in October, he is engaged to meet the Presbyteries of Langholm, Annan, Dumfries, Lochmaben, Penpont, Kirkcudbright, Wigton, Stranraer, and Ayr. The Committee cannot but be anxious on the subject of Dr. Duff's health, in the prospect of his undertaking two Addresses weekly, for eight weeks together: at the same time, they are encouraged to hope, from his late improvement in strength, that it may prove adequate to his exertions; and that, through the blessing of God, his labours will continue to be as successful as they have hitherto been.

SCOTTISH MISSIONARY SOCIETY.

REPORT FOR 1835-37.

THIS Report is to be considered as for two years, none having appeared in 1836. A brief view of the state and prospects of the Society is given at pp. 169, 170 of the last Survey.

*State of the Funds.*

*Receipts from Mar. 31, 1835, to Mar. 31, 1836.*

	£.	s.	d.
Subscriptions and Donations.....	234	10	11
Congregational Collections.....	1143	13	2
Auxiliary Societies.....	1122	13	8
Collectors.....	60	0	10
Legacies.....	360	16	9
For East-India Mission.....	27	0	0
For West-Indies' Mission.....	988	10	6
Interest.....	8	19	8
Publications.....	0	17	6
<b>Total.....</b>	<b>£. 3947</b>	<b>3</b>	<b>0</b>

*Payments from Mar. 31, 1835, to Mar. 31, 1836.*

<b>Missions:</b>			
Russian.....	172	10	0
East-India.....	983	17	7
Jamaica.....	2327	14	7
Travelling Expenses.....	164	14	1
Publications.....	135	19	5
Salaries, Office Expenses, and Sundries.....	431	17	1
<b>Total....</b>	<b>£. 4216</b>	<b>12</b>	<b>9</b>

*Receipts from Mar. 31, 1836, to Mar. 31, 1837.*

	£.	s.	d.
Subscriptions and Donations....	240	12	2
Congregational Collections....	525	1	9
Auxiliary Societies.....	846	12	4
Collectors.....	40	19	3
Legacies.....	116	5	1
Sale of Orenburg Mission-House,	309	17	11
For Jamaica Mission.....	720	14	0
Interest.....	8	13	4
Publications.....	3	11	4
<b>Negro-School Fund—</b>			
Contributions.....	399	3	10
Government Grant.....	1500	0	0
<b>Total.....</b>	<b>£. 4711</b>	<b>11</b>	<b>0</b>



Payments from Mar. 31, 1836, to Mar. 31, 1837.

Missions—		
Russian.....	476	9 2
East-India .....	57	10 0
Jamaica .....	1599	1 9
Travelling Expenses.....	53	4 1
Publications .....	136	2 4
Salaries, Office Expenses and Sundries.....	433	11 2
Negro-School Fund—		
Payments .....	63	9 11
Invested .....	1863	3 9
Total.....	£. 4682	12 2

*Great and Increasing Defalcation in the Funds.*

With deep regret the Directors state, that there has been a great and increasing defalcation in the ORDINARY receipts of the Society, during the two years which have elapsed since the publication of the last Report. It was stated in that Report, that the receipts of the Society, from ordinary sources and for ordinary purposes, were nearly 800*l.* less than they were the preceding year. In the following year, 1835-6, there was a still farther defalcation; and, in the year ending March 31st last, there was the alarming deficiency of full 1200*l.* more; making the whole difference between the ordinary receipts of 1833-4 and 1836-7 not less than 2400*l.* It is true, that within the period referred to, the East-India Mission has been transferred to the General Assembly; but this great defalcation in the Society's receipts has, at once, disabled the Directors from fulfilling the conditional engagement under which they came to the Assembly's Committee, and essentially crippled their efforts in the West Indies. They have frequent and urgent calls from their Missionaries to extend their operations in that interesting Quarter of the Globe—to establish New Stations, and to send out Missionaries, Catechists, and Teachers: but without funds, how can they listen to these appeals! and yet how painful is it to turn a deaf ear to them! How can they even support the Missionaries whom they have already sent forth, if their funds shall go on sinking, as they have done of late years?

*Urgent Appeal for Renewed Support.*

The Directors are perfectly aware that the establishment of Missions by the General Assembly of the Church of Scotland and by the United Secession Church, combined with other circumstances in the character of the times, will account, to a

great extent, for this depression of their funds. But, still, they trust that their Christian Brethren, both of the Established and of the Dissenting Churches, will, waving all minor differences, unite in cordially supporting them in their efforts for extending the Gospel among the Heathen. The Society was established at a time when our Churches, as such, had attempted nothing in the way of Foreign Missions. It has sent forth its Missionaries encouraged by the support which, for a long period of years, it received from the Christian Public; and, in the faith that this support would be continued so long as no just ground was given for its withdrawal. It may be added, that the chief field of its operations, the West Indies, presents at this moment the interesting spectacle of Seven Hundred Thousand human beings emerging from the condition of Slaves and rising to the rank of Freemen, who have peculiar claims on the justice, benevolence, and sympathy of Britain—claims which this country will not soon nor easily repay; and we trust that our Society will be employed by our Christian Brethren of all Denominations, in discharging, so far as lies in their power, at least a portion of this debt.

The Directors cannot but express their earnest hope that there will, this year, be no further defalcation in their funds; but that, on the contrary, there will be an augmentation of them. It is thus only that the stability and the future usefulness of the Society can be secured. It would be inexpressibly painful, if, in consequence of diminished resources, it should be compelled to diminish its operations—if, instead of listening to the calls for New Missionaries, Catechists, and Teachers, it should not even be able to support those whom it has already sent forth. This, however, must now rest with the Christian Public. To them, the Directors most urgently appeal; and they trust they shall not appeal in vain.

*Separate Negro-School Fund.*

Government having placed at the Society's disposal, out of the Parliamentary Grant of last year for the erection of School Houses for the Negroes, the sum of 1500*l.* on the usual condition that the Society should contribute 750*l.* to the same purpose, a Separate Fund has been opened. The Directors state—

It is not proposed to limit the subscription to 750*l*. It is obvious that it is not enough to build School-houses: Teachers must also be provided for them; and these Teachers will, in the first instance, require support.

About a fortnight ago, the Directors received another Circular from His Majesty's Government, inquiring whether, in the event of Parliament voting a further sum this session for Negro Education, the Society is prepared to solicit a portion of it; and whether any part of it "could be more advantageously applied toward the maintenance of Schoolmasters, or other expenses incident to the general support of the Schools, than toward the expense of New Buildings." This is, obviously, a proposal of high importance; but, whether the Directors shall be enabled to meet the Government with the proportion of the sum required, must depend on the liberality of the Christian Public.

Of the two Parliamentary Grants for Negro Education, amounting to 40,000*l*., only 1500*l*. has been appropriated to a Scottish Missionary Institution: the rest of the sum, the Directors presume, has been allotted to the English Missionary Societies: and while they are enabled, by the liberality of their respective supporters, to accept of such large grants, shall Scotland, by withholding the proportion required by Government, practically reprove the comparatively small grants which are offered to her? This would be an indelible stain on the character of our country.

Notices of the Society's Mediterranean, Indian, and West-Indies' Missions will appear in the Survey.

#### JEW'S SOCIETY.

#### TWENTY-NINTH REPORT.

#### *Publications.*

THE Issues of the Year amounted to 5208 copies or portions of the Scriptures, nearly all in Hebrew or Polish Hebrew; with 7750 Tracts, and 291 copies or portions of the Liturgy in Hebrew.

It was stated in the last Report, that the Committee had determined on a careful revision of the HEBREW NEW-TESTAMENT. Your Missionaries in London were prevented, by other calls of duty, from entering on this work until late in

the summer, and they have since had various interruptions. It is now completed nearly to the end of St. Luke's Gospel; and it will soon become the duty of the Committee, if pecuniary means are supplied, to commence the printing of this important work, which will require to be stereotyped.

THE SYRIAC NEW-TESTAMENT, in Hebrew characters, has been completed since the last Anniversary, and is now ready for circulation.

THE HEBREW LITURGY has, likewise, been brought to a conclusion, during the same period; and was published at the commencement of the year. A copy of it has been respectfully presented to each of the Archbishops and Bishops of the United Kingdom, as well as to other distinguished and learned individuals; and the Committee have received testimonials from high authority to the importance of the work, and to the accuracy of the Translation.

The series of papers, entitled the "Old Paths," by the Rev. A. M'Caul, wherein the Modern Religion of the Jews is compared with that of Moses and the Prophets, has been carried to the extent of Sixty Numbers; and will shortly be published, with a suitable Index, in one volume. It has been much sought after, and has excited considerable interest among the Jews in London. By its references to the Jewish Prayer-Book and other authentic sources, which connect the authority of the Rabbinic System with the present times, it shews the true character of Modern Judaism, and examines it thoroughly by the Word of God. Your Committee have determined on a republication of the whole in Numbers, in Hebrew, for distribution among the learned Jews throughout the world:—in using this term, the Committee feel it necessary to remark, that the class of Israelites, who are "learned" in Jewish Literature, is a very large and important one—generally poor in this world—and one of the most accessible to the efforts of your Missionaries.

The Committee contemplate the publication of other Tracts, from time to time, calculated to rouse the attention of the Jews, and to direct them to an examination of their own Scriptures.

*Necessity for an enlarged Distribution of the Scriptures among the Jews.*

The Committee have long had a deep

impression of the actual necessity for a much larger distribution of the Word of God among the Jews, than has ever yet been effected from any source whatsoever, in order to carry on the work of your Missions, and even to enable the Missionary satisfactorily to employ his time. The very nature of the case, and the practice of our Lord and His Apostles in making the Old-Testament Scriptures the basis of their addresses to the Jews, sufficiently point out the right course of a Missionary to the Jews. No serious conversation can be held with an Israelite on the subject of Religion, without an immediate reference to the Word of God, which both Jews and Christians agree in receiving. The very sum and substance of the controversy with them is—Whether Jesus, whom we call the Christ, be indeed the Messiah promised and pre-figured in the Old Testament.

Your Missionaries soon discovered, that their appeals to the Scriptures were neutralized by an ignorance of their real contents so generally prevalent among the Jewish People. Their slight acquaintance with the Word of God, and their awfully-perverted views of its doctrines and promises, were derived, not from the pure Fountain of Truth itself, but from the corrupt teaching of their Rabbies and the unscriptural traditions of the Talmud: and however what are called enlightened views may have made their way among the Jews in some parts of Europe, yet it may be safely asserted, that, in this country, as well as in every other, the great mass of the Jewish Community is in bondage to Rabbinic Law, to an extent not generally understood by Christians. When the Society commenced its labours, it was impossible for any but the more wealthy Israelites to obtain a copy of the Hebrew Scriptures: when, about fifteen years ago, a spirited publisher was induced, by the increasing demand for them, to venture on the publication of a new and valuable edition in octavo, suited for common use, the Committee were thankful to purchase a supply of them, at the reduced price of 11s. per copy in sheets; and, within the last few months, they have agreed to take 1000 copies at 7s. 6d. each, which leaves the cost prices of each Bible, when bound, at 10s., at the very lowest calculation.

After this statement, it will be no matter of surprise, that the great body of the Jewish Nation should be destitute of the Word of God.

Oct. 1837.

The Committee eventually undertook the publication of a cheaper edition of the Hebrew Scriptures in 12mo., for distribution in portions as well as in the entire volume; and this having been stereotyped, and having also undergone a recent and careful revision, the Committee can supply copies, at the present cost of paper and print, about 3s. per copy in sheets.

The applications of your Missionaries for a more liberal supply of the Sacred Treasure have been every year more and more urgent. They find, that, in order to gain continual access to the Jews, they must be able to furnish them with the Word of God; and that, for the most part, when they were destitute of the Scriptures, the visits of the Jews became less frequent, and their conversations with them less interesting: but that when they were supplied with Hebrew Bibles, either for sale at a reduced price or for occasional gratuitous distribution in parts, they had no cause to complain of want of intercourse with the Jews, or of opportunities of declaring to them fully and faithfully the Message of Salvation by Christ. In short, in many places, it is evident, that when the Committee have incurred the expense necessarily connected with the establishment of a Missionary Station, the result is, comparatively speaking, unsatisfactory, unless they are able to afford an adequate supply of the Scriptures: when to this can be added a facility for occasional journeys among the Jews of the surrounding country, the Committee have found, by experience, that the result indicates the most satisfactory and efficient plan of Missionary Operation.

The desire, which has already, in this manner, been excited among the Jews for copies of the Scriptures, is of the most encouraging nature. The Committee cannot help referring you to the accounts given, on various occasions, by the Missionaries in that interesting country, Poland—teeming with a dense Jewish Population; where the intelligence, that an English Missionary is arrived with Bibles, often produces such a sensation, that it might be said *The whole city was moved*; and where, again and again, the Missionaries have been engaged in discussions and conversations from morning till evening—proclaiming to eager and attentive crowds *the unsearchable riches of Christ*—opening to them the Scriptures—and shewing that all things are fulfilled in Jesus of Nazareth. At Königsberg, Mr. Bergfeldt has received as much as 1157.

3 M

in one year from the Jews, for the sale of the Hebrew Scriptures; at the same time expressing his deep regret that he was obliged to send away so many persons disappointed, because his stock was so limited. At Cracow, Dr. Gerlach bitterly laments his want of Bibles, and estimates that 1000 copies would be sold in a few months, many of which would find their way into the various countries under the Austrian Dominions, where the Jews are numerous, almost inaccessible to the personal labours of the Missionary, and very destitute of the Word of God. In the same manner, Hebrew Bibles find their way to the distant provinces of the Russian Empire, more especially from Königsberg. At Jerusalem, Mr. Nicolayson could frequently have sold Bibles at a reduced price to Jewish Merchants, trading to Bagdad and the interior of Asia; where, after all the additional expense incurred by conveyance to such distant places, they were sure of purchasers for this Blessed Book. In reading Mr. Ewald's accounts of his proceedings at Tunis, and his journeys along the coast of Africa, the satisfaction felt in hearing of the joyful reception given to God's Blessed Word, in a country where but very few entire copies were known, almost yields to the disappointment excited by learning that numbers reluctantly went away with their money in their hand, because the Missionary had exhausted his little stock.

Urged by the strongest representations from every Station, the Committee ordered 5000 copies of the Society's edition of the Hebrew Scriptures to be printed, and purchased 1000 copies of the octavo edition already referred to. They have, likewise, still more recently been encouraged, by the state of your funds, to complete an arrangement for the purchase of the stereotype plates of this Bible; which is particularly acceptable to the Jews, and best adapted for extensive sale at a reduced price. This will cost 750*l.* besides the requisite labour of correction; but, when completed, will, in future, enable the Committee to supply the future demands of the Missionary Stations at the mere cost of paper and print.

The Committee have already sent forth all the copies of the Scriptures which were ready for binding, and hope to send out a further supply immediately. But they must ask—Will the Friends of Israel support these and still more energetic

measures? Can they read these words of the Saviour to the Jews—*Think not that I will accuse you to the Father: There is one that accuseth you, even Moses, in whom ye trust*—can they call to mind His earnest appeal to that same people—*Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me*—and still refuse to assist in supplying them with copies of that Blessed Book, which the Saviour exhorted them to search; that, under a deep sense of sin, accused and condemned by Moses, they may seek after the salvation of Christ?

#### *Labours among the Jews in London.*

The labours of the Missionaries residing in London have had a most important bearing on the whole of the Missionary Work—in the revision of the Scriptures, the translation and publication of the Liturgy, and the preparation of other important works. It may be stated, as an illustration of the general results of their labours during the last four or five years, that, during three winters, Conferences were held with the Jews, which excited great interest, and stirred up a spirit of inquiry among them.

The Rev. J. C. Reichardt continues to superintend the Operative Jewish Converts' Institution; and experience has proved that a better situation for a Missionary to the Jews in England could not be found. The doubts, which, for a short time, seemed to be entertained respecting the continuance of the Institution are, in a great measure, dispelled. Its object as a Society, totally distinct from your own, is to afford an asylum to destitute converts of the Jewish Nation; and likewise to such as seem to be earnestly inquiring into Christianity, and who, by that inquiry, are obliged to abandon their former sources of livelihood, and all hopes of assistance from their Jewish Brethren—and to give them present subsistence, so far as they are willing to earn it by daily labour.

The opening of a MISSION-HOUSE IN THE CITY must, also, be mentioned. It had often been suggested, that the Society's work among the Jews in London might be greatly promoted, if, in the vicinity of the Jewish Quarters, a room were occupied as a Depository of Tracts and Scriptures, and as a place where your Home Missionaries could meet the Jews more readily. A house was opened in

August; and the Committee rejoice to be able to say, from the experience which they have had, that their hopes have been fully realized. A large number of Tracts, in Hebrew, German, and English, and some Scriptures, have been circulated from the Depôt, in the immediate neighbourhood, and among Jews at a remoter distance. The "Old Paths," in particular, have been in great demand; and, of them, 10,000 copies of single numbers have been disposed of. The distribution of Tracts, and the Hebrew Books put in the windows, were a sufficient means to call the attention of the Jews to the house in New Street; and, from the time when it was opened, hardly a day has elapsed without some member of the House of Israel calling for Tracts, or for conversation on religious subjects. Sometimes, many came at once; and would listen for hours when the doctrines of Christianity were explained, or evidences from Scripture adduced to prove that the Messiah is come, and that Jesus of Nazareth is the True Messiah. The result of all this has been, that, to many, the Gospel has been preached, who had never heard it before—that the prejudices of some have been removed or checked, as in others their infidel notions—that baptized Jews, who had for some time been lost, again came forth, and were comforted and strengthened—and that some Israelites were led to feel convinced of the truth of Christianity, and to apply for further instruction and baptism. Among the latter was a Young Man who was received into the Operative Jewish Converts' Institution, and not only confessed the Lord Jesus in baptism, but died triumphantly and happy in the Christian Faith.

#### *Episcopal Chapel.*

Sermons have been particularly addressed to the House of Israel, not only by the Chaplain and Missionaries—the Rev. A. M'Caul, M. S. Alexander, F. C. Ewald, and J. Nicolayson; but likewise by other Clergymen, among whom may be mentioned, the Rev. J. Davis, the Rev. E. Bickersteth, and the Rev. J. Todd, Fellow of Trinity College, Dublin.

Two adult Israelites, and three children, have been baptized during the year: making a total of 236 baptisms from the commencement; of which, 78 were adults.

#### *Regular Hebrew Services in London and Liverpool.*

A regular Hebrew Service has been

established in the Episcopal Chapel. After the lapse of centuries, Christian Worship was again commenced in the holy language of the Hebrew Nation. On Sunday, the 5th of February, at three o'clock in the afternoon, the Hebrew Translation of the Liturgy of the Church of England was used, for the first time, in public. The Prayers were read by the Rev. A. M'Caul; and a Sermon was then preached in English by the Rev. M. S. Alexander, on the appropriate words, *If by any means I may provoke to emulation them which are my flesh, and might save some of them.* A little band of Hebrew Christians joined with Gentiles in worshipping the Redeemer of Israel, in the language and words of their forefathers. It is to be hoped that this remarkable restoration of Christian-Hebrew Worship may be viewed as a gracious pledge of the approaching revival of the Hebrew Church. It is, at all events, a visible sign of the union of Jew and Gentile; and a striking illustration of the Apostolic declaration, that *Christ is our peace, who hath made both one*, and that *He hath abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace.*

This Service is regularly continued every Sunday Afternoon, at three o'clock; and decidedly increases in interest. The Hebrew Children in your Schools are regularly instructed in the Hebrew Liturgy by the Missionaries; and many of them are already able to make the proper responses, during the whole of the Service.

The Committee likewise state, that they have heard, with much pleasure, of the commencement of a Hebrew Service at St. Simon's Episcopal Chapel, at Liverpool, by the Minister, the Rev. H. J. Joseph, a Converted Israelite. Mr. Joseph was ordained by the Bishop of Chester on the 18th of December, and appointed to the Ministry of this Chapel, which is situated in the midst of a dense population; and where Mr. Joseph enjoys, in connexion with his usual Ministerial Duties, an opportunity of promoting the spiritual welfare of his Jewish Brethren.

#### *Schools.*

In the Schools at Bethnal Green, eight boys have been admitted during the past year, and seven have left the school—two as apprentices put out by the Committee, three taken away by their parents with

consent, and two without leave. During the same period, five girls have been admitted; and seven have been placed in respectable service by the Committee.

*Missionaries.*

The total number of Missionaries and Missionary Agents, in connexion with the Society during the year, has been 42; of whom 16 are Converts from Judaism. Those who reside in London are—

Rev. A. M'Caul, D.D. — Rev. M. S. Alexander, Professor of Hebrew and Rabbinical Literature in King's College, London — Rev. J. C. Reichardt — Mr. Hoga, Translator—and Mr. Aaron Saul, Distributor of Tracts.

*Ordinations and Baptisms.*

The Committee cannot but remark, that Sunday, the 18th of December, was a day much to be remembered by the Friends of Israel. On that day, two Israelites received Holy Orders in our Church—the Rev. F. C. Ewald being admitted to the Order of Priests, by the Bishop of London; and the Rev. H. S. Joseph to that of Deacons, by the Bishop of Chester. On the same day, seven persons, who had previously received Christian Instruction from your Missionaries and other friends, were admitted into the Church of Christ by baptism—three adults, and four children.

*Increasing Interest taken in the Jewish Cause.*

The Committee have unfeigned satisfaction in stating, that, while they consider that during the past year a decided advance has been made toward the great object of promoting Christianity among the Jews, they have no less convincing evidence, that a deep interest in the spiritual welfare and future prospects of this long-neglected people is growing up in all parts of the country; and that the Church, in general, only needs to have information of your plans and proceedings, based as they are on sound and scriptural views—to be told **WHAT**, by God's help, you have already done, and **WHAT**, in dependence on His grace and blessing, you have resolved to do—in order to call forth, through the length and breadth of our Christian Land, an earnest and persevering spirit of co-operation with the Society.

*Call for enlarged Exertions.*

It cannot be said that opportunity is

wanting. There are vast countries, over which the Jews are thickly scattered, as yet unexplored by Missionary Enterprise: there are very important Stations unoccupied: there is a loud demand for the Word of God from the Jews throughout the world. Important Missionary Openings are neglected, the circulation of the Scriptures languishes, the Church at Jerusalem stands still—simply for want of pecuniary means.

Now is the time for exertion—now the means are in our power. How long they may continue so, is only known to Him, who knows all things. Let it be remembered, that any important change in the political relations of the Nations of Europe might, at once, debar the Society from access to the great body of the Jewish People. Our present facilities of access to them constitute a remarkable Providential opening. The Committee would hope soon to see an effective Church-of-England Mission, and to have a regular Hebrew Service, under the sanction of Episcopal Authority, established in the most important Stations. They desire to bring the Jews to a practical acquaintance with our spiritual mode of worship, and to give them a practical exhibition of what true Christianity is.

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## Continent.

### JEW'S SOCIETIES.

FROM the Twenty-ninth Report, and some other official documents, we collect the following

ABSTRACT OF THE SOCIETY'S LABOURS AMONG THE CONTINENTAL JEWS.

These labours are carried on by the following Missionaries and Missionary Agents:—

*Labourers and their Stations.*

*Hamburg*: Mr. J. C. Moritz and Mr. J. C. H. West — *Cologne*: Mr. J. Stockfeld — *Metz*: Rev. P. J. Oster — *Strasbourg*: Rev. F. A. Hausmeister — *Offenbach*: Mr. J. D. Marc — *Berlin*: Rev. W. Ayerst, M.A. — *Magdeburg*: Mr. C. Becker — *Halberstadt*: Mr. C. Noesgen — *Dresden*: Mr. J. P. Goldberg — *Breslau*: Dr. Neumann — *Königsberg*: Rev. J. G. Bergfeldt — *Fraustadt*: Mr. J. Graf and Mr. J. C. Hartmann — *Inowracłow*: Mr. Davenport — *Bromberg*: Mr. Bellon — *Warsaw*: Rev. F. W. Becker; Mr. Lange; Mr. Waschitscheck; Mr. Deutsch; Mr. C. G. Petri; Mr. C. Czarskier, Hebrew

Translator; Mr. Naake, Polish and German Translator; Rev. R. Smith, Warsaw Institution; and Mr. Lawrence, ditto—*Kielce*: Rev. G. Wendt and Mr. Rosenfeldt—*Lublin*: Rev. L. Hoff and Mr. Sukertort—*Craow*: Rev. A. Gerlach, D.D., and Rev. T. E. Hiscock, B.A.

*Summary of Proceedings.*

*Hamburg*—Mr. Moritz found so many opportunities of gaining access to the Jews, that he was unwilling to forego them by undertaking the usual journeys. He was visited by Jews from all parts of Europe; who are often more disposed to visit a Missionary with less reserve when they are at a distance from their own families. Mr. West was engaged during the greatest part of the summer and autumn, in a long journey.

*Cologne*—The dissemination of the Word of God among the Jews is the chief employment of Mr. Stockfeld. On some occasions he disposes of many copies of the entire Hebrew Bible by sale; and, more frequently, distributes portions of the Scriptures among those who cannot afford to purchase the whole volume.

*Metz*—The Rev. P. J. Oster's residence at Metz has not been without an evident blessing. At present, his chief endeavour is to make known, as extensively as possible, the nature and evidences of Christianity among the Jews of France. He writes—

Having been, for some time past, without Jewish visitors at my house, and usually rebuked by those whom I addressed in the street, I resolved to attempt to renew old acquaintances and to acquire fresh ones, by means of a Bookseller's Shop erected in the Market-place during the time of the Fair. I had been told that numbers of Jews, from various parts, would visit this Fair. At all events, I hoped thus to be acquainted with a great many of the Jews residing in the neighbouring villages and small towns; and, among these, more especially with some inquiring Teachers, knowing that many Teachers may be called inquirers. I consequently hired a Shop in the Market where the Fair was held, and exposed to the public holy merchandize—Bibles, New Testaments, and other religious publications, in six different languages, among which, however, the Hebrew prevailed. The opening of our shop has effected a great deal of good among the inhabitants of the town, both Jews and Christians. Let me tell you in what respect. My colporteur and myself were almost continually surrounded with people of all classes of society and of all colours of religious principles. The employment of these means for promoting Christianity made no common impression on the whole population, and on the

Jews in particular. I was like a wonder in their eyes. Many of them came with the sole intention to see the renegade, as they supposed me to be; and with a firm resolution, neither to speak with nor to buy any thing from me—others, in order to mock at and abuse me. The Hebrew Inscription upon the shop, and I within it, were much stared at by the amazed Jews. There was but one feeling prevailing among them—to ascertain whether I was a converted Jew—and why?—because it was impossible that a "Goi" should learn the Hebrew as well as they; and if, by a miraculous exception, he should, that he, besides, should write it as well. This prejudice increased, in no small degree, their hatred against me and my books. They admired the books—their fine print, good binding, and cheapness; but they had evidently agreed not to buy any of them; or, as I would rather believe, the chiefs of the synagogue had prohibited the purchase of my books. Therefore, old bigoted Jews were nearly the whole day posted in the vicinity of the shop, in order to prevent the Jews from coming, or to draw them back again. We saw them and their manoeuvres, but could not hinder them. So it was, that a Jew seldom came alone for himself, but generally in troops; but they came in such great numbers, that I dare say there is not one, or scarcely one, of the whole Jewish Congregation, both young and old, men and women, bigoted and faithless, who did not come to see, and hear, and read. If I had been but slightly known to most of them before the Fair, I am certainly now well known to all. And this circumstance I consider to be of no small advantage. I have never since gone through the streets without meeting with some Jew or Jewess standing still, and looking at me. If, a year ago, my first distribution of Tracts produced a general stir among the Jews at Metz, it is now so much more the case, in consequence of my open-air preaching and discussing with them in the barrack. Of course I availed myself of every opportunity that occurred to tell them some Gospel Truth, and to incite them to go on in search of truth and eternal life.

*Strasburg*—Mr. Hausmeister finds constant employment in the district round Strasburg; and has, indeed, frequently applied to your Committee to send him a fellow-labourer—a request with which the claims of other Stations has rendered it impossible for them to comply. Through his exertions, a Society has been formed for the instruction and care of proselytes.

*Offenbach*—Mr. Marc has transmitted to your Committee several interesting accounts of the discussions now going on among the Jews of his neighbourhood. He finds decided openings for an increased circulation of the Word of God, and for intercourse with the Jews.

*Berlin*—The Rev. W. Ayerst continues,

with undiminished usefulness, to occupy this Station. He writes, November 18, 1836—

Berlin is a very important place. I have baptized here 33 Jews in two years and four months; and have instructed at least 100 more for a longer time, besides 100 more who only came irregularly. I have here considerable intercourse with Jews. It is a central place: those who cannot, on account of family circumstances, join the Christian Church in smaller places, where they are known, meet with less obstacles here in a large town.

On the 29th of March, he states, that, during the last quarter, he had baptized five adult Israelites, besides a child.

*Magdeburg*—Mr. Becker chiefly resided at Magdeburg during the year. He visited Leipsic at the great Fairs, in company with Mr. Goldberg; also Frankfort-on-the-Oder and Berlin. In some instances, opposition was encountered: earnest discussions were frequently held, and sometimes a spirit of inquiry was excited.

*Halberstadt*—Mr. Noesgen has been prevented, by circumstances not under the controul of the Committee, from removing to another Station; but he has laboured diligently in disseminating the knowledge of Christ among the Jews of the district round Halberstadt.

*Dresden*—Mr. Goldberg has visited the great Fairs at Leipsic, where, in company with other Missionaries, he has had daily opportunities of delivering his message to the Jews.

*Königsberg*—Mr. Bergfeldt here enjoys most encouraging opportunities of disseminating the Scriptures. On the 6th of October he writes—

The whole number of Scriptures, in whole or in part, circulated among the Jews in only one of your Stations, and by only one of your Missionaries, in one quarter, is 531 copies (including 30 Hebrew New Testaments); and the sum of money received for them about 50*l.* sterling. A considerable number of separate parts of the New Testament and Tracts are not included in the above account, because they were, at least generally speaking, given gratis. If I had been able to satisfy all the demands which were made, the amount this quarter would have been by far the most considerable that ever I had; as there was no season in which I felt so much encouragement in my work.

Of the effects produced on the Jews, Mr. Bergfeldt writes—

The real results are of course only known to Him, who beholds the secrets of the heart; but I am confident that I have not laboured in vain. Many hundreds heard the Way of Salvation stated to them; and not a few for

the first time in their lives. Some seemed amazed and struck by it; others gladly consented to it; and, on the whole, there was a readiness to receive, and in some cases an eagerness to obtain, the New-Testament, such as I have never witnessed before; and even the enmity against the Gospel and its Ministers, which now and then manifests itself, is still such as clearly to demonstrate that they are not able to overturn his arguments. How often have they confessed to me—"If we go by the Scriptures alone, then you are right; but if we take the Talmudical Writings in connexion with them, then we are right." But even these fortifications begin to totter seriously. According to them, the ultimate date for the coming of the Messiah expires within three years; and many eyes and hearts are now directed toward that last period: if then their hopes and expectations should not be realized, they confess that they shall be obliged to give up their hope. Yea, their hope and trust in men and human writings they shall indeed be obliged to give up, but not their hope in the real and true Messiah—the Lord our Righteousness.

*Fraustadt*—Mr. Hartmann and Mr. Graf reside at Fraustadt. Sermons to the Jews have been commenced, and journeys are taken to the neighbouring towns. An Israelite was lately baptized.

*Posen*—The Schools in the Grand Duchy of Posen are still conducted with much encouragement by the local Committee. They are now supported solely at the expense of your Committee, with the exception of a few local contributions; and are visited by your Missionaries, Mr. Graf and Mr. Hartmann. Mr. Ayerst was requested to visit them in the course of the year; and he gives a very pleasing account of the state of the children.

*Warsaw, Kielce, and Lublin*—The Missionaries in Poland stand in great need of further assistance, in order to enable them to carry on their work with efficiency.

A statement of their proceedings during the year 1836 has recently been laid before the General Evangelical Consistory in Warsaw, as required by the Russian Government. At Warsaw, ten converts were baptized during the year, and at Lublin eleven, after a preparatory instruction of some months; exclusive of others who have received Christian Instruction, some of whom it is expected will be shortly baptized.

The Rev. F. W. Becker has sent over a list of 109 persons baptized by the Missionaries in the course of their labours.

*Cracow*—The Rev. Dr. Gerlach continues to reside at Cracow; where he



meets with great encouragement in the circulation of the Scriptures, notwithstanding the peculiar difficulties of his Station. He has undertaken a journey into countries not accessible to direct Missionary Enterprise; and has obtained valuable information respecting the moral and religious state of the Jews, and their destitution of the Sacred Scriptures. The Rev. T. E. Hiscock has been encouraged to open a room at Cracow for meeting the Jews.

*Melancholy State of the French Jews.*

The Rev. F. C. Ewald visited Strasburg on his return to Tunis. His account of the progress of infidel opinions, and of the abandonment of the hope of a Messiah, among the Jews of France, is deeply affecting: he writes—

There are in France about 115,000 Jews. They are, since the last Revolution, emancipated; and, consequently, a change has taken place in them, whether for the better or the worse time will manifest. You find here also, as in Germany, the same endeavour among the majority of the Jews to avoid being called Jews: they wish to be called Frenchmen, Israelites, or adherents of the Mosaic Religion.

As to their religious principles, you may form an idea by an extract from a Periodical which is edited by Jews, with the title, "The Regeneration"—a Monthly Paper, destined to the melioration of the moral and religious state of the Israelites, published by learned Israelites at Paris. In this Periodical, for October, under the heading "To our Readers," appears the following sentence: after the writer has given his ideas of the past centuries, he continues—

Thus the world was sepulchred within a spiritual wilderness. It seemed as if the Divine Spirit had left the globe; for tyrants ruled over God's creatures with the sword over the head of mankind; but THE MESSIAS then appeared: a lightning entered into the darkness; the thunder of our first Revolution was shaking with power the whole of Europe. And when, after a bloody deluge, the Deity seemed to be reconciled, then there appeared on the French horizon the signs of peace—"Liberty of conscience, and religious liberty;" and with the Christian, the Israelitish Frenchmen obtained their emancipation.

Here the editors publish to all the world who their Messias is: and this is

not, only the opinion of one Jew, but of many. If we rejoice to see that men of learning and influence among the Jews unite to meliorate the condition of their Brethren, we are grieved to find that they should so far forget themselves and their Holy Books as to call the French Revolution, and the emancipation of the Jews in France, their Messiah. Yet the Lord our God knows how to bring forth good out of evil; and many of those who reject the Messiah, who disbelieve the Word of God, may still be brought to the Cross of the Saviour, as this has been the case with three learned Jews of France.

Of the state of the Jews at Metz, Mr. Oster reports—

With regard to Judaism, it is in a most deplorable state. Except a few individuals belonging to the old Rabbinical system and practice, the Jews of Metz are Infidels. There is nothing in them of what may be called religious wants or religious convictions. Many shops are open on the Sabbath Day. The study of the Holy Scriptures, as well as that of the Hebrew and German Languages, is generally neglected, while the study of the French Language and Manners prevails. But, notwithstanding all their unbelief, and all the deviations from the practices of their fathers, and their Frenchman-like manners, they have lost nothing of their hostility toward Christ and His doctrine—none of their superstitious prejudices, and consequent incapacity to conceive the Scriptural notions of the holiness, the justice, and the love of Almighty God, and of worshipping Him in Spirit and in truth. And another peculiarity is this most striking fact—that while they seem not at all to fear the other Jews in manifesting their principles of infidelity by word and practice, they are exceedingly afraid of them with respect to their communications with me: there are many, and especially Young Men, who would come to me, were they not kept back by fear. In consequence of this, chiefly, but few Jews call upon me; and, among them, I have not yet met with one, of whom I could say that he had the slightest idea or feeling of what sin is, and of his need of a Saviour.

Mr. Ewald adds some interesting particulars of the

*Conversion of Three Learned Jews.*

I visited, in company with Mr. Haus-

meister, the eminent Professor of Philosophy—Bautain; through whose instrumentality, Three Young Israelites, of the first families of this country, have been brought to the knowledge of Christ. They have entered the Romish Church, and all three of them have become priests. M. Bautain inquired after the state of the Church of England, and whether we believed that Jesus Christ was the Son of God and co-equal with God: having satisfied him on this point, he said, "I ask you this, because there are very few of the Protestant Clergymen here who believe that Jesus is the Son of God: there are even some who confess publicly that Jesus never existed, and that the Gospel is a mere fiction." Unhappily, this is the case: a short time ago, a Mr. Straus, who was Professor at the University of Tübingen, published the "Life of Jesus;" in which he maintained that Jesus never existed. The Professor then asked me about my Mission among the Jews; and also introduced us to Mr. Theodore Ratisbonne, one of the converted Jews. I was very much struck with his appearance, which was so very mild and unassuming: Mr. Hausmeister and myself had some conversation with him: his two friends, Isidor Coschler and Jules Lewel, were out of town. These three Young Men had studied the law, and were ultimately admitted at the bar. As to their religion, they had none. Professor Bautain was announced to lecture on philosophy, and these three Young Men attended his lectures; but how great was their astonishment, when they found that the Professor developed his system from the Bible—that the Bible was the basis of his philosophy—that he pointed out to his hearers the connexion of the visible with the invisible world, the conscience of man, and God, the fall of man, and his redemption through the Redeemer. Mr. Theodore Ratisbonne opened a correspondence with Mr. Bautain, in which he exposed all the objections of his mind against Christianity; all of which the Professor, in a mild and most Christian-like manner, endeavoured to prove without foundation. After some time, the three lawyers became disciples of Christ—entered the seminary—became priests—and preached the Gospel faithfully; in consequence of which they were excluded from all ecclesiastical functions; and not only these three, but Professor Bautain and all his pupils, in number about eleven.

*Very few Apostacies of Baptized Jews.*

Mr. Ayerst, having been misunderstood, on this subject, in his Address at the last Annual Meeting in Exeter Hall, thus rectifies the error:—

I am supposed to have said, "There are instances of his (the Jew's) apostacy, but it is invariably by returning again to Judaism." Now, I am happy to say, that this is a mistake. On the contrary, although I have heard of a few cases in which Jews, who had been baptized, had returned to a profession of Judaism; yet, during the ten years I have been permitted to labour among God's ancient people, I have hardly met with a SINGLE case, among the HUNDREDS which have come under my immediate observation, IN WHICH A BAPTIZED JEW HAS RELINQUISHED ALL COMMUNION WITH THE CHRISTIAN CHURCH. I think this to be a remarkable fact; and I am sorry that my statement of this fact should have been misunderstood. I may add, that my testimony in this instance is of the more value, as I frankly confess I used to feel a great fear that many who embraced Christianity would afterward cast it off. In common, as I believe, with most Christians who have not had much intercourse with Jews, I used to think, that, however strongly the feelings of a Jew might be excited, and however sincere he might be for a time; yet, in a sad majority of instances, some lurking suspicion, some latent doubt as to the certainty and truth of the Gospel would be found to remain, which, however it might be overlooked by the individual himself for a season, would, in course of time, be found to harass the mind, and not unfrequently lead to an open denial of Christ. But I repeat what I have often said at Meetings held to plead the Cause of our Society, THERE IS NO GROUND FOR SUCH A SUSPICION.

The Jewish Convert has to struggle with many difficulties, owing to bad education and bad habits—to the hatred of indignant relatives, who cannot forgive or forget his having been baptized—and to the scorn and dislike of many who call themselves disciples of Him who wept over Jerusalem; but there is no reason for saying that Jews are less sincere in their profession of Christianity, than any other class of persons with whom I have met. They do feel the force, the necessity, of the doctrine of the Atonement, in very many cases where the lusts of the

flesh, the lusts of the eye, and the pride of life prevent their bearing good fruit: and, however necessary it may be for a Christian Minister and a Christian Missionary to remember the peculiar difficulties with which they have to struggle, owing to the circumstances in which they are placed and the manner in which they have been brought up, a relapse to Judaism is a very rare occurrence. I tremble for them when I think of these difficulties; but experience tells me, that I have very far less reason to doubt of the sincerity of their profession of being convinced of the truth of the New Testament, than I used to think I had. And as I believe a great majority of our kindest friends are labouring under the same suspicion, I shall feel happy if the inadvertence of the reporter may have given me an opportunity of removing it in some measure.

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## Western Africa.

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### Sierra Leone.

#### CHURCH MISSIONARY SOCIETY.

THE Native Teacher, whose Narrative forms the first article in the present Number, in a Letter dated Feb. 11, 1837, gives the following interesting account of the effects produced by a recent Treaty with the Queen of Spain, in the

*Destruction of Condemned Vessels,  
previously engaged in the Slave Trade.*

I dare say it will be interesting to hear that the effect of the Treaty, to which the Queen of Spain has lately come, is daily witnessed by us. Since the signing of the Treaty, I think about forty or more Spanish vessels have been cut asunder at Fourah Bay, in a very convenient sand-beach about a mile from Freetown. At the beginning of this destructive but just act, you might hear many of the Liberated Africans say—when they came to see the fatal end of those means of their conveyance from the land of their nativity, or rather those prisons in which they had been wretchedly confined for months—“You shall now become fuel for my food!” You might then see the road crowded with labourers and apprentices, from all parts of Freetown, who were employed in carrying the planks for fencing, paling, or fuel. The Spanish owners might also be seen, in companies of from fifteen to

Oct. 1837.

twenty, in the evening, going to the beach to see the destruction of their costly vessels. No doubt they were not a little mortified to see their valuable brigs and schooners cut asunder, and some of them sold at so low a rate as 22*l.*, and finally used as fuel before their eyes. This will no doubt give, in a great measure, a serious blow to those Slave Dealers, and will, consequently, have a very powerful effect to the abolition of that inhuman traffic. That thus every year may leave some effective measures behind, to the abolition of the Slave Trade, till all nations shall become bodily and spiritually the freemen of the Lord, is my hearty desire.

Another of the Native Catechists thus bears testimony to the

*Acceptableness of the Missionaries’  
Preaching.*

This is the way I spend my time—Monday night, I meet with the Communicants; Tuesday afternoon, with Communicants and Candidates; Wednesday night, each of the Leaders to attend their class in their houses: on Thursday night I catechize them on the Sermon: on Friday night, with the Leaders, reading and questioning them from the Scripture History: Saturday each of them to their class meeting: on Sunday night, I have all in one class meeting, to catechize them from the Sermon. I find this a very useful way to them; because each one will confess what they learn; and by doing so with them, many of them commit the words to memory. Oh may the Lord, who gives them good memory of His words, also cause them to walk according to His laws, all their days!

Nov. 27, 1837—This night, after the meeting, three of the Communicants came to my house; and one of them said to me, “What do you think of the preaching of the Rev. J. W. Weeks at this time?”—“Why?” said I. “Because the words appear as plain as the day, to me.”—Another: “I think part of England use Black man language. I think there Massa get more larning of Black man talk.”—Another say: “I remember that time Massa say, sin will bite like serpent. When I had this word, the place which I set down, ah! you look in my heart: the same way when I put pots in the fire, and it boil by the fire, so the words boil my heart. O Massa! he hold the word, this point there and there, and brought it together in one place, before he begin to

open, open to us. I hope God spare them longer with us. But all this, when I look what God do for poor dry bones as we are, and yet this, our bad hearts cannot let us love our Jesus as we wish."—I reply to them: "Yes, indeed, the words are more plain to us than formerly. May all of us give thanks unto God for His mercy to us poor Heathen, by making His words more plain to us by His Servants!"

## South Africa.

### UNITED BRETHREN.

*Testimony to Gnadenthal, by an American Missionary.*

WE are glad of opportunities of viewing Missionary Stations by the eyes of strangers, when such visitors are competent and disposed to form a just estimate of their condition. We extract the following passages from the Journal of Mr. Champion, one of the American Missionaries to the Zoolahs, who recently visited Gnadenthal.

One of the first things of which the Superintendent spoke, was his Infant School. We were very much pleased with his mode of managing it. It contained 114 pupils. All were regular. Parents and children are all very much attached to it. Sometimes the mothers would come to bring an excuse for a sick child; and the child would leave home instantly, and by another street reach the school-room before its mother, and take its place among the scholars. The parents would often bring their children in their arms, if they could not come. He has accustomed the little things to think for themselves. Once he put the question, "What is there in the world that God did not make?" One instantly answered, "Sin."

Schmidt's pear-tree was one of the first objects which we desired to see. I felt a peculiar sensation of awe coming over me, as I stood under what was once a wide-spreading tree. I thought of Schmidt's school and congregation, which once was collected under its shade—of the prayers of that holy man, on this very ground of his trials—of his detention in Europe, when he would have returned—his death in his closet, while pleading for the Hot-

tents at the appointed hour—and now all that then existed had vanished, save the pear-tree, and two Testaments found in the possession of two Hottentots when the Mission was re-established in 1792. But Schmidt's prayers and labours had not been in vain. See this Village of 1400 inhabitants, and this Church of five or six hundred members, in answer to his prayers! Lord, may I never be faithless; but go forth bearing the seed, assured that at last the sheaves will be gathered in! The pear-tree cannot live long. However, it is yet fruitful, having borne the last season twenty-four bushels of fine large fruit. The 14th of February, 1836, completes one hundred years since the first establishment of this Station.

This evening I attended the exercise in the Church, where there is one each evening in the week. The harmonious voices of the Hottentots, combined with the solemn tones of the organ, as they resounded through the spacious building, were truly delightful. As I looked on my yellow-faced Brethren and Sisters, and recollected that were it not for Gnadenthal they would be dispersed over the country the victims of intemperance and subject to the most cruel oppression, I could not but bless God for putting it in the hearts of his people to send Missionaries to the Heathen.

—The Moravians are early risers. Six is the hour for rising at this season; when all the Missionaries and their wives assemble in their commons for a cup of coffee, and to learn the verse of Scripture for the day. This is the mode practised at all their Stations. They all eat at the same table, though they live in separate houses. At present, there are here six Missionaries and Assistant Missionaries, with their wives, and an aged matron, Sr. Korhammer, now 78 years old; who had been in Labrador and the West Indies, and came out hither, soon after the establishment of the Mission, to superintend domestic affairs. Much love seemed to prevail among them all, as they sat down to partake of their frugal meals. After the cup of coffee, there is often some meeting in the Chapel. The Missionaries unite in their family devotions: in an hour, breakfast is ready: then the concerns of the Station go on till noon. After dinner, one half-hour is allowed for sleep: then a cup of coffee is taken, and the work goes on. Supper at six, and soon after an hour's service in Chapel; after which, all

is perfectly still at Gnadenthal. The Brethren say grace by singing a hymn.

This morning the Superintendent called the men together; as he had received an order, not officially, from a magistrate, requiring 50 more men for the war. He complained of it as oppressive; since the farmers in the vicinity, who were dependent on them as labourers, would rise up as a man against the measure, and their services were needed also at home. Howbeit, he laid the Letter before the people, and asked for an answer. It was affecting to see the women with the children standing behind their husbands and fathers, whom they expected to be called away to fight, perhaps to fall—some with tears in their eyes. The men at last said, in great simplicity, that they would answer the Letter by sending the men.

The supply of water, for the want of which Mission Stations in Africa have suffered extremely, is abundant. There are three fountains in the vicinity. Far up in the Kloof of Baboons, the principal stream has been turned from its channel, and directed along the mountain's side for the distance of a mile: it first is led out to irrigate the Mission Premises, and then flows over the gardens of the Hottentots in the valley below: the stream is sufficient to turn the wheel of a grist-mill, which is superintended by one of the Brethren, and to which the farmers around come for their meal. There is also a tannery, conducted by a Hottentot, on which the country round depends for leather for trousers and for other purposes. There is a smithy, superintended by one of the Brethren; from which we saw some kinds of cutlery very neatly finished. There is also a carpenter's shop: one of the Brethren is a watch-maker—in short, a Missionary in this country must be accustomed to all kinds of work. Several of the Hottentots are masons and black-smiths, and have amassed by their labours a little fortune.

In short, Gnadenthal has the means of subsistence so much now within itself, that for several years it has been no expense to the Society at home.

The garden of the Brethren is in the vicinity of the Church. A path, hedged with roses, now in full bloom, stretches from one end to the other. Schmidt's pear-tree is in the middle of this path. We here regaled ourselves with some ripe strawberries, a luxury which they enjoy for several months in the year. They

have a great variety of delicious fruits—grapes, figs, oranges, lemons, excellent apples, &c. The path leads into the grave-yard, through a gate, on whose arches are inscribed, on one side, *Sown in weakness*; and, on the other, *Raised in power*. But three or four of the Members of the Mission were lying there. There are no stones. Each grave is numbered, and the number and name are preserved in the Church Register. On the next week, on the morning of the Sabbath, at sunrise, it being Easter, they expect to have their usual service in the church-yard, commemorative of Christ's Resurrection. The Last Supper is celebrated on that day, when all the communicants sit down dressed in white: in the Dutch Churches, they are dressed in black.

Our path led us on along the mountain's side, winding its way through a very refreshing shade, for at least half a mile. Here an interesting process is going on, under the hand of the Superintendent—a whole forest of oaks, firs, silver-trees, &c., rising up where they have never been. Wood is very scarce in this country. When he first attempted to transplant these trees to the sides of this sandy hill, he was ridiculed beyond measure; but now the people marvel. Beyond the forest were the fine vineyards of the Brethren.

The text to-day was, *It is finished*. The exercises this week (Passion Week) have an allusion to the sufferings of Christ, and by the Hottentots are regarded with an unusual interest. They often travel during a Saturday afternoon to reach Gnadenthal for worship on the Sabbath.

There have been of late in the region of Gnadenthal revivals of religion, not unlike those witnessed in America: several violent opposers have been converted, and the family altar erected in many houses which once were haunts of iniquity. The last awakening, which has not yet subsided, began with a Hottentot, who was roused to a sense of eternal things by the bite of a lizard.

This morning we rode down through the village on our return. Quince-hedges lined our path on either side. The foot-paths intersected it now and then. I should judge the village to be at least a mile in length. "Good morning," said every one whom we saw. We bade farewell to Gnadenthal; but we shall ever think of its shady walks, its green gar-

dens, its fountains of water, its cottages adorned with vines, but especially of its humble Missionaries, and its Church singing in sweet and solemn notes the songs of Zion.

Mr. Champion remarks—

We cannot but think, while we look over the whole of Gnadenthal, and rejoice heartily at what has been done, that perhaps a different principle from the one here acted on would present the village in a far more lovely aspect. The glory of the place is now the Mission Houses and Premises. The Hottentots are used as servants of the Mission. The Hottentot may have his thatched cottage, his garden, and his pig; and that is all: he is not led to think that he can be any thing or accomplish any thing. There are exceptions, but the principle leads to this; and hence the Hottentot rises not in the scale of existence, and the Mission seems to be raising itself into notice, rather than holding forth motives to the people to exert themselves.

It must be remembered, that the real glory of the Mission is, its recovery to God of multitudes of sinners, from the lowest state of degradation; and we greatly doubt whether higher measures of civilization could, at present, be obtained, without injury to interests of unspeakably more value.

## China.

AMERICAN BOARD OF MISSIONS,  
CANTON.

THE following notices of the Mission are chiefly extracted from a Letter of the Missionaries written in September of last year.

### *Restrictions on the Mission.*

As to direct intercourse with the people, no advance has been made since our last report. In consequence of the prolonged and still necessary exile of the evangelist Afa, and of the restrictions on Foreigners, no Public Worship in Chinese has been held. The distribution of books, also, has been nearly or quite suspended for the present; it having been agreed, that, in our peculiar circumstances, it would be unjustifiable to involve others in serious danger, without their own consent, by persisting in the attempt to circulate books directly under the eyes of the spies

and officers of Government. It may be mentioned, that the Chinese Youth, who was arrested for aiding in the manufacture of foreign books, is still held in confinement in this city, and his ultimate liberation becomes every month more doubtful.

In consequence of the books put in circulation during the voyage of the Huron, fresh annoyances were occasioned here. In May of this year, a proclamation was issued by the Provincial Judge and the Treasurer, a copy of which was posted up within a few feet of our door, in which they state the occasion that gave rise to the edict—revive the old law against Roman Catholics, with whom they confound us—and finally threaten with severe punishment any Natives who shall favour and aid the proscribed sect. This edict was called forth by orders from Court; which it seems took effect also in other provinces, though we know not to what extent: but we are assured that some Roman-Catholic Missionaries have been obliged to leave the country temporarily, and take refuge in Macao.

After remarking at some length on the importance of becoming thoroughly acquainted with the Chinese Language, and especially of devoting to that object the present period, during which they are excluded to a great extent from intercourse with the people and from nearly all direct labours for their spiritual benefit, the Missionaries notice the

*Success of the Eye Infirmary, and its Bearing on Missions.*

The opening of this Infirmary, in September 1835, was mentioned at p. 95 of the last Survey. The Missionaries say—

God has evidently prospered the Institution, and given it favour with Natives and Foreigners. The expenses since the commencement have been more than 1200 dollars; and the contributions of Foreigners toward its support exceed that sum by about 300.

By conciliating the good-will of the people, and giving the Missionary opportunity of intercourse with them, this Institution combines such facilities for conveying the truths of the Gospel as are not enjoyed anywhere else in China at the present time. The number of patients since the commencement is 1912; and so

great is the pressure of business devolving on the Superintendent, through the number of applicants and his want of assistance, that neither his time nor his strength is adequate to the task. Especially does due attention to it so interfere with the duty of acquiring the language, that he is sometimes distressed with the prospect of spending his life in administering to the diseases of the body rather than of the mind.

In reference to this Institution, we quote the testimony and remarks of the Rev. W. H. Medhurst :—

In addition to the direct efforts of Missionaries on behalf of China, a new system of indirect but most powerful means for benefitting her vast population has lately come into operation; and this has been effected by bringing in the Healing Art to the aid of Religion.

For a number of years, Missionaries in that part of the world have done their utmost toward alleviating the most common maladies which affect the human frame; but not until lately have real science and skill been brought to bear on this most important object. The Rev. Dr. Parker, an American Surgeon and Missionary, has, within the last twelve months, opened an Ophthalmic Hospital in Canton. Upward of 100 patients crowd his rooms every day, and he is incessantly occupied in attending to them from seven in the morning till five in the evening. The cures effected have been multiplied and astonishing: one man, who had been blind forty years, has been restored to sight; and numbers, who had not for a considerable period enjoyed the light of day, have been blessed with perfect vision. People from all parts of the city and province attend his Infirmary; and, among the rest, several wealthy individuals and officers of the Native Government. His fame has spread far beyond the Province of Canton; and this attempt will, doubtless, do more toward conciliating the two nations, and establishing and perpetuating a good understanding, than long-continued commercial transactions or expensive and splendid embassies. But it is as paving the way to the introduction of Christianity, that the undertaking appears of transcendent importance. Such an individual might do more toward penetrating China than a preacher of the Gospel only; and while a Missionary could only skirt along the shores, a skilful and successful Surgeon might venture to stay,

without hazarding more than his personal liberty or speedy ejection. The probability is, however, that, with such a passport he would remain longer unmolested and be allowed greater privileges than any other individual. And if one Medical Man could effect so much more than all our Missionaries toward opening China, may we not anticipate that a number of beloved Physicians, extending and perpetuating their influence, would soon throw open the two-leaved gates, and cut the bars of iron in sunder? However much, then, Missionaries and Physicians may be required for other parts of the world, it must be acknowledged that they are imperiously needed for China.

The Missionaries add some observations on the

*Means of gaining Access to China.*

The question as to the means of gaining access to China is one of very great difficulty, and one which we observe is employing the pens of men of various views and talents. We suppose that no man singly, no class of men, and no one nation alone will accomplish this most desirable and necessary step. From the power of Government alone we do not expect this; nor from Commerce, solely; nor from Religion, unaided. All concerned, perhaps, will be constrained to lend a hand, as all will be benefitted by the accomplishment. Whoever has power given him to create the influences which shall act against the Wall, if only they be such influences as a Christian may exert, should not be idle, and will not be useless in his place. It must be a work of time. It must be a united work. We, in our feebleness, have no power to pull down the pillars of the existing exclusive order, nor to break up the deep-seated customs of the Empire; and should it be done blindly, it might overwhelm our work and our prospects in ruin. We wish, therefore, to gain a knowledge of the country, the people, the government, laws, language, religion, and of every thing useful; and, having the benefit of such knowledge, to make it produce fruit by imparting it to others also. We trust we are devoted to China and to her best interests; and desirous of doing any kind of work, which shall tend to introduce the knowledge of Christ Crucified to this immense but dying and wretched people. But we cannot go into the country. What shall we do to open

a way? Who will point out a feasible plan, that, in the strength of the Lord, we may attempt it? Meanwhile, every power, of every kind which a Christian may use, should be summoned to bear upon the subject.

Under present circumstances, the time of Mr. Bridgman is chiefly occupied in the

*Preparation of Works for the Press.*

The Missionaries remark—

If this Great Empire, in all its length and breadth, is to be covered with good books, as England and America now are, three distinct departments of labour are requisite: books must be written—must be printed—must be circulated.

The work of revising the Scriptures claims of us all the most assiduous and prayerful labours. The Bible is the great mirror, from which the light of the Glorious Gospel is to be reflected on all the darkened multitudes around us. In itself the Word is perfect; and the reflected image of the divine attributes, and the legibility of the divine requisitions, will be clear and distinct, just in accordance with the degree of perfection in the work of translation. Contemplated in this point of view, the work of translation involves very great responsibility. Something of this we all feel, and desire to feel it more and more as we advance in the work.

Thirteen Tracts, new and old, and a Harmony of the Gospels, all to be printed on the account of the American Tract Society, have been sent to the press at Singapore; and other Tracts are nearly ready, and will be sent soon.

For some months back, Mr. Bridgman has been engaged almost daily, more or less time, in writing a brief historical account of America. He has undertaken it as an exercise in learning the language, and because such a work is greatly needed.

*State of the Press, English and Chinese.*

Printing in English is, for the most part, confined to a monthly number of the Chinese Repository, of 48 pages. A thousand copies are printed; making, in the course of a year, an aggregate of 576,000 closely-printed octavo pages. Since the arrival of the Bruen press, 1,478,400 octavo pages have been printed.

Printing in Chinese is now transferred to Singapore; though, as ever, all materials for books are shipped from China. Since March 1834, no attempts at getting

books printed by Chinese in Canton have been made; and great unwillingness is now manifested by them to venture the risk. Within the last week, six thousand volumes have been, together with the blocks of several Tracts, conveyed on board ship at Lintin: these books were printed in February 1834, for the American Tract Society, and were for a time deposited in the office of a magistrate for security; but for most of the two-and-a-half years, they have been in a paper warehouse: many of the blocks were buried in the ground: all are now out of the reach of Mandarins, and our anxiety about them over. We hope past experience will be our guide, in future, to avoid similar troubles. How long a time may elapse before block-printing can be again attempted in Canton we cannot tell: it certainly is impracticable now. Neither can it be done on board ship at Lintin, for two reasons: it brings us into a nearer contact with opium and the dealers in it than is desirable; and the expense is greater than if freight to Singapore and back be included in all charges there. It cannot be done on shore at Lintin, much as that place is brought under the controul of the Foreigners. The most favourable place is Macao, but there are formidable difficulties there.

It is known that no interruption has been experienced at Macao, from either Portuguese or Chinese Authorities, during the nine months that the printing of Medhurst's Dictionary has been carried on. The permission of the Governor was first obtained, to be sure; but that might be no more than a piece of paper in the eyes of the Chinese Authorities—the real rulers of the Chinese Population of Macao. All the types used by Dr. Morrison have been exposed to all who came, and it was generally known that the work was printing: it has been carried on as any other work would have been. And we suppose that works like the Dictionary, even in the Chinese Character entirely, could be printed there for a time to come Especially in Anglo-Chinese Books, by joining the two languages, we in a manner go between the two Authorities. Relying on a continuance of this tacit permission, we have projected another work, of a philological character, to be printed after the Dictionary is done: it is a Tonic Dictionary of the Canton Dialect, translated with additions, and preceded by a chrestomathy and easy dialogues, adapted to the use



both of Foreigners and Natives. It is contemplated to contain about five hundred pages large octavo; and by joining in its preparation, the labour will not be heavy on any one.

Concerning the use of moveable types, our opinion of the feasibility of employing them to a great extent in making books daily strengthens.

## Japan.

### AMERICAN TRACT SOCIETY.

The following notices appear in a late Number of the American Tract Magazine.

#### *Gutzlaff's "Life of the Saviour," in Japanese.*

It is known that the 25,000,000 of Japan are, by the laws of the empire, rendered peculiarly inaccessible to Christianity. Popery once gained a wide spread among them; but, in political revolutions, its enemies obtained the ascendancy—the Missionaries were put to death or expelled—and severe restrictions laid against the introduction of the Christian Religion in any form. In these circumstances, almost nothing has been done for Japan, either by the living Missionary or the Press; but, by the Providence of God, some advances have latterly been made, and ONE CHRISTIAN JAPANESE TRACT has been prepared.

While the Rev. Mr. Medhurst was residing in Batavia, a Dutch Ship put in there, having on board a Gentleman who had collected Japanese Books, of which Mr. Medhurst obtained the use for three months. He immediately employed Chinese copyists, and thus possessed himself of Dictionaries in the Chinese, Dutch, and Japanese Languages, from which he formed his Japanese Vocabulary, by which Mr. Gutzlaff was much aided in preparing the Tract, comprising 94 pages large octavo. Mr. Gutzlaff says, May 16, 1836—

The Lord, in His goodness, brought three Japanese under my roof. They had lost, in 1831, both the mast and rudder of their vessel; and were driven on your coast, where the vessel was wrecked near the Columbia River, and only three survived out of fourteen. Though twice on the eve of embarkation for Japan, I have always been prevented from going to that country. As however these people, after many adventures, were finally entrusted to my care, I thought it a sacred duty to acquire from them their language, in which they are well versed. After a great deal of trouble, I could make myself understood; and I began now to instruct them in

the way of eternal life, assisted by some works upon that language. By degrees (some of them understanding a little English) they caught hold of my ideas, and rendered them into good Japanese. Thus we have gone on several months, from morning to evening; until I resolved upon writing for our mutual instruction the leading doctrines of our faith, viz. Redemption by the blood of Christ. In this they took great interest, and did their utmost to render me every assistance in the language; and, in this manner, the accompanying Tract was completed. It contains the Birth, Life and Death, Resurrection and Ascension of our Saviour, and some parts of the Acts, in the most simple language; and will be understood by the common people. We have been incessant in our endeavours to follow the genius of the language—consulted both an English Vocabulary and a Native Dictionary—and also prayed for heavenly assistance. I thought it best to begin with the adorable Saviour; knowing that in Him, alone, is our strength, and salvation through His Name is also promised to this remote people.

CONTENTS—1. John the Baptist—2. Mary—3. Joseph—4. Nativity of Jesus the Saviour—5. His flight—6. The preaching of John—7. John promulgates the great doctrine about Jesus—8. John's imprisonment and decapitation—9. Jesus raises the dead—10. Jesus opens the eyes of the blind—11. Jesus feeds the multitudes—12. Jesus drives out devils—13. Jesus preaches—14. Jesus heals the sick—15. Jesus chooses his disciples—16. Jesus teaches the doctrine of regeneration—17. Jesus teaches to love our neighbour as ourselves—18. Jesus teaches to honour our parents—19. To pay taxes to Government—20. Jesus' exhortations—21. Jesus teaches the forgiveness of sins—22. Jesus explains the nature of the kingdom of heaven—23. Transfiguration of Jesus—24. Jesus repairs to the capital; his parables and teaching—25. Jesus prays for his disciples—26. Jesus suffers and is crucified—27. Jesus rises again—28. Jesus ascends to heaven—29. The outpouring of the Holy Spirit—30. The disciples perform miracles and preach—31. The doctrines of Jesus—Men are sinners—God gave His only begotten Son for the sins of the world—Our obligations to believe in Him—32. A prayer for the illumination of the Holy Spirit, to understand the word of eternal life and believe in the Saviour.

The whole is written to prove that Christ, the Eternal Son of the Father, came to save those who are lost. The chapter on the sufferings of the Saviour is longer than any other, for the heart must be moved by contemplating His dying love. The title, preface, and the various chapters are written in the Chinese character, in accordance with the Japanese way of writing their books. Though the Tract is very imperfect, the Japanese Readers will certainly be able to learn from the perusal, that *God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

NASSUCK.

### *Early Feelings and Employments of Young Missionaries.*

SOME passages from the communications of the two junior Brethren in this Mission, Messrs. Warth and Mengé, will shew their earlier feelings and employments, soon after entering on their labours. The following extracts are from Mr. Warth:—

Oct. 21, 1836—This day the Brahmins had a great public dinner at the river side: they nearly fought about it; and as soon as they had done, the Soodras hastened to pick up what the Brahmins had rejected. The owner of our house had desired us to abstain from looking at the repast through our windows; as it would give the Brahmins an additional cause to remonstrate with him about his permitting us to live in the house.

Oct. 28—Finished reading the Gospel of St. Matthew, in Mahratta. When I had arrived at the death of our Saviour, my Pundit asked, astonished, "And is this your God?" In reply, I referred him to the remaining portion of the Gospel; and having read it, he was constrained to acknowledge that He was worthy to be so.

Nov. 7—I have commenced reading, in one of our Schools, Mrs. Farrar's account of various animals; as I can better venture to converse with the boys upon such topics. Speaking to-day of the various classes of animals, I asked one of the boys to what class the horse belonged, and he answered, "To the birds." Expressing my astonishment at this absurdity, the Puntjee asserted the same, telling me that it formerly had wings, which afterward, according to a certain story, were cut off, so that now only the marks of them are left. Another extraordinary story they have about the crow, which they say has only one eye, rolling from one side to the other. They conclude so from the peculiar look of this bird.

Nov. 17—My Pundit could not withhold his consent to our view of the shape of the earth, &c.; which, as well as the national superiority of Christian Nations, of which he is very well aware, cannot fail to shake his belief in his Shaasters a little. He sometimes expresses

himself favourably toward Christianity; but indifference is the great fault of this people, as well as others.

Nov. 26—For some time past, a Gossavee has been lying before my house, wallowing in ashes all day long. The people, however, do not let him starve: they put the food into his mouth, and keep up a fire, without which he would be very badly off, as he is quite naked.

Nov. 28—I endeavoured to-day to convince my Pundit of the vanity of idols, and the excellence of the Gospel scheme. Whenever I converse upon religious topics with him, he becomes sleepy; which I have observed in others.

From the Journals of Mr. Mengé the following passages are selected:—

July 4—I began, earnestly, to-day, the study of the Mahratta Language, with the assistance of a Pundit. The whole morning, and until about four o'clock in the afternoon, is taken up with it. I began with zeal and diligence, setting before mine eyes the great privilege of being able to preach Jesus to this idolatrous people.

July 10: *Lord's Day*—At the suggestion of Mr. Farrar, I readily undertook catechetical instruction with the Hindoo Boys of the First English Class, an hour before the commencement of the Service. The boys seem to take an interest in it, and I am thus encouraged to continue. The subject—the History of the Christian Church—gave me ample occasion to point out to these Heathen Boys the essential truths of our faith; and to shew them, in matters of fact, that true disciples of Christ are not ashamed to confess their Lord and Master, and to follow His holy doctrine, even when their lives are at stake.

July 23—I this morning saw the smoke arising from different funeral piles. The inhabitants burn their dead along the banks of the river, usually during the morning hours. It is a melancholy consideration, that an immortal soul is gone into the invisible world, without God and without hope, and that the human body is burnt to ashes, and several of its bones scattered in the field, like those of brutes.

Aug. 17—In the evening, I was visited by two Hindoo Boys who speak and understand a little English. I had some conversation with them about the customs and domestic habits of the Brahmins. They told me that a Brahmin Youth may not marry before twelve years of age—

the girl being between five and nine years of age. The boys of the Brahmins are usually sent to school at the age of five or six years, where they are taught reading, writing, and arithmetic. Some of the most respectable Brahmins do not send their boys to school; but keep a tutor at home, to whom they pay fifteen rupees per month. The Brahmin Widows are not permitted to marry again; but, having cut their hair, they are expected to remain holy widows during the remainder of their lives. Female education is entirely neglected. Every Brahmin washes himself daily in the Godavery river, which is called the daily ablution.

From the Journals of Mrs. Farrar we extract some passages, which illustrate the advantages which a Female Missionary may enjoy in Eastern Countries for improving

*Christian Visits to the Native Families.*

July 11, 1836—Gunesh, a young Brahmin, who frequently calls upon us, made a remark this evening which shews that the Hindoo doctrine of the transmigration of souls is devoid of all useful practical tendency. In the course of conversation, I mentioned how careful we should be to avoid those things which could debase the soul, and bring it in danger of hell. The Brahmin's idea of Hell was the passing of the soul into some vile and disgusting animal, or into the body of some person of a degraded caste; and he said, that as these souls had no consciousness of their degradation, to whatever birth they were consigned, that birth was agreeable to them: pigs, for instance, being perfectly contented to be pigs, it followed that there was no necessity for our being afraid of hell. I told him that pigs had no souls, which he would not admit; and thought, that as parrots could be taught to speak, it was a positive proof that they, and animals in general, were endowed with reasonable souls.

July 12—I went to see the stone-cutter: and while speaking to him of the love of Jesus, something in the oft-repeated story seemed to strike him to-night in a manner which it had not done before. I remarked, that Jesus had, in fact, said to our offended Maker, "Lay the punishment of men's sins on Me: I will bear it for them." On hearing this, the stone-cutter exclaimed, "This was mercy indeed!" and he began explaining it, in Hindoostanee, to his sister, who sat by.

July 18—While I was arguing with the Pundit about some juggling perfor-

mances, which he insisted upon ascribing to magical power, Baba Deekshit came in; and I was surprised to find him side with me against the Pundit. In his intercourse with English Gentlemen, having seen them disconcert the miracle-workers, his faith in the supernatural part of the process has been shaken: he has set himself to work, to detect the manner in which the feat was performed; and having been successful in various instances, he has of course a clue to the mystery of them all. He explained to the Pundit how several of these feats were performed, which the Pundit had just been bringing forward as instances of the power of muntras (spells). Baba Deekshit said that there were now some dexterous jugglers in Nassuck; and that if we would come and see them, he would be at the expense of the entertainment. I declined; telling him that our Shaster did not forbid us innocent amusement, but I supposed that the exhibition would be accompanied with a great deal of profane and immoral jesting, which we could by no means encourage; and, besides that, it would not be well for us to give people the authority of our example for consuming time in unprofitable sports. The Pundit said, that were it not for the sinful accompaniments to which I objected, people in general would not relish the amusement. This was an involuntary admission of the truth of our Scripture Doctrine of universal depravity. Baba Deekshit remarked, that their Shasters, too, forbade the commission of evil: "But who," said he, "acts up to the Shasters?" I told him that this was because they gave the command, but no help to fulfil it.

July 22, 1836—The wet weather, and other circumstances, has prevented me from calling, for several days past, upon the stone-cutter. When I did call, he was absent from home. At last, I met with him yesterday; and was sorry to find no traces remaining of that good impression which appeared to have been made upon him. Such is the levity and indifference of the Hindoos with regard to every thing of a spiritual nature, that he had even forgotten what it was that had struck him about the mercy of Jesus. After conversing with him for some time, I left him with the usual assurances on his part, that he would call upon no other God, and that he would think about the salvation of his soul. His wife is generally present during our conversations; but she is shy, and unwilling to talk with me.

Aug. 6—I went to call upon some

Brahmin Ladies, to whom I had not before been introduced. At the very houses to which I am admitted, the ladies always desire to be apprised of my coming; and then the visit becomes, by far too much, one of mere ceremony. They assume, in the presence of Europeans, a degree of etiquette which one can scarcely suppose to characterize their usual intercourse. The wife is not permitted to sit, nor scarcely to speak, in the presence of her husband; and the same degree of respect is expected to be paid by the children to their parents; and nearly the same by the younger to the elder branches of the family. Notwithstanding all this outward decorum assumed in public, it is well known that bitter altercations often take place between them in private; so that all this ceremony only tends to throw a restraint upon familiar intercourse, which renders such intercourse, to me at least, very unsatisfactory. In the family which I visited to-night, the sons, with their wives and children, dwell under the paternal roof. This is considered more respectable than that each should place himself at the head of a separate establishment. Upon my arrival, the lady who is at the head of the household took her seat by me on a carpet which had been laid down for the occasion. After I had repeatedly asked for her daughters-in-law, they made their appearance; and immediately took up their station in a dark corner of the gallery, where I could scarcely see them; and conversation with them was quite out of the question. After the eldest lady had conversed with me for some time, she ordered paun [betel-leaf] and betel-nut to be brought: she then anointed me with attar and rose-water, gave me a garland of flowers, and some cakes made of sugar and ghee, and then the visit was considered to be at an end.

Sept. 16—I resumed last night my visits to Chemees's house; which have been of late, in a great measure, suspended, on account of the rains. About half-a-dozen women sat down with me; and there were, besides, several comers and goers, and listeners outside. The women began complaining of their hard condition, and of the continual drudgery to which they were doomed. This furnished me with an opportunity of telling them, that, however busy they might be, they must not allow their whole hearts and thoughts to be engrossed with worldly things; that they must think of dying, and what would come after death. They said, How should they know any

thing of God, or His way; that all that the Brahmins taught them was, "Give us pice, give us dukshna" (a present of money to Brahmins); and, that after death they expected to become dogs and jackals. In the simplest language I could think of, I opened to them better prospects; told them of a heavenly inheritance; of God's infinite mercy; of Jesus Christ, who gave His life to obtain remission of our sins. Hearing of these better hopes, they said that they should like to know more of my God, and of this way. I told them that the Missionaries proclaimed it, daily, in the bazaars, and by the way-side. "True," said they, "and men stand by and listen; but we cannot." I replied, that I was most desirous of teaching them this way; that they might come to me whenever they chose; and that I also would come to them. They promised to assemble again next Friday; and asked me to come at an earlier hour, when they would be more at leisure. As I left the place, a Brahmin called out, "Now come and tell us the Pooran," i.e. Come and preach to us. This I suppose was meant as an insult. When I returned home, I found that Mr. Farrar had visited a neighbouring village, where he had had a long conversation with some Gossavees. Mr. Dixon had also been preaching in some part of the city. It was reviving, to think that so many ignorant Heathen had heard the Word of Life this day.

*Progress and Influence of Education.*

Mr. Farrar writes—

July 28, 1836—Examined the First-Class Boys of the English School, respecting the shape, motion, &c. of the earth—the forces by which she is retained in her course—her accelerated and retarded motion. They answered the questions put to them, in a very creditable manner.

Sept. 9—Rode to the village of Sat-poor. The school is beginning to wear a little better appearance: there were fifteen boys present. In the evening, I examined the specimens of Letter-writing of the First Class of English Boys, and pointed out their deficiencies in matter, and errors in composition. I had given them "The advantages and disadvantages of caste," for their theme: they wrote chiefly on the disadvantages in connexion with food, marriage, illness, travelling, and trade. They are to resume and dilate on the subject next Friday; when Mr. Warth will award a penknife for the best letter.

Mr. Dixon thus remarks concerning Education among the Mahomedan population :—

Aug. 11 — Visited the Musulman Boys' School, this afternoon. I examined those who are reading the Testament. I for the most part examine them, as yet, respecting the literal meaning of what they read. Concerning its doctrinal and spiritual import, I shall endeavour to instruct them more at large when their verbal knowledge is more advanced. If this school be not broken up by the caprice or suspicion of the parents, it may contribute to lay a foundation for the promotion of Scriptural knowledge and piety among these ignorant followers of the False Prophet. The best expedients, however, that we can use for the spiritual benefit of either old or young, of one class or another, will be ineffectual, if the Divine Blessing be withheld.

Concerning the Girls' School, Mrs. Farrar remarks—

Sept. 10.—About twenty of the girls are committing to memory that beautiful epitome of Christian Morals contained in chap. v. vi. vii. of St Matthew. May it be impressed upon their hearts as perfectly as it is upon their memories! and may their whole spirit and tempers be moulded according to its divine precepts! To-day, I asked a girl what she thought was meant by the expression, *Your Father, who seeth in secret, shall reward you openly*. She replied, that it was an allusion to the Day of Judgment. This, I think, was entirely her own apprehension of the passage; for I do not recollect that I myself attached this meaning to it. I asked, again, How we might lay up *treasures in heaven*. One said, "By believing": another said, "By prayer": another, "By serving God."

Oct. 1 — The average attendance of girls during the last month has been between eighty and ninety. There are four Reading Classes: the Fifth will also speedily be able to begin reading the First Book. A girl who married from the school last year has lost her husband, and has returned to the school: she is between fifteen and sixteen years old, and will, I hope, soon be useful to me as a Monitor. In several instances, I have been able to persuade the mothers-in-law to allow the girls to go on with their education after their marriage; but one great objection is, that the husbands cannot read themselves, and therefore do not

like that their wives should be able to do so. The African Children, and others brought up in the house, are beginning to express themselves in English; and are making good progress in learning to read both English and Mahratta.

Something may be gathered from the description of the first impressions made on newly-arrived Missionaries at their Station. We add, therefore, as giving some collateral testimony on this subject, the following passage from Mr. Mengé, relative to the arrival of himself and Mr. Warth at Nassuck :—

We arrived safely at Nassuck on the 22d of June, at seven o'clock in the morning, and were kindly received by Mr. and Mrs. Farrar. When I entered Nassuck, and saw so many signs of idolatrous superstition, my mind was much cast down; and I prayed that the Lord would have mercy upon this people, and cause the Sun of Righteousness to shine upon their hearts, and over their country. The next day we went to see the Girls' School, under the immediate superintendance and instruction of Mrs. Farrar. The First Class read, fluently, part of chap. v. of St. Matthew, in Mahratta, and answered, with readiness and correctness, the questions which were put to them by Mrs. Farrar and by us. The Second Class read in a small book entitled "Lessons." They answered, with satisfactory readiness, the questions respecting the Creation of the World, the Fall of Man, their salvation and sanctification through Christ and His Spirit. The Third Class was composed of very small children, some of whom read with tolerable fluency. When the children had gone home, Mrs. Farrar addressed a few poor and blind women in an interesting manner. The following day we visited the Boys' School, under the immediate instruction of Mr. Farrar. The Mahratta Class appeared first, and read with tolerable ease in books like Henry and his Bearer, &c. Then came the English School, in three classes. The First Class had read the first seven conversations about Natural Philosophy; and some of the boys answered very well the many questions which were put to them. We questioned them afterward on the English Grammar; and, considering the many disadvantages under which they labour, they shewed general familiarity with the leading features of it. They also read the Prayer-Book in English, and

gave the meaning in Mahratta. They generally understand the purport of what they read in English. The Second English Class read the story, "The Ayah and Lady," in English, and gave the meaning of it in Mahratta. I asked them to spell several English words, which they, in general, did correctly. The Third English Class did the same. On examining them a little in Arithmetic, some acquitted themselves very well. Thus we found the Schools in a flourishing state; although no serious impression appears hitherto to have been made upon any of the scholars, so as to induce him to renounce his caste, and avow himself a Christian. We must look to the Lord, who chooses His own good time.

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## Ceylon.

WESLEYAN MISSIONARY SOCIETY.  
JAFFNA.

THE Rev. Peter Percival, in writing from Jaffna on the last day of December, thus states the *Necessity for Enlarged Exertions in Female Education.*

The subject of Female Education is now commanding great attention in some parts of India; and in this district it is to be hoped, in this respect, we are on the eve of a new era in the school department. Until we can educate the females, we cannot expect that Christianity will make any very great progress among the Hindoos. We have now no access to the females, as adults; and they being unable to read, there is no means of communicating instruction to them. In the event of a native man becoming a Christian, he is generally opposed by his wife; who refuses to accompany him to any Place of Worship, and to take any part, as indeed she is unable, in the Christian Education of her children: this being the case, the children, under her constant controul and management, are trained up in Heathenism; and conveyed, on her side, to Heathen Festivals, in defiance of the remonstrances of the father. This is a fact of common occurrence.

The late Mr. Watson somewhere observes—"I love to mark the blessed effects of Christianity on those interesting societies which we call Families." The sight is, indeed, rare in this country; but, even here, we have proofs about us of what may be done. A system of female education and training has been going on

for years; and, out of the number thus favoured, twenty-eight are married, and become the heads of families.

One of these became the wife of our Assistant Superintendent of Schools, about nine years ago. She was a Heathen Girl; and was persecuted, and threatened with great severity, if she consented to learn the Alphabet. She was afraid; and the friend, under whose care she and several others were placed, induced her to go on, by the promise of a trifling ornament, on her being able to read the New Testament. She accomplished the task; and others were, from time to time, added. She is now one of the most intelligent native women whom I know—can read and write Tamul—and is clever in needle-work. She is employed as the sempstress of our lower girls' school, Two of her children are under instruction; and are as ignorant of idolatrous and heathenish practices as the mother was of Christianity, when she was of the same age! How great the change in one generation! Here we have, then, in a Heathen Country, among the Hindoos, a pledge of what we may soon expect, if we persevere; and what the mind of the late revered Watson contemplated with so much delight. This family are living in the garden connected with the Mission Premises, where I have built them a small mud cottage, in order that Harriet (for that is her name) may be near, and have the greater influence in her school. It is gratifying to see her order and consistency; and the loveliness of the children, thus early in the transition from darkness to light, reaping the meliorating and holy benefits of Christianity.

We must do more in order to promote Female Education. I am struggling with difficulties, which, in a larger European Society, would be met with a liberal hand. On the principle, that they who help themselves shall be helped, I shall by this means succeed, I am confident. If the highly-favoured Ladies of our distinguished country could really see the effects of Hindooism on their sex in this country, and would for a moment allow the mind to dwell on the subject of female degradation as seen in India, they would, I am sure, come forward to aid in the work of meliorating their condition with increased liberality.

How different the character of a Hindoo Female from that of an European! Yet, in the Hindoo, there is an amiableness of disposition which promises, under

the influence of education and religious teaching, great elevation of character; and which will, in future generations, raise to a high standard of excellence the women of Hindoostan. It is universally known, that Hindoo Females are much more devotional in their habit of feeling, and much more observant of religious rites, than their more-educated husbands. During the next year, I will direct my attention more and more to this interesting subject, and endeavour to promote the education of the female sex; and hope that our wealthy friends at home will come forward to aid us, and enable us to raise the Hindoo Female to the dignity designed for her by the providence of God. I could say much more in their behalf; but I hope the attention of the Committee will be drawn to this subject on a larger scale; and that the beneficence of the English Public will supply us with the means of benefitting this part of the population of the country.

## West Indies and Guiana.

Berbice.

LONDON MISSIONARY SOCIETY.

*Destitution of Labourers.*

IN reference to the lamented deaths of Mr. Wray and Mr. Howe, noticed at p. 431 of our last Number, the Directors have circulated the following Remarks and Letter:—

The following Letter, written with characteristic simplicity and feeling, and expressive of genuine affection and sorrow for our departed Brethren, the Rev. John Wray, and the Rev. James Howe, late Pastors of the Mission Churches at New Amsterdam and Hanover, in the Colony of Berbice, has been addressed to the Foreign Secretary, by Thomas Lewis, the African Preacher at one of the Stations, on the behalf of his Christian Brethren there. We trust that the statements in this Letter will also be regarded as strengthening the appeal made to the friends of Missions, for Ministers to go forth and take the pastoral oversight of the Churches and Congregations in Berbice; and will induce many to ask, as in the sight of God, if it be not their duty, and would not prove their happiness, to go and break the Bread of Life to the sorrowing Churches who have been thus bereaved. It will also, we are persuaded, invite many to earnest prayer, that the great Shepherd and Bishop of Souls may

send them speedily Pastors after his own heart—men, possessing the qualifications set forth with so much explicitness and feeling in the Letter subjoined—men who, while they would feed them with knowledge and understanding, would each be to them a friend and guide.

REV. SIR—We, the Undersigned, and the Church, beg to bring to the Society's notice the death of our beloved Pastors, namely, the Rev. John Wray and the Rev. James Howe, both of whom died in one week. This we feel to be a great loss to us as Deacons, and as a Church. Our aged and beloved Pastor, the Rev. John Wray, the first who shewed us the way of salvation through Jesus Christ, was to us instead of an eye, a foot, a hand: all things, that we were enabled to do, were by his counsel and direction, until it pleased the Lord to bless us with our late and well-worthy Minister, who is now deceased, and whose loss we deeply lament, according to the feeling of our nature.

He, as a servant of the Lord Jesus Christ, laboured with great zeal among us. The salvation of our souls and the extension of the Redeemer's Kingdom were set before him always. He preached to us the Word of Life in season and out of season; with prayer and strong exhortations, that we, who were sitting in darkness and in the shadow of death, might embrace the Gospel, and the offer of mercy through our Lord Jesus Christ. By his preaching and labours, accompanied by the power of the Holy Ghost, many of us have been brought to know our lost state as sinners—great sinners, before God, deserving His wrath and curse. He also discovered to us a Saviour, who ever stands ready to forgive such sinners as we are. He took such an interest in our spiritual and temporal welfare, that he cared not for the frowns of men. When any of us were sick, and we should send and call him, he would readily come, no matter at what season or in what weather. Sometimes he was even opposed by the Planters; yet he persevered, and tried to offer such comforts to us from the Word of God as we needed. Whenever we got into trouble, or were at a loss to know any thing concerning our welfare on the estates, he always tried to correct, advise, and help us, so that we never were found to be in fault. He comforted us in all our trials, and exhorted us to patience.

It is on account of these things that we so lament his removal from us: but the Lord's will be done. We, therefore, hope the Society will attend to our humble petition, and take into consideration our present circumstances. We have lost our dear Pastor; and as we know the Society will send us another Minister, we hope they will send one who is a true servant of Christ, and whose heart the Lord would dispose to come with love toward us—one, your servants beg, who would do as our well-worthy Minister used to do—take an interest in our spiritual and temporal welfare, and not be afraid of man, but follow the Lord through good and evil re-

port; one who would love and feed us, as a good shepherd would feed his flock, and be our friend and guide.

We conclude with this our earnest prayer for God Almighty's blessing on the Society; that all things may be ordered by God for the good of the souls of poor sinners, such as we are; and that the Lord would uphold its supporters, Directors, and Agents; and that great good may yet be done for souls, and the extension of our Saviour's Kingdom. We also pray that the Lord would bless in our hearts the good seed which has been sown by His worthy servant, never to be forgotten; that we may walk in the faith of the Gospel, adorning the doctrine of our Saviour in all things; and at last, having lived our appointed time here on earth, may meet our beloved Pastors in glory, to part no more Amen!

This Letter was written from Hanover; and has reference, chiefly, to Mr. Howe.

*Instances of the powerful Influence of the Gospel.*

The Directors remark—

In the Canje District, the Missionary Work presents the same encouraging appearance, which it so eminently displayed at New Amsterdam and Hanover, until the demise of the two devoted Ministers of Christ who lately had charge of these Stations. But He, whose compassions fail not, and who ordereth all things well, will not suffer these portions of His vineyard to be laid waste. The particulars contained in parts of a Letter from the Rev. S. Haywood, respecting his own Station (Blyendaal, in the Canje District), are of the most cheering and auspicious character—shewing, on the one hand, the general growth of Christian feeling and principle among the Negroes; and, on the other, the friendship and aid extended toward Missionary Operations by persons of influence on the spot, who had not before been favourable to the work.

Mr. Haywood's Letter is dated on the 10th of January: the following are extracts:—

The past year has been one of increased prosperity. A great improvement in the general appearance of things is apparent. The industry, morality, and spirituality of the people are such, as might be expected under those peculiar manifestations of Divine Influence which have been experienced. God has owned and blessed His Word. The Saviour has fulfilled His promise—*If ye ask any thing in my Name (for the advancement of my kingdom), I will do it*; and the Holy Spirit's power has been felt, and acknowledged,

and glorified. To God be all the glory!

During the past year, 69 couples have been united in marriage—about 320 persons baptized—and we have admitted to communion 106 members. One of these (a female) has been removed to her eternal rest. Eight schools have been established, on different estates, containing from 300 to 500 people. Young and old attend; and although it is impossible for your Missionary to give these schools all the attention which he could desire, yet he has the satisfaction of knowing that many of the scholars are becoming wise unto salvation through faith which is in Christ Jesus.

At the commencement of this year, some opposition was manifested; especially by one Gentleman. It is, however, due to that Gentleman to say, that though he was much prejudiced against myself and against religious instruction, yet the good conduct of his people has since led him to be entirely favourable to both. He is erecting a large school-house on the estate; and he told me, the other day, that its great prosperity was entirely owing to the people attending in the House of God, were they where taught both to be sober and industrious. He also exerted himself to obtain subscriptions.

I attended the school on the Philadelphia Estate last evening, and never saw better management in a school of 250 people. I was deeply affected with the sight; and thought—"What can I do more for the people this year than I have done? Who has such a field of labour as I have?" God has given me the hearts of all the people in the neighbourhood. Besides a daily school of 38 children at the Chapel, I could have an evening school every night of from 100 to 250 scholars, on different estates, from half-a-mile to six miles distant; and the people are really famishing for the Word of Life! As these schools do not commence until seven o'clock, I cannot reach home until ten. I feel quite inadequate to such a work.

The anxiety of those who love the truth for the best interests of their fellow-estates-people, is really great and commendable. Should any people on the estates neglect to attend the evening meeting, after trying every mode of persuasion, two or three men are appointed by the Teachers to go and fetch them by any means. Sometimes they actually drag them through the mud, and bring them into the school-house in a wretched plight. When I remonstrate with the Teachers against such



a rough mode of procedure, they say, "Well, Massa, look dere is one, and dere is another, and dere another, who were dragged to the school; and now, Massa, we should have more trouble to keep them away than we had at first to bring them to school. No, no, Massa, they love him (the school) now, true, true." Several of these people have been admitted to the Church, and their account of themselves has been truly affecting.

Two years ago, and we were not able to sleep at night during the holidays, on account of the beating of drums and the yells of the people; but this Christmas there was scarcely a drum heard. Just before its commencement, one man went home from the Chapel, and tied his drum up to the house-top; and, having done so, he was overheard to say, "Dere, Massa Drum, hang dere, heare. Parson say I no must make you peak no more. Well, can't help: Parson must know what good for we. Hang dere good, heare. And den, Massa Drum, when 40 come, (August, 1840,) den me WILL bring you down: den me WILL make you tell a good 'tory, though Massa Parson peak ta-a-a-a he no peak"—(speak until he can speak no more.)

The following triumph of Christian Principle will afford pleasure. At the commencement of our last coffee-picking, a neighbouring Manager came to me one Saturday Afternoon, and said he wished to ask if I had any objection to the people picking coffee on the Sabbath under peculiar circumstances. He said the Proprietor himself had been greatly disappointed in people to help them to get in the coffee crop; and unless their own people would work on the Sabbath for wages, the estate would suffer great loss. Still he knew, that, unless I was favourable, it would be in vain to put the question to the people. I answered, that as the Proprietor and himself were such kind friends to me, and to the good cause in which I was engaged, no one would rejoice in their obtaining their crop more than myself; but my invariable rule was, to state, that works of

necessity or mercy only must be performed on the Sabbath—with the actual necessity and extent of such necessity I had nothing to do; still, should he and the people think it necessary to work on the Sabbath, it would be my duty to warn them against making a necessity of selfishness, or making selfishness necessity. He went away and told the people he had been to the Parson, and the Parson said they must work if it were necessary. However, the people said it was not necessary, and refused. Afterward the Manager came again, and begged I would tell the people that it was really necessary that they should work on the Sabbath. I told him I could not swerve from the rule which I had laid down for my guidance in such cases, and therefore he must excuse my interfering at all.

A few weeks passed; and, on the Saturday there was a tremendous shower, with very high wind; and the people knew that if they did not go and pick the very ripe coffee early on Sunday morning, by Monday it would be lost. They therefore went, and soon returned with their full baskets. They were all called up to the door of the Proprietor's house; and money, and rum, and tobacco being brought for them, they with one voice begged the Headman to say to the Proprietor and Manager, that, in consequence of its being a work of necessity, they went to work on God's Day; and that, therefore, they would not receive one stiver of money, one drop of rum, nor one leaf of tobacco. The Gentleman went away quite astonished, and NEVER AFTERWARD asked the people to work on the SABBATH DAY.

It is the first time any people in the neighbourhood have worked on the Sabbath Day since I have been among them, and I do think it will be the last. The Gentlemen were not at all offended, either with me or the people: and one of them told me since, "Sir, we never thought the people had such a religious principle."—The Truth is great, and must prevail.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Bishops of Bombay and Madras*—The Archdeacon of Bombay, Dr. Carr, arrived in London, from India, on the 14th of October; and will be consecrated Bishop of Bombay, in the course of November, at Lambeth. The Rev. G. T. Spencer, Perpetual Curate of Buxton, having been nominated Bishop of Madras, will receive Consecration at the same time.

*Church Missionary Society*—The Rev. Frederick Bültmann was admitted to Priest's Orders on the 8th of October, by the Archbishop of Canterbury, to enable Mr. Bültmann to proceed to Sierra Leone at the most favourable period of the year—On the 10th, the Rev. J. U. Graf (pp. 13, 173) arrived in London, from Sierra Leone, having left the Colony on the 18th of August: at that time, the malignant fever, which had prevailed, had

ceased its ravages. Mrs. Schön's health was such as would probably render a voyage to England necessary—On the 17th, the Instructions of the Committee were delivered to the Rev. George Adam Kissling and Mrs. Kissling, the Rev. John Ulric Graf, the Rev. Frederick Bültmann, Mr. James Beal, Mr. Thomas Peyton, Mr. Isaac Smith, and Mr. Henry Plumer Stedman, proceeding to Sierra Leone; to the Rev. William John Woodcock and Mrs. Woodcock, Mr. William Hawkins and Mrs. Hawkins, Mr. Josiah Cook, Mr. Henry Robert Withy, and Miss West, proceeding to Jamaica; and to Mr. Samuel King and Mr. Francis Redford, proceeding to Trinidad. The Instructions of the Committee having been acknowledged by the Rev. Messrs Kissling and Woodcock, the Rev. John Harding addressed a few words of counsel and encouragement to the Missionaries; and they were commended in prayer to the favour and protection of Almighty God by the Rev. Joseph Fenn—On the 29th, the Bishop of London admitted the Rev. J. U. Graf to Priest's Orders, at a Special Ordination, to enable him to return to Sierra Leone in company of his Associates in that Mission.

*London Miss. Soc.*—The Rev. Alexander Stronach and the Rev. John Stronach, appointed to China, and the Rev. T. L. Lepell, appointed to Bengal, embarked at Portsmouth, on the 7th of August, on board the "Broxbournebury," Capt. Chapman, bound for Calcutta—On the 29th of August, the Rev. Robert Caldwell, appointed to Madras, embarked at Gravesend, on board the "Mary-Ann," Capt. Tarbutt, bound for India—On the 17th of October, a Special General Meeting of the Society was held in Exeter Hall, when Missionaries and their Wives, amounting to upward of thirty individuals, took leave of the Society, previous to their embarkation for South Africa, India, and the South Seas.

Some seasonable remarks have appeared, in reference to this Meeting, on the *Public Interest taken in Christian Missions*; from which the following are extracted:—

This was one of the most numerously attended Assemblies ever convened in Exeter Hall, or in any single room: hundreds went away unable to obtain admission. Had such a Meeting not been convened for a religious object, the Daily Journals would have been forward to report the proceedings; but a meagre paragraph of some twenty lines, is the only notice bestowed on a Meeting, which, even in a national and political point of view, must be deemed of no small importance, as connected with the diffusion of British Civilization and the consolidation of British Power. But the going up of a balloon, or the licensing of a theatre, is treated by our contemporaries as a subject more worthy of occupying their columns. How is this? They cater for the public; and feel it useful, it may be, to follow, rather than to lead the public taste. But are they right? Is it a fact, that the mass of readers take a livelier interest in the report of a dinner, or a military funeral, or a new pantomime, than in proceedings which will excite an interest, and promote the noble objects, in both hemispheres? If so, let us not speak of the intelligence of our reading public. Yes, it is true, that, hitherto, our Protestant Missions have attracted more attention and admiration from Continental Literati and Savans, and the labours of our Missionaries have been more justly appreciated by the Remusat and Klaproths, and Boppa and Kieffers, than by the learned and polished classes of our own countrymen. It is not so with those classes, who

have ever been the chief depositaries of the national intelligence and religious feeling. And we rejoice to know, that the interest which they have long evinced in Missionary Undertakings, by their voluntary contributions, is spreading upward to the highest ranks.

In proof of this fact, testimony is quoted from a Letter of the Rev. John Williams, in reference to his lately-published "Narrative of Missionary Enterprises in the South-Sea Islands:"—

My intercourse with individuals of rank, in consequence of the publication of my Narrative, has been of a most interesting and gratifying nature. From the Duke of Devonshire we have received a very handsome donation, with permission to use his Grace's name in the promotion of the objects of the Society. The Earl of Chichester has kindly ordered 20 copies of the new edition of my Narrative; which he proposes to circulate, with a view to promote the objects of the London Missionary Society. From the Duchess of Northumberland, the Duchess Dowager of Beaufort, Lord Bexley, Capt. Lord Byron, the Bishop of Chester, the Marquis of Cholmondeley, Lord Holland, Lord Minto, Lord Brougham, Lord Glenelg, Sir Robert Peel, Lord Teignmouth, Hon. Capt. Waldegrave, Sir John Barrow, Sir E. Parry, Sir C. E. Smith, Robert Southey, Esq., and many others of the Nobility and Gentry, I have been honoured with communications, expressive of the interest which they feel in the objects of Missionary Enterprise. I am anxious, being about to leave the country, to have an opportunity of making this public acknowledgment of my gratitude to these distinguished personages.

*Clergy-Aid Society*—It appears from a Circular just issued, that the Society (see p. 261) has already received, in Donations 2541*l.*, and in Annual Subscriptions not less than 5025*l.* 10*s.* Of the Annual Subscriptions, those of 33 individuals amount to 2576*l.*, of which 14 Bishops subscribe 1326*l.*

#### NEW ZEALAND.

*Church Miss. Soc.*—By the last advices from New Zealand, coming down to May 23, 1837, the Rev. S. Marsden was on a visit to the Society's Stations in New Zealand: he embarked at Sydney, on board the "Pyramus," the 7th of February last, and safely landed at New Zealand in March.

From these communications it appears that the war among the Tribes in the southern part of the Island had terminated; but that the Tribes in the Bay of Islands were in commotion, and hostilities in consequence apprehended. The Missionaries were well, and encouraged by many tokens of the Divine Blessing on their labours.

#### WEST INDIES AND GUIANA.

*London Miss. Soc.*—The Directors, in allusion to the recent death of Mr. Wray and Mr. Howe, announce—

The season of deep and painful trial has not yet ceased in this field of the Society's operations. Another useful and zealous Labourer has gone to his eternal rest—Mr. William Parish, who had been most successfully engaged in the education of the young at New Amsterdam, since February last. He was seized with the colonial fever, and, after an illness of four days, died in the faith and hope of the Gospel.

*Wesleyan Miss. Soc.*—A violent hurricane, on the 2d of August, occasioned almost universal devastation in some of the Islands. In Tortola, three Chapels of the Society's Mission were destroyed; and it is feared, that, in other Islands, the Society has sustained considerable loss.

# Missionary Register.

NOVEMBER, 1837.

## Biography.

NOTICES AND OBITUARIES OF MRS. STONE AND MRS. TODD,  
OF THE AMERICAN MISSIONS IN INDIA.

WE connect together our Notices of these devout Women, as dying in connection with the Missions of the same Society, and in the same quarter of the world.

MRS. STONE,

*Of the Bombay Mission.*

Of Mrs. Stone, the Board say—

Mrs. Atossa Stone was born at Marlborough, New Hampshire, in 1793; and was the daughter of Col. Joseph Frost, of that place. She was hopefully converted in the year 1817, while residing with her parents. She was married to the Rev. Cyrus Stone, August 21, 1826; and embarked at Boston, with her husband, and Mr. and Mrs. Allen and Miss Farrar, in the ship "Emerald," Captain Heard, for Calcutta, on the 6th of June 1827. Mr. and Mrs. Stone arrived at Bombay Dec. 28th of the same year. Her Missionary Life was characterized by an exemplary devotedness to the Cause of Christ among the Heathen, and by correspondent usefulness in the service of her Lord and Master.

Her death took place August 7, 1833: her husband thus describes the closing scene:—

She had usually enjoyed good health for this climate; so much so, as to be able to attend to her domestic and Missionary duties till eleven days before her death. During the unusual heat of April, May, and June, she complained of a pain in her right side and shoulder, with other symptoms of some derangement of the liver. I thought of sending her, with the children who were suffering much from the heat, for a few months, to the Mahabuleshwar Hills; but as she was unwilling to leave her schools and other duties so long as she had strength to perform them, and generally found relief from medicine, we hoped that she would be better when the rains should set in. After the rains commenced, she appeared better

Nov. 1837.

till Sunday, July 21st, when she complained of severe headache, and of otherwise feeling ill. But as she was the leader of our singing in Mahratta, and we could not perform that part of Divine Worship very well without her, she attended the Mahratta Service in the morning, and sang with the Teachers the Mahratta Hymns to native tunes as usual; and, in the afternoon, she went with me to the Chapel, and heard the first classes in my Boys' Schools in their Scripture Lessons and Catechisms. In the evening she attended the Service in English, for the last time.

Physicians having been called in, after they had left the room she looked up to me with an expression of ineffable tenderness, and said, "What do they think of me? Do they think me any better today?" I replied, that they considered the result of her sickness as somewhat doubtful; and asked her if she had entertained any such apprehension. She replied, with the utmost composure and serenity of mind, "I had not regarded my disease as being at all dangerous till Wednesday: it then seemed to dwell on my mind that this might be my last sickness: and should it prove so," she added, "I can say, *The will of the Lord be done.* I have no will on the subject but His."

On Saturday, August 3, she appeared better in the fore-part of the day; her countenance more bright and lively. But between three and six o'clock, a manifest change for the worse took place: she became quite restless, and her eyes and countenance assumed a deathly appearance. After the physicians left in the evening, she wished me to tell her plainly what they then thought of her. I told her—and with an emotion of feeling, too,

which bespoke my own fears as well as those of the physicians, that they considered her worse; and that there was but little prospect, if any, of her ever being any better. She lifted her eyes, and said, "My dear, dear children, what will become of them?" and immediately added, "But the will of the Lord be done—that is best!" In reply to my inquiry respecting her views and feelings in relation to herself, in the prospect of death, she said, with a serene smile which I shall never forget, "I have no fears of death. I think I can say, *I know whom I have believed*. His promise is sure—for me to die will be gain. But, at the same time, I can say, with our brother Garrett, should it be the will of God to raise me up again, I am willing to live, and labour, and suffer a little longer in this vale of tears for Christ—nothing besides is worth living for."

On Sunday, though very weak, and unable to converse much, she was favoured with a serene and heavenly state of mind; and had precious anticipations of the rest which so soon awaited her. After reading a select portion of Scripture, and conversing and praying with her, she mentioned the Hymn,

*Thou dear Redeemer, dying Lamb,*

as expressive of her present state of feeling. Several Christian Friends called in to see her during the day; but she was able to see and converse with only two or three.

On Monday, the cold chill of death was evidently upon her. Her mind was, however, lucid and serene. She conversed about the approach of death, and her departure, with no other than joyful anticipations.

Tuesday—About two o'clock in the morning her mind became wandering, through weakness and the effect of opium; and continued so till six o'clock. She then fell into a drowse; and at seven o'clock seemed to rouse, and appeared more bright and comfortable. During the forenoon, she conversed with considerable ease. The little girls were brought in to see her. She said a few words to them; and gave them, as it proved to be, the last fond, maternal, farewell kiss. On my asking her what were her wishes as to the disposal of the dear children, she looked up to me and said, "My Dear Husband, I do not feel so anxious on that subject as you, perhaps, think I do. I can cheerfully resign them

to the disposal of God, to whom we have dedicated them. He will dispose of and do better for them, than I can." This opening of her feelings respecting the children was consoling to me; as I had supposed, from what she had said on Saturday, that she had a great struggle in her mind respecting them.

The physicians now suspended the use of further medicine, and said that she could not survive long. In the ensuing night, her mind became bewildered again. Her last night on earth was a wearisome one.

Wednesday Morning—She roused up a little—mind lucid—conversed a short time with difficulty. It was consoling to find that her faith failed not. I asked her if she had any regret now, for having left her friends and come to this land of pagan darkness, to toil a few days and sink to an untimely grave. Her reply was with an emphasis, which shewed the dying sentiments and feelings of her heart on this subject—"Regret! No: I have reason to praise God, and shall praise Him for ever, for permitting me to come to this land to labour so long for the salvation of these poor, deluded Hindoos, and to die in this glorious work: my only regret is, that I have done so little. I feel that I have been an unfaithful, unprofitable servant; and now all my hope and expectation is in the Glorious Redeemer." She expressed her confidence in the success and speedy triumphs of the Gospel in India; and her hope that those in the field would not leave it, so long as they had health to be useful, but be more entirely devoted to their work; and that many would be sent, whose labours it would please the Holy Spirit to bless to the conversion of multitudes. At ten o'clock, her breathing became laborious—her eyes nearly fixed—and in this state she continued, only breathing shorter and shorter, till the going down of the sun, at ten minutes past six o'clock; when the undying spirit, which had been struggling hard for several hours to burst its prison of clay, took its flight to glory; and left me a weeping widower, with two little motherless daughters, to mourn our irreparable loss.

The funeral solemnities were held on the 8th, at five o'clock P. M., at the Chapel. A large number of Christian Friends, for such an occasion; and all the Teachers of our Schools, the workmen in the printing-office, Natives otherwise connected with

the Mission, and several others, attended. The coffin, with its precious trust, was deposited near where rest the mortal remains of Mrs. Allen, Mrs. Hervey, and of other kindred spirits.

A British Officer on the Bombay Establishment composed the following Elegy on occasion of her decease:—

She leaves us in a howling wilderness,  
Where sin its Upas fruit spreads far and wide—  
A weary land of sackcloth sabbleness.  
What fervency need they who labour here,  
Where all is rank pollution!—Love recalls  
In sicken'd horror; and, at times, asks wings,  
To flee far, far away, and be at rest.

Death met her far afield, with patient hand  
Scatt'ring the good seed on the moral waste—  
One finger pointed downward; while her eye,  
In sad and gentle softness, look'd to heaven;  
And, quivering as with sudden prayer, her lips,  
From the full swelling heart, inaudibly  
Seem'd urging God with all his promises.  
How full of glorious beauty one like this!—  
Compar'd with hers, earth's highest deeds how  
mean—

Achievements anthem'd in a nation's shout—  
The pompous vapours of a little day!  
Woe's me, that reason ebbs so low in man!  
Who would compare the victims of a toy,  
With one who trod the world beneath her feet!

Death found her lab'ring, and became her slave,  
Through his dark portals ush'ring her; while she,  
All bright and queenly, trod upon his crown,  
Singing her Saviour's triumph o'er the grave.

She enter'd on th' unmeasur'd bliss of heaven—  
The open vision of the Saviour's face.  
May we, behind in this drear outer court,  
Walk on in active duty close to God,  
Till, like her leaning on th' Almighty arm,  
We ask in triumph, "Death, where is thy sting,  
And where, O vanquish'd grave, thy victory!"

MRS. TODD,

*Of the Madura Mission.*

The death of Mrs. Todd, in September 1835, was noticed at p. 303 of our last Volume: her husband, the Rev. W. Todd, gives the following particulars:—

On the second of September, at evening, she complained of severe pain, which increased during the night. In the morning, at my solicitation, the English Physician was sent for. He gave such medicine as he thought the case required; but she continued to grow worse. After three days, at the invitation of the physician, we removed her to his house, where she had all possible accommodations: but she still grew worse. No medicines appeared to produce any good effect. Her pain, at times, was most excruciating. During the intervals she was very weak, and her mind frequently wandered. She did not converse much, but was aware of

her dangerous condition. She could not well compose her mind to reflection; and although she had no special joys, she had no fears in the prospect of death.

The physician advised her removal to the shore, to enjoy the benefit of the sea air. Accordingly, on the 9th, we left Madura in palankeens; and by post-bearers were carried to Davapatam, a city on the coast, in 22 hours. The distance is about 80 miles.

Soon after we arrived at Davapatam, she fainted, and became delirious; and continued so until late in the evening, when she became perfectly rational, and I had a most interesting conversation with her. She could speak only in a whisper. She said she felt perfectly resigned to the will of Providence—was ready to depart—and had no wish to remain longer on earth. Repeatedly she said, "Jesus is my all. It is sweet and safe to rely on Him."—"Friends in America," she remarked, "perhaps will say I die a sacrifice to the Cause of Missions. But no such thing! In coming to this country, I have simply done my duty to my Lord; and no thanks are due to me."—As we were talking about the Heathen, she exclaimed, "Oh why will not this miserable people embrace the precious Saviour?" Repeatedly we spoke of the importance of prolonged lives to Missionaries, that they might learn the language thoroughly, and become extensively useful. "But," she said, "God will accomplish His purposes in His own way—perhaps by our death."

Soon after this conversation, her mind wandered, and she said but little more. In answer to inquiries, she merely replied, "Jesus is my hope! All is peace!" Between two and three o'clock in the morning, September 11th, she gently breathed out her life into the hands of her Lord.

The body was conveyed to the grave on the heads or shoulders of a few men who were hired for the purpose. Two hundred or three hundred persons—men, women, and children—Mahomedans, Roman Catholics, and Pagans—followed, in a most disorderly manner. Many of them were talking and laughing. Some of the females were a little affected. I saw a few shed tears. As the grave was filling up, my Teacher addressed the people, who now became quite attentive. He gave a brief history of the deceased—her leaving her country and kindred

and friends—her voyage—her arrival in this country—her strong desires for the salvation of the people—her study of the native language—her discourses with the

people through an interpreter—her last sickness—her peaceful frame of mind in prospect of death—and the foundation of that peace, the Lord Jesus Christ.

## Proceedings and Intelligence.

### United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 443.)

#### MISCELLANEOUS.

##### *The true Missionary Spirit.*

I CANNOT but remind you, that to the blessing of God, in answer to the prayers of Christians, the success of our Missions is owing; and if we look for more converts from among the millions yet unconverted, it must be by the out pouring of prayer by us at home. It is thus that we shall be daily with our Missionaries in the Spirit; and thus shall we be enabled to dwell in closer union with the Head. That is the secret of success—Union with Christ!

One of our Missionaries speaks of "preaching straightforward" the Gospel of Christ. That must be the spirit of their teaching. That is the means of cementing their union in Christ; and thus we must build up all our Missions. All—all, in Christ! We must preach the Gospel "straightforward"—first, to our own hearts; and then, to the people.

[*Bp. of Winchester—at Church Miss. Soc. Ann.*

##### *A right View of the Cross, the Cement of Christian Union.*

It is well, at times, to meet on common ground: and it is still better if that common ground be holy ground—if we meet, as I trust we do this day, under that Standard, which has been exalted for all nations—the Standard of the Cross—our emblem and pledge of woe, and expiation, and rescue, and triumph; that Standard, which is associated with so many memorable and mysterious recollections, at once plain and sublime—at once so clear as to perfect praise from the lips of infancy, and so profound as to elude the keenest eye of angelic intelligence.

If, indeed, the Cross be our standard, then, not only in those few moments in which we are assembled here, should we lay aside all angry passions and discordant interests of common life, but, at all times, we who are engaged in this Cause ought to be distinguished by that spirit of bene-

volence, which is its fundamental principle, and its chief and primary object.

Why is it that Christendom (and this Society embraces all Christendom) furnishes so many examples of the followers of HIM, whose essence was Charity, yet destroying themselves and one another—entering into minute and non-essential quarrels?—why, but because their contemplation is not intent on that banner which they profess to follow? If on that memorable occasion, when that standard was first elevated amidst the ignominy and taunts of a murderous multitude—if, when it first bore its Innocent and Spotless and Divine Victim to the shame and derision of men, and amidst the confusion and convulsion of sympathizing nature—if, at that overwhelming moment, the followers of that Crucified Master had been found disputing at the very foot of the Cross on matters of trivial import—if it had been, not the Soldiers, but the Disciples, who were parting His garments by lot—what should we have thought of that desperate ingratitude and atrocity? But are not these circumstances immortal?—and is not this event perpetual?—and is not the spectacle before our eyes? Have we not seen the shame, and witnessed all the calamities consequent on that scene?—and yet, while we profess to follow that banner, we waste our time in useless altercations!—I do trust that the effect of this Meeting will be, to produce a greater extent of those feelings of charity which have been so warmly and eloquently inculcated.

[*Lord Glenelg—at Bible Soc. Ann.*

##### *Political Excitements allayed by Christian Co-operation.*

There is one point which has been touched on in your Report, on which I feel a sort of impulse to say a few words to you; that is, the inquietudes which have been expressed respecting certain very agitating and exciting questions,

which are on the public mind in the present day—as if it were a prospect unfavourable to this Society. Now I remember, that when, with our Noble President and many others, I assisted, feebly indeed, in the support of this Society, one great argument which we held forth was, that this Society would be the means of uniting in Christian Love, Dissenters and Members of the Church of England: and I would appeal to all who are present—I would appeal to your own hearts, and to the history of times past—whether the prediction has not been verified. Whatever differences may have existed, or do exist, in the political world—whatever resentments may exist in many minds at this very moment, or excitements, I should rather say—for I hope resentment there is none; but, whatever excitements there may be, there would have been many more, but for this Society. And why then, I ask, should the Society cease to operate in the same manner that it has done? I see no reason: and my opinion is, that, instead of the Society's having any thing to dread from these excitements, the excitements themselves will be exceedingly softened, and the bad effects of them much diminished, by the very sense which we all entertain of that love which we ought to bear to one another—of that legacy which the Saviour bequeathed to His Disciples—and of that mark which He has impressed on us, the mark of Christian Peace and Love. I trust, therefore, my Christian Friends, that you will not be satisfied—I speak to Churchmen as well as to Dissenters—with divesting your minds, in this place, of all irritable feelings with respect to the questions of which I speak; but that, when you go away, you will determine, in your own hearts, that your co-operation in this noble Christian Work shall be the means of softening feelings, which might otherwise have arisen in your minds, of an exciting kind, and preventing them from having any effect on that peace of society around you, which is of so much importance to every good work and every good feeling—but particularly to the success of that Society, which we are now met to advocate and support. With this wish—with this prayer, I will say—deeply, strongly impressed on your minds, I would advise you to depart, and let us close the meeting with this prayer.

[*Bp. of Chester—at the Same.*]

I rejoice in the enlargement of the funds of this Society, not merely on ac-

count of the good effect produced without, but for the testimony which it affords also of the state within. It is encouraging to observe, that the spirit of Christian Charity and Love is not running cold among us. I rejoice that the golden chain, which links the different members of the body of Christ together, is not weakened—that the noble purpose, which aims to include all the kingdoms of the earth in one kingdom, is not shaken. Whatever may be the apparent difference of opinion among us, there is still a sound practical feeling of love to God and good-will to men. If, therefore, we see Christian Love struggling against the convulsions of the moment, and that it is not subdued by these convulsions, then, I trust, we may believe, that as the wind which shakes the oak of our country only strengthens and increases the nourishment which it derives from its roots, so all disputes and agitations without will only strengthen the great work of Religion in our hearts, and give a lovelier influence to that blessed Gospel of our Lord and Saviour which it is our privilege to distribute.

[*Rev. Chancellor Baines—at the Same.*]

*Elevating and Ennobling Influence of Great Societies.*

Among other considerations which encourage us in the support of the important Institutions whose Anniversaries we meet to commemorate, is this—Great Societies not only unite all parties, but improve all: they have a tendency to purify our motives, to inspirit our zeal, and to rub off our asperities. While, therefore, there is a direct benefit to the world in the distribution of the Holy Scriptures, there is this incidental and indirect benefit to ourselves; and thus the Bible, which we propose to circulate, moves on with a train of blessings. If there were no good actually done by the direct distribution of the Scriptures; and if there were not that amount of good accomplished which we believe there is, and of which we have intelligence every day; if there were not those numerous sick beds, and dying beds, which the Bible is calculated to console, and which it is every day consoling; if all these great results did not occur at the various and distant parts of the earth, which we know do occur—still our combining together, in one effort, is both elevating and ennobling. When we contemplate a little object, the mind contracts; and in proportion as we rise to the contemplation and advocacy of great objects,

the mind expands. There is, in our moral constitution, a tendency to assimilate itself to the object which is presented before our view: and on this ground I rejoice in the Bible Society. When we touch and circulate the Bible, we touch Immortality: we raise the minds of individuals and of nations to contemplate the fact, that they are immortal: we shew them the path to immortality; and we grasp an object, which, by this natural re-action and influence on ourselves, raises us to a higher and still higher degree of moral elevation.

It is fitting that the Bible Society should evince the spirit of the Book—and, allowing for human imperfection, I do not hesitate to say that I think it does evince the spirit of the Book—which it proposes to circulate. Here are diversities of gifts, but the same Spirit—differences of administration, but the same Lord—diversity of operations, but the same God, who worketh all in all. Here are rank, and title, and power, and talent: and here, too, are assembled plebeian plainness, untitled condition, and, it may be, intellectual inferiority: yet here is love without dissimulation—a central fire on the common altar of our God, which melts down our differences, or conceals them in the flame of the holy sacrifice. Here is circumstantial diversity, with essential unity; strife—but it is a holy strife—without warfare; co-operation, without compromise. And, doubtless, this hallowed zeal—this commingling of affection—this self-annihilation, and concurrent purpose to spread the Word of Life throughout the world, is a more acceptable sacrifice, to Him whose name is Love, than “all Arabia’s spicy mountains in a blaze.” [Rev. Dr. Cox—at the Same.

#### *Sublime Position of Bible Societies.*

There are many considerations to encourage us. Consider, for a moment, the sublimity of the position in which we are placed. Philosophical speculation, or “discovery” if you please, has represented that there is a gravitating centre, which is the central point of all the movements, concurrent and contradictory, that appear in the visible heavens, and which are extended through the invisible regions of space in the Universe; and I have sometimes thought what a sublime point it would be to occupy, could some intelligent being stand there, capable of looking through the vast machinery around him, analyzing the movements of those mighty

orbs through all their revolutions, and seeing this great influence combining and preserving all in their places! But what is fancy in one case, is fact in another. We are placed, at this moment, with the Bible in our hands, in that central point of light and influence: we are standing at that point in the Moral Universe, from which we can look abroad, and see the ten thousand various movements of the moral world combined and united, and made to concur, under the sustaining power and government of God, by that Power which is influencing and directing all; and I, for one, would say, “Perish all those sentiments and feelings, which are not in concurrence with the great object of this Society!”—a Society, which is standing in this great point of glorious light and energy, holding all that is apparently contradictory in its movements in one great bond of brotherhood and association; being not only the point of gravity, but the central light of the moral world; diffusing, on Systems and Associations, light and influence—itsself the centre, and they revolving round it! I would wish, for one, ever to stand in this central point, and look around with gratitude to God for what has been accomplished, with a fond remembrance of departed saints, who, from an early period, have adorned this Society and advanced its interests; and with joyful anticipation of that moment, when, through the all-controlling might of that principle to which I have referred, all people—all Denominations of Christians—all Christendom—all lands—all worlds, shall unite in the great, harmonious, and heavenly strain, “Hallelujah! for the Lord God Omnipotent reigneth!”

[The Same—at the Same.

#### *The Sabbath made for Man.*

When we look to the reason assigned for the consecration of this day to holy purposes, it is impossible to doubt what was intended by it. Those purposes are of a spiritual and heavenly nature: they are as applicable to man, living in Patriarchal and Christian Times, as they were to persons living under the Mosaic Dispensation: they are equally—as it appears, both in the nature of the obligation, and the reason assigned for it—binding upon the Gentile and the Jew. They are the more binding, when we find Him, who is the Divine Author of our Religion, pronouncing that *the Sabbath was made for Man*—for Man, without reference to



nation or to language; but for Man, created in the image of Him who made him.

And when we hear that this annunciation—that *the Sabbath was made for man*—came from the lips of the Lord of the Sabbath, can we doubt for a moment that the privileges which it was to bring to man, are privileges of the highest and most important nature? That they are privileges of an eternal description, we can have no doubt; because He, who pronounced that the Sabbath was made for man, told us that temporal advantages were of little consequence in his estimation, and that even the acquisition of the whole world was contemptible compared with the importance of a single soul.

When, therefore, I hear—as I sometimes have done—this declaration of our Divine Lord made use of as a reason why the Sabbath should even be desecrated—as a reason why man should use it for any of the ordinary purposes of life—it seems to me the most singular perversion of the direct declaration of Scripture that can possibly be made. He, Himself, when he made this declaration, was in the act of justifying the wonderful works which he performed on the Sabbath, by the assertion that it was lawful to do well on the Sabbath Day; and in that assertion there is necessarily contained, by implication, his direct opinion what sort of works were to be done on the Sabbath, and that those works which are done on that day will be justified only either by their necessity or by their charity.

[John Hardy, Esq. M.P.—at Lord's-Day Soc. Ann.

*The whole Decalogue of Perpetual Obligation.*

The temporal advantages and benefits of the Lord's Day were included—though they were not all that was included—in that declaration, *the Sabbath was made for man*. But, while contending for the importance of this ground, the Society came forward, and, without ostentation, yet with an honest and Christian boldness, took its stand on the Divine Institution, and therefore the Divine Obligation, of the Lord's Day. The Sabbath was the day set apart by Almighty God, at man's creation, as the proportion of time to be devoted by him, even in a state of innocence, to spiritual duties; and it was the day which was re-enacted for fallen man in the Ten Commandments, with minute and solemn particularity. Those Ten Commandments, in their still-existing, in their perpetually-obligatory character, were dis-

tinctly recognised in the Scriptures of the New Testament. Those Ten Commandments of the Decalogue, which, on entering your Parish Churches, you see along with the Creed, and with that Form of Prayer which we adopt as the model of our own—those Ten Commandments, which take the decencies, the peace, and the purity of domestic life under their care; which take property, which take life itself under their protection—those Commandments, which thus set a hedge of safety about every thing dear or valuable to man as to this present world, and as connected with that which is to come—those same Commandments say, “Remember the Sabbath Day to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.” If we take one single commandment away, we loosen the whole.

[Rev. G. Cubitt—at the Bazaar]

*Just Influence of Legislative Enactments on Religion.*

We sometimes hear the objection, that it is impossible to make men religious by Act of Parliament. When did any friend of the Sabbath Cause ever say any thing which could, by any fair construction, be construed into this—that they thought of making men religious by Act of Parliament? We may sometimes try the worth of a principle, by seeing how it would work, when applied to another case. I suppose it is as easy to make men religious by Act of Parliament, as to make them honest by Act of Parliament. One is as easy as the other. We cannot make men honest by Act of Parliament—therefore, what? Abolish all laws against theft? Do not protect property, because we cannot make men honest by Act of Parliament? We cannot subdue human passions by Act of Parliament: we cannot make men love one another: we cannot take out of the heart the principle of a murderous hatred. Is human life, therefore, not to be under the protection of the law? Is this general principle to be laid down, that when we cannot impart a certain principle, we must not prevent the outbreak of an opposite principle? We cannot impart religion: we cannot impart honesty or kindness: but we may prevent the outbreaks of an opposite principle; and therefore we would have the law of man enforce that law of God, which said, “Thou shalt do no murder.” We would have the law of man enforce

that law of God, which said, "Thou shalt not steal:" We would have the law of man enforce, so far as the public is concerned—for into private life the law cannot follow a man on such a subject—that law of God, which said, "Remember the Sabbath Day, to keep it holy."

{*The Same - at the Same.*}

*"Velocity" the Motto of the Age.*

It is, indeed, highly satisfactory to perceive, that this Institution—and this is no slight praise—keeps pace with the activity and energy of the age. The motto of this age is, "Velocity." Throughout the whole sphere of society, in all science and art, in physical and mental exertion, there is a rush and tempest of effort, which has never before been exhibited. And might we not, then, have expected, that, possibly, those Institutions, which rely on more ethereal elements might have failed to participate in the vulgar excitement? But no! the spirit which animates this Institution can compare with the noblest efforts of any other motives! I find, that, during the last year, this Society has realized greater resources than on any former occasion; and I think I see in this Meeting that determination, which enables me to prophesy, that in succeeding years you will have to offer the same congratulations. To those who are in the habit of associating mighty exertions of mind with the efforts of angry passions and animosity, it is a state of no common interest or common refreshment to perceive the development of great mental and physical power, unsophisticated and unpolluted by any defilement. It is something, to stop from the tumults and disturbances of this world, even for a few hours, and to find a test which may raise the highest motive—awaken the loftiest talent—ennoble the meanest; and yet to find, in that test, nothing which can awaken base and defiling passions—nothing which can awaken sordid jealousy and contemptible ambition—nothing, in one word, but what is consistent with the grandeur of the Cause, and the success with which it is honoured by heaven.

{*Lord Glenelg - at Bible Soc. Ann.*}

*Moral Reform, a Gradual Work.*

I was struck by a remark, made at the recent Anniversary of the Bible Society, by a distinguished Statesman, that the peculiar characteristic of the present times is Velocity: yet I cannot but think that the remark requires qualification, at least

in reference to moral and religious reform. You may fly in a balloon swiftly through the air, or you may travel rapidly by steam and by rail-roads; but in morals and in religion, you must be content to proceed gradually. There are sanguine and elastic spirits, which may imagine that the business can be accomplished rapidly; but more experienced practical persons know this to be a serious mistake. Deep-rooted evils, profligate and abandoned habits, are not to be eradicated in a moment; nor are excellent characters to be thrown off instantly, as from a loom or from the wheel of a machine. No! it is a gradual work; a work which can only be accomplished by the Agency of the Divine Spirit: and every good reformer will rejoice to know, that the gigantic evils which he laments may be gradually removed; and will indulge the hope, that a better state of things shall soon succeed, and that truth and purity shall everywhere prevail. [*Rev. John Clayton - at City Miss. Ann.*]

*Quiet Prosperity of Missionary Labours.*

The Resolution in my hand proclaims "the quietly prosperous state" of our Missions in the West of Africa. I concur in the propriety of those expressions. This is an impatient age. We forget the analogy, which all circumstances bear to the course of nature, in looking for the harvest before the seeds are sown. It is not the genial warmth of a single sun, which matures the fruit; and in the Kingdom of Grace it is, as in the Kingdom of Nature—"first, the blade; then, the ear; and then, the full corn in the ear." We should remember also, the meaning of the noiseless temple of old, where there was no saw, nor any axe heard; but all went on gently. And thus it is in most prosperous Missions, as it is in our most prosperous parishes at home. When the fire burns quickly, as among thorns, it burns brilliantly, but is soon extinct. I prefer the increase which is gradual; so that that, which has a small beginning, shall, under God's blessing, become a great tree.

In reference to our own Institution, we may truly say, that hitherto God hath blessed it. They who were among the little band who celebrated the first Anniversary of the Society, can contrast the appearance of the assembly then and the assembly now: they can remember the smallness of the funds and the fewness of the members then, and that one or two

Missionary Stations were all that they had contemplated: but when they now look on not only the African Mission, but on ten or eleven others, they must do so with a spirit of thankfulness to God, who has given them a name and a place in so many quarters of the globe.

[*Bp. of Winchester—at Church Miss. Soc. Ann.*

*Indirect Influence on the Rich, of Efforts to reform the Poor.*

A worthy Baronet present has suggested, that efforts should be made for the benefit of the rich: DIRECTLY it may be difficult to do so; but INDIRECTLY, no doubt, an influence may be exerted for good—an influence which they will not be able to withstand. They will see what this Mission is doing: the wants of the population will be forced on their observation, by the Public Meetings of our Society, by the circulation of our Reports, and by the operations of our Agents. Their attention being roused, their feelings may become properly excited; and they may thus be induced to lend their support, or to engage in similar efforts.

We are not, as has been forcibly observed, among those juveniles, who are so sanguine as to suppose that all the good which we desire can be accomplished by this one Society: but I do believe, that we may greatly aid and assist those other excellent Institutions which have been formed—such as, Schools, and Temperance Societies, and various Provident Institutions; and that those Societies also may co-operate with us, to the mutual advantage of all. For these, and other reasons, this Society holds a high place in my affections. I long to see it prosper. It is my ardent prayer that its influence may penetrate the whole mass of society; not merely that it may drop as the dew upon the arid field—that it may convert the hut of squalid poverty into an abode of comfort, but that it may penetrate also to the mansions of the rich.

Why should we utter the denunciations of the Divine Wrath in the miserably-furnished dwellings of the lowest orders, and not seek to have it pourtrayed in livid characters upon the splendid walls of voluptuousness—"Thou art weighed in the balances, and art found wanting?" Why should we blame the labouring man for the misappropriation of his property, and not let the wealthy know that they are exposing themselves to the anger of God, because they are not employing their pro-

perty for His glory? Why should we limit the efficacy of the Gospel? What right have we to suppose that it cannot save the man who riots in luxurious ease; while we assure the poor and the wretched that it has power to raise them up out of the depth of their degradation and distress? The influence of our operations may penetrate not only to the gin-palaces of Holborn, but to the gambling-houses of St. James's; and may lead the thoughtless prodigal, who is carrying vast sums thither to be hazarded, to inquire, "What account shall I give to God of the property which He has entrusted to my care?" I would fain have the dissolute and the profligate conducted to some eminence, from which they might behold the havoc which sin and misery are making all around. I would have the painted sepulchre laid open, that they may see whither Infidelity and Vice are daily hurrying thousands; that they may perceive, not dead bodies merely, but souls—souls dying and lost for ever! And as they look into it, I would have the inquiry put to them, "What have you ever done to prevent these evils? How is it that you have so long forgotten your responsibility to God?"

[*Hon. and Rev. B. W. Noel—at City Miss. Ann.*

*Necessity for an Aggressive Agency.*

Among the means to impart the knowledge of the Gospel, we all recognise the importance of the Ministry, and the distribution of the Bible; but, in the actual circumstances of our City Population, we see the inadequacy of these means. We want to collect Children into Schools; and we cannot too highly estimate the value of Schools under the superintendence of truly Christian Teachers, who are anxious to impart to the Children the knowledge of the truth as it is in Jesus: but you may have Schools in abundance, and yet you may have an ignorant and degraded adult population. You cannot but have heard with the deepest sorrow, that a vast proportion of the crime committed in this Metropolis is perpetrated by juvenile offenders. I would never undervalue that which I know to be an ordinance of Christ, and which I see to be so admirably adapted to meet the wants of men—I mean, the Living Ministry of His Word: but if we could fill all our Places of Worship, and could increase the number of sacred edifices to receive the population, that would not be sufficient to reclaim that population: we should still find many whose habits

and circumstances would prevent them from entering them, and still we must exert ourselves to reach them at home. I would by no means undervalue those silent messengers of mercy, 258,000 of which have been circulated by your Agents during the past year; nor can I forget the efforts of the Bible Society, which is distributing the Scriptures by millions throughout the world: still, these Tracts and these Bibles may remain unread. Who can engage that a drunkard, or a thief, or a Sabbath-breaker will open the Tract, or take down the Bible from the shelf, and devoutly peruse its contents? Who shall guide the erring steps of these outcasts toward the House of God? You want something more than all I have mentioned. You want an Agency which shall be aggressive. You want means which shall reach every abode—which shall call upon individuals to send their children to schools, to attend on the ministry of the Word, and to read the Books and the Tracts which are circulated. Just such an Agency does this Mission provide and employ. [The Same—at the Same.]

*Re-action of Missions in awakening Exertions for the Home Population.*

When the Cause of Missions on a large scale was first projected, and the attention of the Christian Church generally excited to this great object, it was an objection, which the avaricious and selfish not unfrequently brought forward, for the purpose of keeping their money in their pockets, and excusing their own personal activity—"Oh, we have so many millions at home claiming our regard, who are yet uninstructed, that, before we think of the Heathen abroad, we must think of the Heathen at home." A frequent answer to that kind of objection was this: "Are you caring for home? You are not. You pretend that zeal and benevolence for the interests of the poor at home are especially philanthropic—pre-eminently patriotic; that your zeal for the poor at home engrosses your attention; and that you can find nothing to do for the Heathen abroad. No such thing."

That excuse had its origin in selfish cupidity—in worldly-mindedness: and, in point of fact, it was reserved for the Friends of Missions, on the largest and widest scale of operation, to give the impetus to the public mind, and to awaken feelings and energies on behalf of their fellow-countrymen. When once they

were led to exertion abroad, there was the natural re-action of feeling on all the various means of exertion at home.

There appears to have been a species of retrograde influence on this subject. We first thought of the Heathen—then of the Bible and Tract Societies—and then, at last, we came to the dark population immediately surrounding the various Christian Congregations of our own land. I do not regret that the friends of truth did not, in the first instance, proceed on the principle, which, reasoning *à priori* on the subject, might have been anticipated. I do not regret, that, in the first instance, there was called forth a mighty impulse in relation to the whole population of the habitable globe; and that the re-action of that impulse gave a power, and a condensed energy, and a mighty efficiency, to exertions at home; for without this previous operation, there might have been centuries of languid and unsuccessful labour. [Rev. Dr. Fletcher—at Christ. Inst. Soc. Ann.]

*Moral Principle communicated by Christianity only.*

Christianity is the only mode of communicating Moral Principle, as well as Religion, to man. The fact is, that, in all cases not visited by Missionaries, infanticide, domestic demoralization, the play—the unbounded play—of the passions, a system of unmitigated and unmixed tyranny and mischief, universally prevail. There seems to be no principle—no rule. The advocate of Natural Religion comes and tells us—"Give me an open field—give me towering mountains—give me a beautiful starlight night—give me the meandering stream—and give me the rolling ocean—only give me all these objects, and give me reason, and I will find out God: I will discover what is true religion: I will build him his temple: I will render him the homage of my heart." Well, the sons of nature have all this: they have bright skies, and towering mountains, and open forests: the river rolls at their feet, and the ocean sings her music in their ear: but we hear of no worship! we behold no temple! What is the peace of Heathens—what is the joy of Heathens—what is the love of Heathens—what is the purity of Heathens—what are the domestic virtues of Heathens—what is the honesty of Heathens? We talk about natural virtues—we talk about the natural affections. Why, man is a prowling animal; *without* what we deno-

minate in Christian countries *natural affection*: for he murders his infant—he abuses his wife—he throws the aged to be destroyed by the beasts of the forest; and, in fact, we see no display of tender natural affection where Christianity does not reign.

[*Rev. James Dixon—at West. Miss. Soc. Ann.*

*The Fear of God, the first Principle to be implanted in Education.*

A Teacher trained in the Borough School, with whom I had some conversation previous to his departure for Jamaica, stated a plan which he had adopted in a school while in this country, and which I considered to be unequalled by any thing which I had ever seen or known. The school was situated where he came in contact with the most uncultivated youth: he found in them not only ignorance as to that which should be known, but degraded by habits which ought not to be indulged.

In a few days, a clear case of theft, covered with falsehood, was brought before him: he paused and reflected; and felt very bitterly regarding the position in which the youth, who was very clever, was placed. At first he received the information with diffidence, hoping that the statement was not true: evidence, however, was supplied which convicted the boy; and then he addressed him with the utmost solemnity—"If, my Dear Boy, you had offended one of the laws of my school, I must have necessarily punished you: now, if you will read such a chapter and such a verse (which was soon done), you will perceive that God has commanded us not to steal; and in another passage you will find it is said, 'Lie not one to another.' Now, you have broken, not my law, but God's law: it is not for me to punish you, but you are exposed to the wrath of Heaven. My Dear Boy, what shall I do?" He sent him to his seat, and inflicted no punishment; but presently the boy was brought to reflect: he returned to his master, sorrowfully; who said to him, "What do you wish?" The boy replied, "Sir, I have offended God—what shall I do?" The Teacher told him he would think of it, and talk to him again. He then had a private interview with the boy: the boy was embittered in spirit: he taught him the way of forgiveness—led him to his closet, and prayed with him. The boy sought the forgiveness of God, and he found it.

By perseverance in that method, he established in his school a fear of Divine Authority, which enabled him to trust children without suspicion, and to commit to their care any thing whatever with the most perfect confidence. Now I hold, that this teacher's practice was founded on the soundest philosophy. If he, who merited the highest character in Rome, could say, that all the art of the politician was to render human laws coincident with divine, then he was right in teaching an English Youth to bend to Divine Authority, as that to which all hearts must bow.

[*Rev. C. Stovel—at R. and F. School Soc. Ann.*

*The Glory of God and the Welfare of Man inseparable.*

The welfare of mankind and the glory of God!—it is a delightful consideration, that these two principles, these two ideas, cannot be separated. The glory of God and the welfare of mankind—their real welfare, are indeed inseparable: there is no way in which God can be glorified, by which mankind is not most truly and essentially benefitted; and if that is true in general, more especially may we say it is true in the concerns of a Society like ours.

It is almost a matter of constant observation, and even of proverbial mention, that the welfare of mankind and the observance of the Lord's Day must go together. The lowest degradation in which we ever find men is constantly asserted as having taken its commencement from the desecration of this Day; and so, in the proper, and due, and religious observance of this Day begins the highest exaltation to which the spiritual Christian can be advanced.

We have too-constant examples before us of the evil: it is too often forced on our observation. We cannot but see the miserable groupes, which issue from the haunts of vice and low dissipation; and who meet us, even on the Sabbath Morning, shewing but too plainly, by their appearance and their whole mien and gesture, what preparation they have made for the day—how they have commenced the day—and how it is too probable that the remainder of the day will be occupied by them. What can be lower than the degradation we there see!

We witness, on the other hand, a very different spectacle, when we see the family groupe proceeding toward their church; or when we see the Sunday School—its

whole appearance, its cheerfulness, its very dress, pointing out the difference of the principles which are followed out on the one side and on the other.

And this is just one of those cases where the outline gives you the whole picture. You want but a sketch, in order to trace the whole completely; because we know, that if we were to follow these groupings to their respective abodes, in the one we should see discontent, murmuring, squalidness, indigence, domestic misery—follow the other, and we should see in-

dustry, morality, cheerfulness, domestic comfort. And this even with respect to the present time! How is it, when we come to add eternity to the contemplation!—and how dreadfully those would mislead us, or are themselves misinformed, who pretend, that, in promoting the religious observance of the Lord's Day, we are discountenancing cheerfulness, or are encroaching on the comforts and privileges of the poor!

[*Bp. of Chester—at Lord's-Day Soc. Ann.*]

#### CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1836—37.

*Issue of Books, Tracts, and Papers; from April 1836 to April 1837.*

Bibles.....	100,436
Testaments.....	87,279
Psalters.....	11,671
Common Prayer-Books.....	192,444
Other Bound Books.....	136,233
Tracts, Half-bound, and Papers....	1,707,551
<b>Total.....</b>	<b>2,235,614</b>

#### *State of the Funds.*

Receipts of the Year. £. s. d.

Annual Subscriptions.....	13064	16	5
Benefactions.....	5121	19	10
Legacies.....	4048	0	0
Dividends.....	7072	17	4
Rent of Land and House.....	47	0	2
	29354	13	9
On account of Books.....	45328	4	0
From Government.....	1242	18	3
Discount from Booksellers.....	2153	3	1
<b>Total.....</b>	<b>£78078</b>	<b>19</b>	<b>1</b>

Payments of the Year. £. s. d.

Books, Paper, Printing, Binding, 51809	7	5	
Messrs. Rivington, for Books.. 40851	5	7	
Books issued gratuitously..... 1807	16	6	
Books for Government..... 20	0	0	
Books on account of Charities.. 184	1	7	
Irish Prayer-Books..... 33	1	0	
Irish Metrical Psalms..... 50	0	0	
Copy-Right, &c. of Tracts.... 120	0	0	
Home Grants..... 973	8	2	
Scilly Mission..... 496	4	6	
Gibraltar Committee..... 50	0	0	
India..... 1962	5	8	
Australia..... 400	0	0	
British North-America..... 211	0	0	
Reports, Tracts, and Papers... 876	19	5	
On account of New Building... 1057	18	0	
Salaries, Rent, Taxes, Office Expenses, and Sundries..... 5843	3	8	
<b>Total.....</b>	<b>£106,746</b>	<b>11</b>	<b>6</b>

*Advantage of the Society's conducting its own Business.*

In relation to the late change in

the Society's manner of conducting its business, it is said—

The result of the year's experience, with regard to the new method of conducting the Society's business, has been even more favourable than had been anticipated. It has been stated in a Report submitted to the Board by the Standing Committee, that—

The accounts of the Depository having been examined by the Sub-Committee of Finance, it appeared, that the saving during the present year, as compared with the old method of conducting the Society's business, amounts to about 7800*l.*; and, as compared with the reduced estimate made by Messrs. Rivington, the saving has been about 5500*l.*

It is due to Messrs. Rivington to state, that the Committee do not by any means consider that profit to that amount accrued to them from their connexion with the Society. The alteration of the system has given advantages which they could not have had under the former method.

*Changes in the Tracts since 1813.*

By a recent Return, it appears, that, since the first appointment of the Committee for the revision of the Tracts in 1813, the number of Tracts which have been added to the permanent Catalogue is 235—that the number which have been suffered to remain out of print is 167—that, since the year 1833, no Tracts have been removed from the Catalogue—and that 31 Tracts have, printed on the title-page, the words "Adapted to the use of the Society."

*Committee of General Literature.*

The Standing Committee having re-considered the arrangement which was agreed upon with Mr. J. W. Parker, by which he was required to pay to the Society the sum of 375*l.* per annum for 25 years, as a commutation for the rent of the Publications of the Committee of General Literature and Education; and

it having appeared to them that it will be more desirable for the Society to adopt a different scale of arrangement, by shortening the term of years and increasing the earlier payments, they recommended that a scale of payments on that principle, which had been acceded to by Mr. Parker, be adopted, and that the Standing Committee be empowered to carry it into effect.

Under the above arrangement, Mr. J. W. Parker has agreed to take on himself the publication of the "Saturday Magazine."

#### *New Commentary on the Bible.*

The Dean of Chichester, as one of the Referees, made a statement, the substance of which is as follows:—

The work has now advanced to the end of the Gospel of St. Luke; and has been executed in a manner entirely satisfactory to the Bishops of London and Lincoln, the Episcopal Referees; and also to the three other Referees, the Dean of Chichester, Dr. Dealtry, and Mr. Ogilvie: but, owing to the difficulty which the Editors have experienced in obtaining the assistance of other persons to execute parts of the work, its progress has not been so great as they had anticipated; nor can they expect to proceed more rapidly with the remainder. But, should the Society be satisfied with the character given of the Commentary, and be willing to wait for the completion of the Gospel of St. John and the Acts, the Editors will be happy to continue it, and look forward to its being completed as soon as the Practical Reflections, some portions of which have been submitted to the Referees, shall be in sufficient forwardness to be sent to the press.

#### *Foreign Translation Committee.*

The Committee have presented to the Board the first-fruits of their labours, consisting of the New Testament in Spanish, revised and corrected from the well-known version of Bishop Torres-Amat. This work, added to the edition of the Liturgy in Spanish, which is now in progress, may contribute, under the Divine Blessing, to promote the objects of the Society; not only in our own dependencies, but among the nations both of the Old and New World, who use that language.

The proceedings of the Committee with regard to the other branches of their operations tend to increase the hope, that the operations of the Society, in diffusing the Word of God in Foreign Countries, and in making known the principles of the Church of England among Foreign Nations, may hereafter become much

more extensive and beneficial than they have ever yet been.

The New Testament in French, and the Liturgy in Dutch, are nearly completed. Some other Versions will be noticed in the next Survey.

#### PRAYER-BOOK AND HOMILY SOCIETY.

##### TWENTY-FIFTH REPORT.

##### *Issue of Books and Tracts.*

THE Issue of Books during the Year has been as follows:—Prayer-Books, Psalters, and Books of Homilies, bound, 15,213; Homilies, Festival Services, and Articles of Religion, as Tracts, 113,073—making a total issue, from the commencement of the Society, of Bound Books, 324,630; and of Tracts, 2,050,332.

##### *Visits to Ships in the Port of London.*

During the past year, 3335 ships have been visited or re-visited: 858 have been spoken with particularly; exclusive of 450, which were visited, in one week, to ascertain the desire of the sailors in reference to the Lord's Day. The commanders of 93 regularly hold Divine Worship on board when at sea, weather permitting: 54 have Divine Service occasionally; and 711 entirely neglect the duty. During the same period, 1208 English Prayer-Books, 7 in Welsh and Indo-Portuguese, 68 copies of a Selection of Prayers from the Liturgy, in French, German, and Dutch, 5 whole Books of Homilies and 16 Books of Select Homilies in coloured cloth, have been sold to the sailors; for which  $\frac{1}{2}$  66*l.* 16*s.* 2*d.* has been received: and 675 Books of Select Homilies and 260 Homily Tracts have been supplied to ships gratuitously.

At the out-ports, the Society's Agents are carrying on their work with increased activity and encouraging prospects of success.

##### *Encouraging Facts established by the Society.*

—That wherever the Society's Agents are employed, there is a readiness, on the part of the captains, sailors, and others, to avail themselves of the opportunities, thus put within their power, of obtaining possession of the Formularies of the Church of England—that an increasing acquaintance with, produces an increased demand for, the publications of the Society—while the effects produced on the minds, morals, and character of seamen and others, are such as to convince every unpreju-

diced person, that had the Prayer-Book and Homily Society no other object in view than the welfare of Seamen, the good which it has, by the Divine Blessing, been the instrument of effecting among our sailors, should recommend it to the support of every enlightened and benevolent mind.

*Beneficial Use of Homily Tracts.*

The Homilies continue to be well received; and, in many cases, to be understood and welcomed beyond other Tracts. The Committee quote from a Correspondent a useful hint to other Clergymen:—

Your Donation of 500 Homily Tracts has been of great service to me in my parish. As you advised, I laid the Tracts in the pews, and the people were eager to obtain them. On the Sabbath before Good Friday, I distributed the Homily Tracts on the Crucifixion: by this means, the minds of the people were drawn to consider the meaning of Good Friday; and they were prepared to enter into the Services of that day with more understanding, and were inclined to listen more attentively to the pulpit instructions as to the nature and means of our redemption. On the Saturday and Sabbath Morning, we circulated the Homily on the Resurrection, and with a like good effect. I intend, through God's help, to continue this practice; and on, or rather a little before, each succeeding fast or festival, to distribute the appropriate Homily.

*Coronation and Consecration Services.*

To the various Occasional Services collected, in the Society's Prayer-Book already, will hereafter be added, if the purchaser desires it, the Coronation Service, and that of the Consecration of Churches. In reference to the Coronation Service more particularly, the Committee say—

The Service will be acceptable, coming, as it does, recommended by its antiquity—for a copy of the Coronation Service of Ethelred II., in 978, is still in existence—and also interesting from setting before us the fact, that our forefathers were a wise and understanding people, by their thus recognising, in the important civil compact between the Kings of England and their subjects, the authority of God.

An attentive perusal of this Service

will, it is hoped, convince all unprejudiced persons, (1) That the Church of England deals not in unmeaning Ceremonies; but that all her Services are of a highly spiritual nature, and full of unction. (2) That, as she is a witness for God in her other Services, so also in this: for, as she is a witness in the presence of God for the Nation, against any violation of their oaths on the part of her Rulers, who profess to govern according to the law of God; so also is she a witness for God, and for the declaration of His Word, that it is by *Him kings reign, and princes decree judgment.*

*Notices of Proceedings for Foreign Parts.*

The extent and importance of the labours of the Society in Foreign Countries are not sufficiently known. If but a small corner of each has been cultivated, it is not because the soil is unfriendly or the labourers inactive; but because the seed-corn is scanty, from the want of a well-replenished granary to resort to.

Emigrants have been furnished with Prayer-Books and Homilies; and advantages are taken of Foreign Ships, both in the River and at the Out-ports, to supply them with suitable Books. The proceedings of the Society's Agent at Ramsgate will be read with pleasure:—

The friends of true religion will rejoice to hear that the leading truths of Christianity—the principles of Protestantism—are finding their way into France, through the circulation by this Society of the Formularies of the Church of England. The harbour of Ramsgate is frequented by French fishing-vessels; and your Agent has been actively employed among the crews of those vessels, as well as those of other Foreign Nations. The progressive success which he has been favoured with illustrates the remark, that an acquaintance with this Society's operations produces a sense of its value, and a desire also for the possession of the Sacred Scriptures. He writes at first—

Hitherto I have been very unsuccessful among the French fishing-vessels: they will not buy a Testament of me at any price: the First Homily, "On the Reading and Knowledge of Holy Scripture," might be beneficial to them.

Afterward he says—

I find your Society a great assistance to the Naval and Military Bible Society; as, a few days after giving a Selection of Homilies, I have been sought out and asked for a Bible



or Testament. The French Books are well received. When I gave one to the Captain of a Calais boat, his crew (fourteen men) surrounded him, and asked what it was about: when he replied that it was "about the Church, and the Lord Jesus Christ," they begged for one. Though I could not, of course, give to each, I was much pleased with the request.

As you did not expect great willingness on the part of the French to receive the Homilies, I will relate to you their observations, on my giving them. On offering a selection to the crew of a vessel, one of the men asked, with some contempt in his manner, "Are they for the Catholics?" I answered, "They are for ALL men:" on which the rest of the crew (eleven men) unanimously exclaimed, "Very good, very good; for all men." This has occurred twice.

I find the Frenchmen evince great anxiety to possess the "Blue Book," as they call that which contains part of the Liturgy. When, on their asking me for books, I give them Tracts, they receive them thankfully, but express a wish for the "Blue Book."

For the last four months, I have been endeavouring to sell them Testaments, but without success: finding, however, that they are fond of reading, I have lately renewed my offer of the book. Yesterday I attempted to sell one at sixpence—half the reduced price: I was offered threepence: I could not sell it at that price. The Frenchman said, "Give me a Blue Book too, and I will give you the sixpence." A little boy offered me two sous for the "Blue Book": I said I had no more: two or three boys felt my pockets, before they were satisfied.

Yesterday, three boys came to my house, and asked for the Homilies and Tracts. They said they wanted them for their mothers and sisters in France: one said his father had read him one which I had given him, and there was a very good prayer in it. The Tract Society has granted me some French Tracts, which I give with the Homilies. The Secretary here tells me that they have had difficulty in getting the French to receive Tracts: from their anxiety to obtain them now, I suppose that the Homilies have prepared their minds to receive them. I think I had a proof of this to-day: I distributed 90 Tracts among the crews of four boats, which I had previously supplied with Homilies: they were received with great eagerness. Another boat, which had lately come into the harbour, and which had not yet received the Homilies, would accept nothing from me.

A captain of a vessel trading to France asked me for some Tracts; saying, that he had a French Wife, whose priests were continually attempting to convert him. I gave him some Homilies; and the next day he said, They were the very things which he wanted: they would strengthen him. Yesterday I was accosted by a French Boy, who asked me for "the little books," as they call the Homilies. I inquired what he did with them: he answered, "At Boulogne every

body (tout le monde) ask me for them." The French boats visit us every week; and ask for books every voyage, for their friends and families. I have no more to give them, and only wish it was in my power to buy up all your stock. When I give them the "Blue Book," they often say, "Quel beau livre!"

The Committee briefly notice various Stations abroad where openings occur for their useful exertions.

#### RELIGIOUS-TRACT SOCIETY.

##### THIRTY-EIGHTH REPORT.

##### Issue of Publications.

THE Publications circulated during the Year, amount to 16,077,265; being an Increase of 163,117: of these, the Books for Children amount to 2,406,510.

##### Grants for Great Britain and Ireland.

*London and its Vicinity*—The Tracts and Hand-bills, devoted to the Metropolis and its Vicinity, amount to upward of 348,000. In the distribution, 145,500 were placed at the disposal of the London City-Mission, 129,800 with the Christian-Instruction Society, 59,000 with the Labourer's Tract Society, and the remainder with different District Visiting-Societies. In looking, however, to the efforts made for the benefit of the Population of London, the following further appropriations must also be considered—for the Prisons, 3302; for Hospitals, 8351; for Workhouses, 10,350; for Fairs, 143,125; for the Agent who visits the dark places of London, 42,000; miscellaneous grants for circulation within the district, 134,000; and the quarterly packets for subscribers, the largest portion of which are distributed in London. This will make a grand total of 752,736: in addition to this number, many thousands are distributed by the Metropolitan Auxiliaries, and by numerous private individuals at their own expense.

The attention of the Metropolitan Auxiliaries has been directed to the awful desecration of the Lord's Day in London and its Vicinity. Special grants have been made to many persons, who undertake the self-denying labour of giving away the publications of the Society to persons found violating the Sabbath Day. For this important object, the grants have amounted to 249,525 Tracts and Hand-bills; being 94,725 beyond the number devoted to the same object during the preceding year.

*England*—The Grants, which are necessarily classed under the general head of "Miscellaneous Grants," are now exceedingly numerous. Nearly **THREE HUNDRED** applications, made on suitable grounds, have been answered; and the large number of 578,717 Publications placed at the disposal of Correspondents for various important objects. These objects, among many others, include the villagers of our country, through the agency of Parochial Ministers and Home Missionary and other Societies, in some districts peculiarly circumstanced; also the numerous body of labouring men working on the different rail-roads—the houseless poor, during the winter-season—gipsies—hop-pickers—the children in Infant Schools—for the Libraries of Literary and Scientific Institutions—for circulation by numerous Loan-Tract Societies, in very destitute districts—for distribution by the Students in the Universities of our land, and by those connected with the different Theological Colleges. The Jews in London have not been overlooked: for their benefit, a Library has been opened by the friends of "The New-Testament and Tract Society for the Hebrew Nation," in Bevis Marks: it is stated that the Jews manifest much eagerness to obtain the books.

*Wales*—The Committee have encouraged the friends of the Principality to make local efforts for the publication of Welsh Tracts; and to increase their distribution, particularly in the manufacturing districts. The purchases of the Society's Welsh Publications have only been to a small extent; a circumstance which prevents the Committee from making additions to their Catalogue in that language. The grants, during the year, for gratuitous distribution in the Principality, have amounted to 26,700 Tracts.

*Scotland*—The Committee have placed 53,285 small publications at the disposal of their friends in Scotland.

To the Orkney Islands and the Shetlands, 10,575 Tracts have been sent; with 200 Books, for a Circulating Library in the Orkneys, at half the cost price.

*Ireland*—The friend who superintends the printing of new editions of the Tracts in the Irish LANGUAGE and CHARACTER has completed several of them during the year, and about 6000 have been put into circulation. Nearly One Hundred applications have been received from Clergymen and other Ministers; who have been supplied with large grants of Tracts and Books, to

the amount of 217,756; and Nineteen Circulating Libraries have been granted. The Soldiers and Sailors in Ireland have received many of the Society's Works; and also the Emigrants, on leaving their native isle. In the Houses of Industry, they have encouraged the lowly labourer; and, in the prisons of the land, they have admonished the hardened transgressor. The friends of District Visiting-Societies, City Missions, and Home Missionary Institutions, have been furnished with a considerable number of publications; and the Agents and Scripture Readers of the Baptist Irish Society and the Irish Evangelical Society have been enabled to give an extended circulation to the Society's Publications.

*Soldiers and Sailors*—The Committee have granted 121,511 Tracts: the friends of the British and Foreign Sailors' Society alone have received 88,600 copies. Books to the value of 80*l.* have been placed with the same Society, and to that of 30*l.* with the Liverpool Sailors' Friend Society, for the promotion of Ship Libraries, on those Institutions paying half the value.

*Coast-Guard Station*—The Libraries have been completed, amounting to **SIX HUNDRED AND TWENTY**, and comprising upwards of Fifty-two thousand volumes.

*British Emigrants*—The grants have amounted to about 17,000 Tracts. These parting memorials were, in general, well received.

*Foreigners in England*—During the year, 22,420 Tracts have been distributed among Foreigners from different nations, sojourning for a season in England.

*Young Ministers*—The Committee have been anxious to assist Young Men of limited resources, on entering on the duties of the Christian Ministry, either at home or abroad, in obtaining a supply of Books; and with that view they expressed their willingness to allow such friends, on their Ordination, to purchase a selection from the Society's publications not exceeding Ten Pounds, on paying one-half the reduced prices. Twenty-six applications have been received and granted, during the year: eighteen of the friends, so supplied, are now engaged in foreign lands, and eight in our own country.

*Lending Libraries*—These useful Collections of Religious Works have been granted to the Military, for their barracks—to Seamen, for their vessels—to the Poor, in the Workhouse; and for the benefit of persons residing in destitute

districts—to Manufactories, for the use of the work-people—and to numerous other interesting objects. Eighty-two Grants have been made, at reduced prices, for these MISCELLANEOUS purposes.

The Parliamentary Returns state, that, out of 55,799 SCHOOLS, only 2464 have Circulating Libraries. Under a deep sense of the importance of giving the knowledge imparted to the youthful population of our country a Scriptural direction, the Committee resolved to offer ONE THOUSAND Libraries at half price, to such National, British, Parochial, and other Day Schools and Sunday Schools, as are unable to pay the full amount; the Libraries so granted to contain books not exceeding 5*l.* in value, estimated at the reduced prices. Four hundred and Twenty-three have been sent from the Depository, the value of which was 2110*l.*; and, by this plan, the sum of 1055*l.* has been devoted to the Sunday and Day Schools of the country.

Finding how acceptable these Libraries have been to MISSIONARY FAMILIES, the Committee have extended their plan, by sending them also to stations where there is but one Missionary; not wishing to forget the solitary Labourer, who is bearing the heat and burden of the day. During the year, One Hundred and Sixty-three Libraries have been sent to different parts of the world; which measure has called for the sum of 542*l.* out of the funds.

These Libraries (668 in number) have called for an appropriation of 1914*l.* from the funds. The Committee are happy to have been able to meet the wishes of the applicants; but they feel it right to state, that the Subscriptions and Donations for this special object have amounted to only 74*l.*

#### *New Publications.*

The New Publications issued during the year amount to 197.

#### *Notices relative to different Works.*

The *Commentary upon the Holy Scriptures*, in both its forms of publication, continues to have a large circulation.

The Periodicals of the Society have an extensive and encouraging circulation. The *Visitor* appears to be much approved in its new form.

From the List of Works printed in the past year, it will be seen that several have been taken from the old and valued writers of our land. The Works of *Preston, Brooks, Howe, Edwards, Bolton*, and *Baxter* will be considered valuable additions.  
Nov. 1837.

tions to the Society's Lists; as also the *Scripture Doctrine of Atonement* by Dr. West.

The *Biographical Series* has been enlarged by the addition of the Life of Mr. Boardman, an American Missionary: the Life of Felix Neff has also been published. These Memoirs will be read with deep interest.

*Elijah the Tishbite* has had the large sale which the Committee anticipated. The *Anxious Inquirer* has also had a very extensive circulation: numerous facts of its usefulness have been received.

Among the new works, that entitled *A Commentary on the Epistle to the Romans*, by the Rev. Charles Hodge, will be found a lucid and valuable exposition of this important portion of Holy Scripture: the great doctrines of this Epistle are clearly explained, and its instructions are powerfully applied to the heart and conscience. The works, *On Christian Liberality*, and *On Covetousness*, will be found exceedingly valuable volumes, well deserving an extensive circulation.

Another volume of the *Picture Bible*, for the Young, has been published, being Vol. II. and containing from Joshua to the end of the Old Testament. This volume completes the work: it is designed to excite the young to read and love the Holy Scriptures. The *Brief History of the Church of Christ*, translated from the German, and the *Judges of Israel*, will also be found useful works for young people.

Another volume of the *Missionary Records* has been published, containing Western Africa; and Scripture Questions, on the Acts, has been added to this useful series. The Committee strongly recommend the heads of families to circulate the *Young Servant* and the *Faithful Servant* among their domestics.

A new series of cheap little works, from No. 1 to 64, has been published, entitled, *Tracts for Children*: they contain four pages, with a different picture to each. These little publications are issued in sets, and sold to subscribers, at sixpence per hundred assorted, being at the rate of four for each farthing.

A large number of the *Christian Almanack* and the *Sheet and Tract-Society Penny Almanack*, have been sold.

The Committee having felt it to be their duty to print a few Tracts in raised characters for the use of blind persons, *Poor Joseph* has been completed, and

several others will soon be ready for sale. The letters of the alphabet will be found at the top of each Tract: these the blind must be taught carefully to trace with the finger, and then they will soon be able to read the little volume.

## Continent.

### France.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

THE last Report of the Society furnishes some interesting information relative to the State and Prospects of Religion in France. Mr. de Pressensé, the Society's Agent at Paris, thus speaks of the

#### *Chief Hindrance to the Scriptures.*

In general, foreigners are unable to form a correct idea of the religious state of France. Some derive their opinion from what they see in their own country, without taking into consideration the whole extent of the difficulties with which our Christian Brethren have here to contend. Others again, having heard of, or having even personally witnessed, proofs of the indifference and want of respect on the part of the French for Religion, conclude that France is a country where nothing has yet been done; and where the prospect is so discouraging, as not even to hold out any hope of distant benefits. It is necessary to correct the views of both parties.

The chief hindrances in France to an adoption of the truths of the Bible do not resemble those which are found to exist in other countries, in which, from education, if not from conviction, the Bible is admitted, and considered as the only basis of religion. There, unquestionably, as everywhere else, the natural heart of man only applies the doctrine of redemption by Jesus Christ for his salvation, as grace has been afforded to him by Him from whom alone proceeds eternal life; but there, at least no one raises his voice against the reading of the Sacred Volume — no one opposes its introduction into private families, and no one takes umbrage at the discourses delivered upon it in the usual Public Services. In countries, on the other hand, where the Bible is not acknowledged, plunged as the inhabitants are in intellectual darkness of every kind, (and it is a matter worthy of remark, how generally ignorance on subjects con-

nected with the present life prevails in those parts where the Bible is not received,) great indeed are the difficulties to be surmounted before mention can be made of the Bible, and before the distribution of it can be attempted with any hope of the object being understood. And even when, at length, by the blessing of God, any one, to whom an application has been made, is convinced that the Sacred Volume is worthy of being consulted, what new difficulties are still to be overcome, in order to prevent the good seed which has begun to be sown from being snatched away or destroyed by those who call themselves the spiritual guides of the blind! It is impossible to form any idea of the opposition raised by these last to the circulation of the Scriptures. It must indeed be owned, God be thanked! that there are honourable exceptions to be met with, but by far the greater part evince little less than downright anger at the sight of a New Testament.

Mr. de Pressensé illustrates this statement by citing a variety of facts, and thus further notices the

#### *Opposition of the Romish Clergy.*

After this explanation, it may easily be understood that the difficulties which at this moment exist in France of disseminating the Bible are very great; more especially as, under present circumstances, the necessity of emerging from a state of scepticism and moral degradation, (of which all must foresee the fatal consequences,) leads doubtless, for the moment, a great number of persons to the Roman-Catholic Church, who fancy that they shall find in it what they are in search of, and thus they add new influence to the Clergy of that Church.

One may form some idea of the importance which the Roman-Catholic Clergy conceive that they have latterly gained, by the Circulars which their Bishops have issued during last Lent. Some have openly attacked the operations of Bible Societies: others have denounced to their flocks, in the most violent manner, the distributors of the Bible, as enemies whom the Church is bound to guard against and to contend with; and again, others have taken upon themselves to prove that the Holy Scriptures, with which France is inundated, (a consolatory assurance truly!) are books of an impious or heretical tendency, against which it was their duty carefully to warn the faithful, as against

the most dangerous poison. The following is a curious passage copied literally from one of these Circulars, the object of which was solely to prove the errors of what they call the pretended Reformation:—

The multiplied efforts of the English Protestants, established in this city, for the purpose of disseminating error and weakening the faith of the Catholics, render it more than ever necessary that the doctrines set forth in this Circular should be correctly known. It is to be hoped, that it may operate as an antidote to those impious or heretical books [the New Testament!] which for some time past have been profusely circulated among the faithful. It becomes, moreover, our duty to remind all Catholics, that the Church has forbidden them, under the severest penalties, to attend any Meeting where Protestant errors are preached or taught.

If to this decided opposition be further added the religious indifference so generally prevalent in France, a correct idea may be formed of the peculiar difficulties attendant on the dissemination of Scriptural Truth in this country.

*Opposition furthering the Gospel.*

The Committee remark—

After such information, it will be gratifying to learn, that this opposition has produced a very contrary effect to what was intended; and your Committee do not hesitate to allude to this opposition, and its results, inasmuch as the subject is one of public, and, in many instances, official notoriety.

This Committee quote the following statement from Mr. de Pressensé:—

Such being the religious state of things in France, and such the obstacles encountered by those who, under the blessing of God, seek to apply a remedy, we need not be astonished if the labours of the latter have for a long time remained unheeded, even by those among whom they are carried on; but it would be a great mistake were we to conclude from this that their labours have been wholly unattended with fruits. God be thanked, who has permitted that His Word should be disseminated for a number of years with marvellous abundance in France. There is at present a very decided religious movement in this country; which has not indeed as yet advanced to an awakening in the hearts of all who are joined in it, but which tends more and more to assume that character with persons whose num-

bers are continually on the increase. The redoubled opposition manifested on the part of the Roman-Catholic Clergy proves beyond all doubt the truth of what is here stated. Did not the Holy Scriptures begin to produce these beneficial effects, which the Almighty has Himself declared shall attend their promulgation, there would be no violence, agitation, and anger displayed by those whose interest it is to keep the light hidden under the bushel. But, thanks be to God! their very invectives, and all their opposition, are, in His hands, rendered the means of awakening the public attention, and of inducing many to follow after the religion of the Bible. The following extract of a Letter, written from one of our large cities, will afford you pleasure, and serve fully to confirm what I have here advanced:—

I have already apprised you of the opposition with which we have had to contend from the Clergy in the country, who have written to one of the Bishops, requesting him to adopt suitable measures for preventing the distribution of the New Testament. The Bishop accordingly issued a Circular, calling on all the priests of his Diocese to use their best endeavours to counteract the distribution, and, if possible, to obtain and destroy the bad books. This Circular, however, has had the very contrary effect of what the writer intended: for since it first made its appearance, our sales have been far more considerable in the town and its neighbourhood than they were before, and our conversations with individuals have assumed a more interesting character. Several who previously refused to purchase the Bible have, since the Bishop has prohibited the reading of it, thronged to us for copies.

The multiplication of friends, zealous in the distribution of the Scriptures, is another gratifying point in Mr. de Pressensé's Report:—

On every side, we find religiously-disposed people coming forward, full of zeal; who, availing themselves of the powerful aid afforded by your Society, cheerfully engage to convey the Sacred Volume to such parts as have hitherto remained without its saving influence. I do not here allude to the colporteurs employed by Religious Societies, but to Christian friends belonging to the laity; who, during their leisure moments, make themselves useful in advancing the kingdom of their God and Saviour. I might specify whole churches, the members of which, without abandoning their ordinary occupations, have thus become true evan-

gelists. The number of copies of the Holy Scriptures, placed this year in the hands of such depositories, has amounted to no less than 17,398 volumes; being 8000 copies more than were distributed by the same persons in the year preceding. Could I submit to you the voluminous correspondence which I have carried on with the friends of the Cause, you would find reason to bless the Lord for the successful results of their labours.

## South Africa.

### Bechuanas.

#### WESLEYAN MISSIONARY SOCIETY.

THE Rev. James Archbell, writing from his Station at Thaba Unchu, on the 19th of May, gives

#### *Instances of Religious Influence on some Bechuanas.*

During my absence at Grahamstown, a few of the old Heathen Chiefs used their utmost influence, in exciting a disposition in the people to promote the usual ceremonies of the season—Circumcision; which, with great difficulty, they have been able to accomplish.

March 8, 1837—The general crowd assembled, and collected the Youths who had not undergone the ceremony, who amounted to about 40. These were secured, and hurried off to the appointed rendezvous; to be seen no more in public for some weeks.

March 9—One of the class-leaders came to inform me, that the old men had persuaded two of the boys of his class to submit to this great national rite, and requested to be informed what conduct he should observe respecting them.

March 10—The general muster for the introductory rejoicings was made directly in front of the town, and many resorted to the spot; but it is peculiarly gratifying to observe, that, as yet, all our members, and those on trial, stand aloof; they neither join in the mirth of the occasion, nor mix with the numerous spectators. I observed, that when the cry for assembling the dancers was started, every kind of work, with those who were designing to join in it, immediately ceased: those who were employed in the town, as if irresistibly impelled by this fascinating show, immediately cast away their work; and those who were the bearers of bur-

dens to the town, immediately threw them on the ground, till they should feel themselves at liberty to convey them to their homes. The conduct of those who have joined us forms a striking contrast. Not one was to be found with whom the festival had retained its charms; and such was the tenaciousness of Christian Profession, that they actually refused to eat of the food prepared for the family, supposing that such profusion was caused by a participation in the general rejoicing.

March 14—The Circumcision Procession has been hanging about the town the whole day; but, as if ashamed of their customs, they do not come near the Mission Premises, as they formerly did. One man, who is in no way connected with us, was refused the privilege of feasting with them, because he did not compel a younger brother, who is a member of our Society, to submit to acknowledge their "old custom." The man replied, "He is of age to judge for himself; and as God has always given me food, independent of you, I have no doubt of the continuance of the same favour; and for so small a consideration I shall not interfere with the conscience of my brother." The wicked are often made to favour righteousness.

March 22—A member of the Society came to inform me of a circumstance, the occurrence of which had placed him under considerable difficulty. His uncle, he said, was now dead; and, as he was yesterday interred, the time was drawing near, when, according to their customs, he would be expected to take charge of his property and wives. He was not, he continued, going to ask whether, according to the laws of Christianity, he could take the wives; but, he simply came to mention, that he designed giving notice to the surviving relatives, that he could not perform the duties of this new relationship, except on such conditions as would allow him to preserve his conscience inviolate. He would take charge of his uncle's property, and provide for all who were left dependent on it; but he could not take the widows of the deceased as his wives.

March 24—The pious member mentioned under the date of the 22d, came to me again, and said, "The case is decided. The friends of the deceased Eukari cannot allow me to take the property on the conditions which I proposed; and, consequently, I have resigned all claims to it, and it is given to another."

A grand conquest of Christianity over Idolatry!—for the deceased was rich; and the heir, thus resigning his claims to the property, is a poor man, who has decided on enduring affliction with the people of God, rather than enjoying the pleasures of sin for a season.

May 4, 1837—This was a grand procession-day of the Circumcisionists: they assembled, in number about one thousand, on the plain, a good distance from the town; where they had previously erected temporary houses. They paraded to and fro during the whole day, and were profusely supplied with food from the town. I asked several what they thought of it. Some said they believed it to be requisite to their national distinction—others, that it had become to them, since the introduction of Christianity, a mere idle, unmeaning custom—and many said they thought it requisite, as the means of filling many stomachs that would otherwise remain empty.

Of this remote Station, the Committee say—

Thaba Unchu is one of the most remote Mission Stations in the interior of South-Eastern Africa: to reach it, a voyage and journey are required of 1300 miles from the Cape. Mr. Archbell describes some of the discouragements to which a Missionary is subject among a barbarous and heathen people. At the same time, it is evident that the desired impression is made on many hearts. Even the Pagans begin to be ashamed of their practices. The *light which maketh manifest*, has begun to shine; and those who continue in Heathenism fear to come to that light, lest their deeds should be re-proved.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CALCUTTA.

A SERIES of questions having been placed before Mr. Sandys, concerning the Missionary Labours, in which he had been engaged six years and a half, he, in his reply, from which we make some extracts, thus gives his view of the

*State and Progress of the Mission.*

Question—"What do you regard as having been productive of the most satis-

factory fruits of past years of Missionary Labour; and in what respects is the Mission Work now in advance of what it was when you entered the country?"

Answer—"The preaching of the Gospel in the most simple language, and yet stating the grand distinguishing doctrines; such as the depravity of human nature, the necessity of conversion, the doctrine of the atonement made by Christ for the sins of all mankind, and the necessity of obtaining the influence of the Holy Spirit to enable us to advance in grace and holiness, has produced, I think, the most satisfactory results. I have known instances in which schools have been a blessing to the scholar, in making him acquainted with the truths of the Gospel, and enabling him to understand that Gospel when the preaching of it has been subsequently heard, in a manner which in all probability would not have been the case, had not the Holy Scriptures been read at school.

"When I arrived in this country, I am not aware that there was a single Institution in existence, or even required, with the exception of Serampore College, exclusively for the Christian instruction of the Children of Native Converts, and such Orphan Children as can be brought entirely under Christian influence. The first school of this kind was the Institution at Chitpore, a little north of Calcutta; at first under the Rev. G. Pearce, and now under the Rev. J. Ellis. The second, I believe, was the Christian Institution, under the care of myself and Mrs. Sandys, at Mirzapore, in Calcutta; in which are now about 70 Native Christian Boys, and 20 Christian Girls. About the same time, or, I believe, somewhat before, Mrs. Wilson commenced collecting Native Female Orphans, and training them up in Christian habits, keeping them entirely under Christian influence. There are now about 1000 Girls in this Institution; which has lately been removed from Simlah, in Calcutta, to Agurparah, by the river side, about half-way between Calcutta and Barrackpore, on account of its being desirable to have the Institution in as healthy a situation as possible. More recently, the Christian Schools at Kidderpore, belonging to the London Society's Missionaries; and at Barrapore, or Tallygunge, if not removed from thence to Barrapore, belonging to the Society for the Propagation of the Gospel in Foreign Parts; have

been established. Schools of this description I consider to be of the greatest importance, as a means of rendering Christianity a permanent blessing to India. Were the children of the Native Converts to be neglected, there is every reason to fear that Christianity might become, in Protestant Missions, what it is evident is the case with too many of the poor Portuguese inhabitants of Calcutta—a mere name."

Q. "What good result have you observed, as to the decrease of prejudice in parents—increase of hearers at worship—and good impressions on, or conversion of, scholars?"

A. "So far as I am aware, but little of the prejudice against education, which formerly subsisted, now remains. The parents, generally, are now so well convinced of the advantages derived from the good education of their children, that they are very desirous of getting them admitted in English Schools. Education might be carried on in Bengal almost to any extent that might be desired; provided there were the means at hand to support schoolmasters, and to furnish the money requisite for other unavoidable expenses connected with the efficient education of children.

"The preaching bungalows are generally well attended: and while the addresses of Missionaries are not altogether received without endeavours to dispute the point, yet I think that the people generally do not now look upon the Gospel as a cunningly-devised fable, so much as they did formerly; but that they take refuge in the consideration, that the Christian Religion is true, and the best for Englishmen; and that the Hindoo Religion, having been handed down through a long race of progenitors, is the best for Hindoos. But there are many, I think I may say very many, who believe that Hindooism is totally false, and are only deterred from abandoning it by the fear of persecution. Christians, I think, should learn from this, the importance of fervent prayer for the out-pouring of the Holy Spirit upon all such individuals; that they may feel the duty of embracing the Truth, and not allow the fear of persecution to prevent them from following the dictates of their own consciences.

"I have not known more than four cases of heathen persons being converted

through the instrumentality of Schools. But in the Christian Schools, the communicating of religious instruction, with the additional advantage of attending the means of grace in the House of God, has, I trust, been blessed to the conversion of many of the children. And others, of whom I cannot say that I think them to be converted characters, I may truly say that I consider them to be very hopeful."

Q. "What degree of zeal is manifested by the Native Converts for the conversion of others?"

A. "We do not see so much zeal as we could wish; but we are not without frequent instances of Native Christians manifesting anxiety for the conversion of their countrymen."

Q. "Have their convictions been alight, in comparison with those of Christians in Europe? or have any been greatly affected?"

A. "I have known some who appeared to be greatly affected, and who have continued steadfast; and I have known others, who appeared not less affected, whose convictions appeared to wear off, in a great measure, afterward."

Q. "Have any expressed a good hope of eternal life, when on their death-bed?"

A. "I have heard several, in their last illness, express their reliance upon Christ alone as the Saviour, and their confidence, that their sins would be forgiven, and themselves brought to everlasting glory, for Christ's sake. I hope to meet, and I believe I shall meet, many a Converted Hindoo in heaven."

Q. "Are any now living, whose inward grace and outward behaviour give you peculiar joy?"

A. "Yes; there are many of whom I can truly say, that I believe them to be sincerely endeavouring to live according to the Gospel of Christ; individuals, whose conduct and conversation are such as give every reason to hope that they are true Christians."

Q. "Is their influence great, or limited, among their heathen countrymen?"

A. "I think that, at present, their influence, if unsupported by the European Missionary, is not great among their heathen countrymen; for they appear, generally, to revile and despise them for having abandoned Hindooism, and embraced Christianity. If supported by the frequent visits, counsel, and direction of a Missionary, the case is somewhat diffe-



rent. They are most useful to remain with, and attend to, the infant Churches under the direction of the Missionaries, when these are necessarily absent, attending to other duties."

Q. "Have you found any of them injured by too much publicity?"

A. "I think I have perceived instances of injury being done to young converts, by too much publicity; which has perhaps caused individuals to value themselves too highly, and lifted them up, so that they have become, in a great measure, incapacitated for becoming a blessing to all classes of their countrymen; which, in all probability, they would have proved, had they not been put out of their proper position."

Q. "Is there now more interest, or less opposition? or are the congregations just as they were?"

A. "There are, I think, among the people, compared with former times, both more interest and less opposition to the hearing of the Gospel; but when an individual becomes seriously impressed by what he hears, and manifests a desire to embrace Christianity, there are still, and perhaps for a long time will continue to be, frequent instances of opposition and persecution."

The following are extracts from the Journal of Mr. Sandys:—

*June 2, 1836*—Visited the English School at Alipore; taking with me a Native Catechist, Samuel, and a supply of Gospels and Tracts. While I was examining the School, Samuel, according to my instructions, visited the neighbouring village, for the purpose of directing the attention of the inhabitants to the way of Salvation, and distributing Tracts to all such as were desirous of receiving them. I was engaged, in the evening, with a Class of Native Christian Youths, who are pursuing a course of study on the Evidences of the Christian Religion, and Theology.

*June 3*—Visited Simlah; where, at the school-door, a number of people assembled; whom, after conversation on the various religions prevalent in the world, I endeavoured to direct to the only true way of salvation—through faith in Christ Jesus.

*June 9*—Went out early, and went to a shop occupied by native silversmiths. They gave me an attentive hearing, and entered calmly into the discussion of the subjects which I brought to their notice.

The declaration, that there was only one religion, established by the express authority of Almighty God, rather startled them: they wished me to understand that the Christian Religion was proper for Europeans, the Mahomedan for Musulmans, and the Hindoo for the people of Hindostan; but when I attempted, by various examples, to prove that the Bible alone is the Word of God, and that from the Bible alone can the way of salvation be learned, they willingly received from me several kinds of Tracts.

*June 10*—Three respectable young men, who had received an English education, came to me this morning, requesting me to supply them with copies of the Scriptures. To one I gave an English Bible, he having previously read, in Mr. Duff's School, the four Gospels; and to the others I gave New Testaments. In the afternoon I visited Shobha Bazaar; and addressed an assembly of Natives, who had flocked around my buggy (gig) for Tracts. Almost all seemed more anxious to obtain books, than to listen with attention to what was said to them. On my way home, I passed through Simlah; where I found several young men to whom I had previously given copies of the Scriptures and Tracts. They brought some of their acquaintances, and requested me to supply them in like manner; which I had the pleasure of doing. I endeavoured to impress upon the minds of the assembly the distinguishing doctrines of the Gospel—the fall of man; the justice, mercy, and love of God; and the necessity for an atonement; and then endeavoured to shew them that the atonement of Christ was ordained of God; that it was the only remedy for our sinful souls; and that all sinners, of every part of the world, are invited to believe and trust in Christ for pardon.

*June 11*—Two young men who reside at Simlah—Simlah is the name of a division of Calcutta, nearly in the centre of the native population—came this morning, requesting copies of the New Testament in English. They had received an English education, and were intelligent young men. I therefore acceded to their request; and at the same time gave them a few Tracts in Bengalee, and suitable advice as to the manner in which they should read the New Testament. A Native Youth came, in the afternoon, for a New Testament. He stated that he had been

three years in Mr. Duff's School. I asked him why he wished to read the New Testament. He answered, "Because it is the truth, and teaches the way of Salvation."

*June 26, 1836: Lord's Day*—Preached, in the morning and afternoon, at Mirzapore. In order to prevent the boys from rambling about during part of the day, and also with the view of imbuing their minds with Christian Truth, I this day desired several young men, Native Christians, to act as Sunday-School Teachers. They did so; and the boys repeated Hymns and Catechisms in Bengalee.

*Baptism of Forty Adults and Seven Infants.*

Mr. Sandys states, under date of January 14, 1837—

It is with feelings of gratitude to the Author of all our mercies, that I communicate to you the intelligence, that in the Mission Chapel, Mirzapore, on the evening of Wednesday the 4th instant, forty-seven Natives were admitted into the Church of Christ by Baptism. With the exception of seven infants, and a few others, these individuals have been under Christian Instruction during the last two years, and their conduct during that time has been such as to lead me to hope that they will continue faithful to the vows which are upon them.

*Characters and Notices of some of the Newly-Baptized.*

Mr. Sandys adds—

It may not be uninteresting, perhaps, if I relate to you some of the steps by which the Holy Spirit has been graciously pleased to lead some of these persons to a knowledge of the Truth.

One of the men was residing on the Mission Premises as a Hindoo Servant, whose duty it was to attend to the Mission Chapel, when we first arrived in Calcutta, more than six years ago. His prejudices gradually diminished; and his language being Hinduwee, I gave him a Catechism and a New Testament in the Hinduwee Language. Both these he studied; and I long ago entertained hopes that he was concerned for the salvation of his soul, and desirous of being admitted into the Church of Christ. He, however, subsequently seemed to become less careful; and I consequently could not administer to him the Ordinance of Baptism. I nevertheless entertained hopes that he would be brought to more earnestness about the concerns of his soul. In this

hope, I am happy to say, I have not been disappointed; and he, last year, offered himself as a Candidate for baptism.

Another individual is a Brahminee, who, with her little son, came to reside with the Christians at Simlah about two years ago: during the last year she has been residing on the Mission Premises, Mirzapore. Her native language being also Hinduwee, she has been studying the same books: and with the view of attending the means of grace, which are here conducted in the Bengalee Language, with profit, she has regularly attended our Christian Female School, which is held daily in the afternoon; and therein learned to read in Bengalee. Her conduct, from the first, has been very consistent; and I have every reason to believe that she is a truly converted character. It was to me very delightful to witness the Brahminee bring her little son to the baptismal font, and thereby do what she could to prevent his being trained, as most Brahmins are, in all the deceits and abominations of idolatry, and to insure his being instructed in the ways of truth and holiness.

The next case I would mention, shews that the blessing of God is vouchsafed to the labours of His servants, if they desire to sow the seed of Divine Truth beside all waters—to make known the Gospel of the grace of God wherever there may be the opportunity for so doing. One of the Readers of the Calcutta Christian Instruction Society has been sent by me weekly, for some time past, to read the Gospel among the inmates of the Native Hospital. One of the patients, a young man, had his attention there directed to the way of salvation through faith in Christ Jesus: and when his health had sufficiently recovered, he came to the Mission Premises, that he might become better acquainted with the truths brought to his notice by the Native Christian Reader. From that time his conduct has been uniformly consistent: he has diligently endeavoured to know the Truth; and, for this purpose, has been attending my Christian Boys' School; where, although an adult, he has learned to read the Holy Scriptures, and has committed Catechisms to memory.

Another instance of the power of divine grace was that of a woman who lived near Kalee Ghaut, where is the principal idol temple in the vicinity of Calcutta. Without any exaggeration,

the language addressed to the Church of Pergamos—Rev. ii. 13—may be applied to this individual—that she dwelt *where Satan's seat is*. In the English School which was raised at Alipore, not far from Kalee Ghaut, a Native, who in baptism received the name of Reuben, is Master, and has his dwelling near the School. She heard the Gospel from this man; whom I had desired to go out, when not occupied by his school, for the purpose of directing the people to the way of life and peace. She first went to Reuben, and by him was sent to me; and her anxiety to learn, with her diligence in learning, afford me every reason to believe that she is under the influence of divine grace. Some time ago, I was much pleased to find that the Gospel had had that effect upon her which it is calculated to produce upon all who are really under its influence, inasmuch as it caused in her great anxiety for the salvation of a relative, her sister's son, who also resided at Kalee Ghaut. She went to him, and persuaded him to pay me a visit; and when he did so, I endeavoured to direct his attention to the necessity of his being in earnest about the salvation of his soul. I also gave him suitable books to read on his return home, and desired him to come again to me when he had read them. This he promised to do; but as he did not return so soon as we expected, his aunt expressed her anxiety for his state, and again went to visit him at Kalee Ghaut; where she found him in a very reduced state of health, in consequence of a severe attack of illness, which had prevented him from coming again as proposed. She had him brought to the Mission Premises, Mirzapore; where I have endeavoured to do what I can for the recovery of his health, and hopes are now entertained of his recovery. He appears to be in a serious frame of mind; and I have reason to hope that his affliction will be sanctified, and prove a spiritual blessing to him.

A family, consisting of a man, his wife, and two sons, affords another instance of the benefit arising from the stated visits of the Native Christian Readers connected with the Christian-Instruction Society. This family heard the Gospel at the residence of one of the subscribers to that Society, and long ago expressed their desire to embrace Christianity; but the mind of the man not having been cultivated in early life, his advancement in divine knowledge has been but slow. He

Nov. 1837.

has given his attention, I am happy to say, to learn, as well as to cause his family to learn, the elementary truths of the Gospel; and I hope that, with the divine blessing, both he and they will have grace to adorn their Christian profession by a consistent course of conduct.

Of the remainder, some first heard the Gospel at Digheepar, and other villages, where the Gospel is made known; and others, being relatives of persons previously baptized, have also sought for admission to the privileges of the Gospel of Christ.

Mr. Sandys recapitulates, as follows, the

*Total Number of Baptisms from 1825 to 1836.*

Baptized from May 1825 to Jan. 1, 1826	4	During 1831	28
During 1826	16	1832	30
1827	21	1833	50
1828	3	1834	*156
1829	1	1835	48
1830	9	1836	56

The above-mentioned individuals compose the three Congregations at Mirzapore, Agurparah, and Digheepar.

Mr. Sandys speaks very strongly, in a Letter of Dec. 26, 1836, of the

*General Eagerness to possess the Holy Scriptures.*

You will, I am persuaded, be glad to hear of the great desire which has arisen, during the last three or four months, among the Native Youth of Calcutta, to obtain and read the New Testament in English. Being Secretary of the Calcutta Bible Association, my house is frequently thronged with applicants for the gift of the New Testament; and as the husbandman cannot expect to reap an abundant harvest if he neglect to sow the seed when the ground is prepared for its reception, I have endeavoured to sow the seed of God's blessed Word among these young people. We have not now to go, as formerly, at least in Calcutta, to the dwellings of the Natives, and to beg of them to accept a copy of the New Testament; as they come of their own accord, in great numbers, to solicit this blessed Book. The desire to obtain the New Testament is now prevalent among the pupils and students of Schools of all grades; from the Hindoo and New Hooghly Colleges, down to the small Morning Schools conducted by College

\* Including 41 at the village of Digheepar.

and School-boys previously to attending their own studies. The number of English Testaments given by me during the present month, to applicants of the kind just mentioned, is 123; and last month it was 106. To-day I was obliged to dismiss a large number of applicants, in consequence of not having replenished my stock. I hope, however, to supply them all to-morrow. To my inquiry, "Why do you wish to read the New Testament?" great numbers reply, "We have heard that it is a very good book, and we wish to read it for ourselves." Others reply, "We are told that it contains an account of the True Religion, and we wish to study it." Others say, "We wish to learn the way of Salvation." To my advice, "You should read the Testament with prayer," the reply of great numbers is, "We should be glad if you would give us a little book containing prayers. We do not know how to pray; and if you give us a book of prayers, we shall learn to pray." Now is the time for exertion; the golden opportunity is now afforded to the Church of Christ, to sow the good seed of the Kingdom in the hearts of the youth who have learned to read and understand the English Language; and if the opportunity be not embraced, the enemy, doubtless, will not be remiss in his varied attempts to sow the tares; which will baffle, in no small degree, those who may hereafter attempt to carry on the Lord's work in these parts: but if the opportunity be embraced, who can tell how many individuals will have reason to bless God, throughout eternity, that He put it into the hearts of His servants to send the Word of Life, and other spiritual helps, to them, and thus directed them to look by faith to that Blessed Saviour in and through whom their sins have been forgiven, and they exalted to the enjoyment of the divine presence in glory?

The Armenians in Calcutta having been found destitute of the Scriptures, Mr. Sandys inquired into their state, in company with an individual of that nation. He writes June 12, 1836—

I accompanied the Rev. C. Arratoon, and visited most of the Armenian Families who had not been previously visited by us. Most of them welcomed us to their habitations, and gladly received from us the Sacred Volume which we went to

disseminate. It is with pleasure I record, that almost every Armenian family in Calcutta is now supplied with the Sacred Scriptures.

*Value put on the Book of Common Prayer.*

The value of our Prayer Book to the Natives is also thus alluded to by Mr. Sandys:—

June 20, 1836—Several young men, some of whom are Students in the Hindoo College, came, requesting to be supplied with copies of the Bible. They were also anxious to obtain the Book of Common Prayer. When I inquired why they wished to obtain the Book of Common Prayer, they replied, "That we may know how to pray." I supplied them so far as I was able.

June 25—A Christian from Jerusalem, whose name is Moses Hunnat, a member of the Greek Church, called upon me this morning. He reads Arabic; and appeared delighted when I shewed him a copy of the Morning and Evening Prayer, &c. of our Church, translated into Arabic by Pococke. I consequently presented a copy of it to him.

A short Extract from a Letter by Mrs. Sandys, dated Dec. 2, 1836, will shew the prospects lying before her, in the

*Christian Education of Heathen Girls.*

It is now seven years, within a few days, since we left our native land, to bring the glad tidings of Salvation to these poor Heathen; and I am rejoiced in being able to say, that the Lord has indeed blessed our labours abundantly. When we arrived here, there were only four Christian Boys in connexion with the Mirzapore Mission: now there are about 70 Christian Boys, part of whom are orphans, and 20 Christian Girls. These dear boys and girls look up to us as to their parents; and it is a most delightful sight to see them walking up the Compound to our little Church, all dressed alike. When we think of the value of their immortal souls, and that they would, in all probability, have been now worshipping idols of wood and stone, had not the Lord put it into our hearts to come over and endeavour to pluck them as brands from everlasting misery—though they may not all be partakers of divine grace—it is our duty to labour in the belief of that blessed promise, that none who come unto Him shall in any wise be cast out; and I esteem it as my greatest privilege to be

engaged in this blessed cause. Though we have met with trials and afflictions, our consolations have much more abounded; and the trials have, no doubt, been sent in mercy. With respect to the dear girls under my care, I can only say that they are getting on very nicely with their books. They assemble in the morning, with the heathen children who are reading the Gospel, Bible Histories, and Catechisms, and commit hymns to memory, which they sing before they are dismissed. It is pleasing to hear them singing the praises of God in their own language: and although the little heathen children leave at a very early age, and we seldom see them after marriage, still we doubt not that the Lord will bless the Word to the salvation of many souls.

I may just mention a remark which one of our dear children made—she is five years old—when going with me to visit a sick person. We passed a number of Natives at their devotions; when she said to me, “Mamma, how wicked it is of those people to bow down and worship wood and clay. There is but one God, and they should worship Him through Christ: the wood can do nothing for them: they can make a fire of the wood, so they ought not to kneel down to it, Mamma.” I answered, “My dear, it is very wicked; and you must pray to God that they may know Him and worship Him.” I then told her, that we left England to come and tell them to worship God through the Lord and Saviour Jesus Christ; when she said—“that Saviour who says, *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.*”

From the communications of the Labourers in the Burdwan District we extract a variety of passages, which fully exhibit the preaching of the Missionaries, the cavils of the Heathen, and the conflict between Superstition and the Gospel. From Mr. Weitbrecht's Journal we collect some particulars relative to

#### BURDWAN.

*Notices of Natives, both promising and discouraging.*

April 6, 1835—Baboo Nogur Chunder, a Moonsif of Selimabad, paid me a visit this morning. He is a sensible and intelligent Hindoo; reads the Bible, and other useful books; and has discarded idolatry;

but his connexions and friends prevent him from embracing Christianity. I however perceived another stumbling-block, viz. Christ the only Saviour, and the plan revealed in the Word of God by which a sinner may be saved through Him. He is certainly convinced, in a general way, that man is a guilty and helpless being, deserving punishment at the hands of his Righteous Creator. I hope he will be led on further.

April 17: Good Friday—I celebrated the Lord's Supper with our Native Congregation, admitting the few who appeared really concerned for an interest in Jesus' grace under a sense of their sinfulness. I addressed them individually, saying a few words to each. Two were moved to tears.

April 21—Two young lads, from the English School, came to ask me for Bibles. I spoke to them on the important concerns of their souls. The eldest said, “Sir, when we are talking with you, we feel convinced that the Bible is divine truth; but the Brahmins dispute with us, and raise a thousand objections against our assertions, which make us doubt again.” I advised them not to dispute much, before they were fully satisfied in their own minds of the truth of the Bible, by prayer and attentive reading.

May 14—Preached at Bahm. I was asked many curious questions on the habits and manners prevailing in Europe. About half-a-dozen of them proposed that I should advance money for carrying on their trade. This request arose from the circumstance of a creditor being called on to pay a small loan, which he had received some time before, with the interest, amounting to not less than 5 or 6 per cent. a month; so exorbitant are the extortions of these people. One said, “If you advance us money at moderate interest, we will look on you as our Redeemer.” The lower classes are indeed dreadfully oppressed by the higher: there is no mercy among Hindoos for a fellow-creature. I listened for a time to their mournful tales; and gradually turned the subject of conversation to the state of their immortal souls, and the only source of true happiness.

May 16—The Rajah of Burdwan requested me to give him some Bengalee Tracts; which he saw a few days before, when I returned from preaching in the Bazaar. One of his attendants was ordered to read one; which he seemed to like uncommonly, and said, “Here is nothing that we can object to.” A second

was read, which was equally commended. He now asked whether I had a sufficient number to supply all the Writers and Brahmins employed in his palace. I replied, that I could with pleasure supply all. The following day, 250 Christian Tracts, and 25 Gospels, were distributed among nearly as many of his people. May the Spirit of Truth apply the reading of these little messengers of eternal life to the hearts of these people! Five years ago, nobody would have thought that a Missionary would be permitted to give away Gospels and Tracts in the house of this wealthy Rajah.

May 20, 1835—Addressed an assembly of Natives at Izeli Bazaar, on the justice of God in punishing the wicked, and His infinite mercy in offering salvation to a fallen world. In pointing to our Schools as a proof of our benevolent endeavours, a Brahmin remarked to me, that he thought we must be immensely rich, not knowing where to throw away our money, that we should spend it upon Schools. "But," said I, "what do you think of our going about in a hot unhealthy climate, preaching and instructing the people?" He answered, "This is your nature; exactly as it is the nature of the jackal to go about by night and catch fowls and geese."

*Awful Obduracy in a condemned Brahmin.*

July 31, 1835—Visited a young Brahmin in the jail, who is shortly to be executed for murdering a child. I put a number of questions to him, some of which he chose not to answer at all: to others he replied in a sullen manner. I endeavoured, in different ways, to find access to his heart; but there was no opening; he would not even acknowledge that he was a sinner. "I have done nothing wrong," he said: "my sufferings must be owing to some sins committed in a former birth." He defied every kind of religious conversation: a Tract which I offered him, he threw away with disgust. All this time he was engaged in winding his Brahminical string round his left thumb, while he repeated, in a low voice, the name of some Hindoo Deity.

August 2—This evening, Mr. Linké and myself went again to call on the poor man. We reminded him, that he had only a short time to live, and that it was highly needful for him to prepare to meet his God. He shook his head and smiled, shewing the greatest indifference at the nearness of death. "What is fear?" he asked; "I know nothing of it.—Who is

God? I know that better than you.—What is life? If my fate be fixed for me to die to-morrow, who can hinder it?" Such are the effects of Hindooism upon the minds of its subjects: such is the state in which it leaves them at the hour of death. Hopeless despair, and callous indifference, is what I have uniformly witnessed on their death-beds, as well as in the cell of the culprit who was shortly to suffer death for his crimes.

August 3—This morning the young man was hanged. He died with the sacred string round his thumb, invoking the name of a god, who, like Baal, could not hear, and had no power to save him. Under a shady tree I addressed the returning crowd, on the nearness of the Judgment Day, at which all must appear before the Son of Man. The people, struck by the awful scene which they had witnessed, appeared prepared for such a theme; and the Word seemed to enter their consciences with much conviction.

*Notions of a Native Printer.*

Dec. 3—Went to Barni, in the north-eastern part of the Burdwan District. Walked, from eight to ten o'clock, across the rice-fields: the harvest being gathered in, the fields presented a very busy scene. I had a useful conversation with some travellers on my way, who were going to a village in the neighbourhood of Cutwa. One of them professed to be the proprietor of a little printing-press, from which he issued various works, such as almanacks, popular sayings, and songs, extracts from Hindoo Shasters, &c. I told him I had many books with me. He said that he had seen our books about Jesus Christ, and that they contained good doctrines; but that it would be wrong for them to accept and read them. "I know your prejudices," I said, "against these books; but why do you think it wrong to accept and read them?" "Because," he replied, "it is a very bad thing to change religions: you give away your books to effect such a change, and therefore it is proper to avoid the first temptation. There are various ways to worship God: at the end, we shall every one of us, in our different ways, reach heaven."—I said, "Do you really believe that there is only one God, the Creator and Preserver of the world?" "Yes," he replied, "I do."—"Do you recognise Almighty power, wisdom, and goodness in His works?" "Yes."—"Is it possible that such a wise, and holy, and kind God can appoint or reveal to His

reasonable creatures two different kinds of worship, that are in their nature and tendency contrary to each other?" "No; He cannot."—"Well, my friend," I said, "if you read our Bible, and compare its doctrines with your Shasters, you will find, that the favour of God, and the enjoyment of eternal happiness, are taught to be acquired in quite different ways in our respective religions." I then went on to explain to him the great plan of salvation by Christ, provided for a fallen world; and hope that they parted with me not without being impressed by the truth and excellency of Christianity.

A curious idea was advanced by this printer, which may be worth mentioning, to shew how awfully corrupt the moral system of Hindooism is. When speaking of merits and meritorious acts, he said, "We make atonement for a bad act by doing a good one: for instance, if a person by fraud or stealth gain a sum of money, and apply part or the whole of that money to some religious purpose—for instance, feeding Brahmins, building a temple, &c.—he will acquire so large an amount of merit and holiness, as fully to cover or annihilate the crime of his fraud." I told him that our morals were purer than theirs. The sacrifice and prayer of the wicked are an abomination in the sight of God.

Mr. Krückeberg, in his Journal, relates the following very affecting

*Instance of the Cruelty of Benighted Idolaters.*

Sept. 26, 1336—Preached to the Bengalee Congregation, on Matt. xvi. 24. A Brahmin Youth who was present was very attentive throughout the Service. In the evening, I went into the native town; and sat down among some people in front of a native shop, telling them that I was also a merchantman. They all fixed their attention on me, anxious to be instructed concerning the things which I had to sell. Before I was able to satisfy their curiosity, by calling their attention to the means of salvation which I was going to set before them, as things which might be had *without money*, I was interrupted by the noise of some people carrying a sick person; with whom—there being no hopes of his recovery—they had set out to obtain the last blessing of the holy river. I told the people, that they ought to give up such cruel customs, and learn from Christians how to wait on their suffering and dying

friends at home, and make their last moments as comfortable as possible. In the mean while, my people had come to join me; and on looking behind me, I observed that the sick person had been laid down at some distance, near the road. I then left the crowd, and went to the dying person, to afford him, if possible, some assistance. As I approached, I observed that it was a lad of seventeen years o'd, whose time here was just about to draw to a close. To have recourse to any means for his recovery was, of course, too late. I therefore stood over against him, and saw him breathe his last.—"His head should be toward the east," said one of his friends: another said, "No, toward the north."—I said, "Why trouble the poor creature any further?" when they replaced him.—They now called in his ears, "Hurri bol! hurri bol! Ram! Ram!" closing his nostrils, that the spirit might not come out there, but leave the body by way of the mouth. I felt much for the poor people's being under such circumstances, without the comforts of True Religion, and attempted to speak to them; but they were louder than I was able to be; so that I left them.

The following passages from the Journal of Mr. Linké—subsequently removed to Calcutta—illustrate the

*Shaking of Opinion among the Hindoos.*

May 24, 1836—Went this morning to Nuton Gunge, near the place where they had worshipped Doorga the preceding night; and found still a great number of people near it, gazing at the image. I read St. Paul's address to the men of Athens, and made observations on it. A Brahmin Priest, who had probably acted a principal part in the present poojah, and was greatly esteemed and worshipped by all present, began to argue with me in defence of his gods, and the worship due to them. After a considerable time, when he saw that he could not get the mastery, he cried out, that I was blind, and that it was of no use to go on any longer arguing with me; he would therefore at once take his leave; which he did. I sent a Tract after him, 'The Destroyer of Darkness'; which I advised him to read. Many cried, "Shew us your God; then we will believe." Another said, "You tell us lies; you cannot shew the things of which you speak."—Another remarked, "That there are visible things, we are convinced, for we see them with our eyes; but how

can we know that there are things invisible and eternal?" "The earth is the mother of all things," said another; "yea, the earth is God. Our soul, our mind, is nothing, and it can do nothing."—"Has the sun also been created by the earth?" another asked him. "Every thing comes from the earth," was his answer.—On going away, one begged much for a New Testament. The Tracts which I distributed on this occasion were received with the greatest desire.

May 27, 1836—Arrived in Nuton Gunge just when the last music and the last dance were performed, to conclude the present poojah of Doorga. The idol was already stripped of all its ornaments, clothes, and every thing, and lay half broken on the ground. I pressed through the crowd; and went close to the place where the idol had been worshipped during the last three days, or rather nights. I asked whether their play was now finished. "Yes," was the answer; "the deity, or godhead, has gone back again."—I said, "Well, I have seen your god in three different conditions, during the last few days. I saw it when the Mistry"—the man who makes the image—"had finished it, with the exception of painting and dressing; I saw it as a God, when you worshipped it; and now I see it again in its original state, mud and straw, the materials of which it was made."—Some laughed at their own folly; and some began immediately to defend their gods. Among others, a young man, who had been a scholar in one of our Bengalee Schools, wanted to strike me with our own weapons. He said, "You say God is invisible—well; you say Jesus is God—well; but was not Jesus visible? how then could he be God? God can do whatsoever He likes: if it be His will that all men should know and worship Him, as you say it is, why then does He not make us forsake our idols, and worship Him alone? You preach, and bid us keep God's Commandments; but you do not yourselves keep them. It is written in your Shasters, *Return not evil—Whoever shall smite thee on thy right cheek, turn to him the other also. If a man take away thy coat, let him have thy cloak also,* &c. Now, if we do any of these things to any one of you, you immediately send us to prison. How then do you keep God's Commandments? Shew me but one Christian who keeps all that it is said he should observe; and I and many others

will immediately become Christians. It is further written," he said, "*Lay not up for yourselves treasures upon earth*—Well, what are you doing? Let me go into the houses of some of you, and I shall find hundreds and thousands of rupees. For what come most of the Europeans into this country? Is it not to lay up for themselves treasures upon earth?" The same man afterward told me, that he, and probably half of the inhabitants of Burdwan with him, believed only in one God; but for fear of losing their bread they did not come forward, especially as there are a great many who derive their whole livelihood from serving in the idol temples. The same young man asked me if he might contradict one who had endeavored to shew that idols were necessary, as the means by which we should come to God. I allowed him; and he did it in a masterly way. He afterward said, "Well, have I beaten him?" I was obliged to say, "Yes, very well indeed." Another said, "If I become a Christian, will my money increase?"

June 28 — In the evening, went to a village about two miles distant. Some of the inhabitants, knowing that I was coming, came to meet me. I was much gratified while among these simple villagers. Some of them said to me, "Sir, our minds are overjoyed, and we feel that what you tell us is both good and true; but no sooner are you gone, than we forget all we have heard." On this, I admonished them to prayer, and told them how to pray. They seemed extremely satisfied, and pleased with all I said. Among the crowd was a young man, who offered to go with me, if I would engage to give him his daily food. I left these people with a cheered mind, and in a very friendly manner indeed. They asked for books, especially for Gospels.

#### NASSUCK.

Mr. Farrar thus describes the

#### *Varied Effects of Preaching.*

July 4, 1836—A fine interval in the weather this evening allowed of my proceeding to the river. The Readers read aloud Captain Molesworth's Tract of "Relief to the Sin-burdened." Many patiently and quietly listened to it, and to my observations; and many seized with avidity the Tracts that I had brought out with me. I have, however, no adequate reason to suppose that there was one pre-



sent who felt the burden of sin, the need of salvation, or the value of the Saviour. One or two observed aloud, "This Jesus, Jesus, who is He? We hear of nothing but Jesus."

July 5, 1836—I had a long conversation this morning with a Pooranee of the place. My Pundit, who was sitting by me, took occasion to observe that he had not a doubt connected with the Hindoo Religion, and that he should die within its pale. He is an intelligent Brahmin, and was formerly with the Rev. W. Mitchell; and has been in the daily habit of hearing and reading Christian Truths for the last ten years. Instances of this kind are highly discouraging: they severely try our faith and patience.

July 7—I examined the Mahratta this morning. He states, that he comes from Khamb, a village near Joonur; and that he obtained one of the books circulated by me on my late tour, and was led to believe that Christianity was the true Religion, and that his gods of stone could be of no use. I told him to give me a proof of his sincerity and determination by cutting off his shendee (lock of hair), which is one of the distinguishing marks of the Hindoo, and which should remain unshorn to the day of his death. He immediately cut it off; and in the course of the day had it closely shaved, and sat down in the evening and took his meal from the food prepared for the children in our Wada. He is a Koolumbee, and appears to be about twenty years of age. He is prompt, shrewd, and intelligent; and I shall at once consider him as a probationary student in the Nassuck Seminary. When I am satisfied as to the sufficiency of his knowledge of Christian Doctrine, and of his endeavour to walk circumspectly and holily, I shall rejoice to admit him by baptism into the Church of Christ.

July 18—Went to the Brahminical quarter, and had a large congregation. There was no discussion: what was read and said was listened to with some degree of quiet attention. The moral effect of this unbroken appeal is, I apprehend, better than that which is made by even well-sustained debate.

July 20—Found an attentive congregation near the bazaar; to whom I pointed out the necessity of a change of heart and life. I distributed Tracts as usual, which were received with eagerness.

Sept. 20—The Brahmins here are aware that I am acquainted with some of their mysteries; and they accuse those connected with the Mission with having revealed them to me. They vent their rage by assembling near some one of these, and conversing aloud with one another in such a manner as to leave him no room for doubt respecting their meaning. They do not abuse the individual directly, but through the medium of his friends and relatives. One of them told me, that, a few evenings ago, while he was performing his ablutions and prayers, they annoyed him in this way, by saying aloud—"His father was a terribly polluted wretch—he is in hell," &c.

Sept. 27—Last year, at this time, the Brahmins were all up in arms, to destroy the Mission, root and branch; and they publicly anathematized any individual who dared to approach the Missionary. This evening, about fifty of the most respectable Brahmins, and others, of the place, visited and passed the evening with me. Among them was one of my veteran opponents in the Subha.

Mr. Mengé notices, concerning the same party—

Sept. 27—In the evening we had an opportunity of seeing many of the most respectable natives of the town assembled in Mr. Farrar's house. He had invited them just to shew them his friendship and kindness for the enmity which they so strongly evinced, at the close of last year, against the Schools in connexion with the Mission. May we always be enabled to act in this spirit of meekness and Christian forbearance.

*Frequent Repulses from a Gainsaying People.*

In the following passages of his Journal, Mr. Dixon records his frequent repulses from the *disobedient and gainsaying people* with whom he meets. Yet we must certainly hope, that while he thus perseveres, labouring in faith, some of the seed sown will in due season be found springing up unto everlasting life.

July 16, 1836—Addressed the people this evening in a bazaar. Some of them requested me on this, as many have done on former occasions, to make for them an image of Christ, that they might see Him, and then perhaps they might worship Him. This shews how hard it is to rid

them of their idolatrous notions, as well as how imperfectly they understand what we say; since, for the most part, no small portion of our discourse is taken up in shewing them the absurdity and sinfulness of any species of idolatry.

*Aug. 2, 1836.*—Addressed the people this evening in a central part of the town. I could get but few hearers for a good while, till an elderly Brahmin came forward, and began to cavil and to reproach. A considerable number then came together; not for edification, of course, but for amusement. The Brahmin went on pouring out a torrent of abuse, and telling the people that we were lower than the lowest outcasts, and that even the sweepers and Mahārs would not take our food; that we were baser than monkeys, and viler than worms; and that we were beggars, and lived on alms received from the English. All this was hard to bear: however, I did not give any direct answer to his reproaches, but from some of them derived topics of discourse; as, that the Mahārs and Brahmins are by nature in every respect alike; and, that as it is necessary for the one to forsake idolatry and all kinds of sin, so it is also for the other. Such are the circumstances in which we labour.

*Aug. 8* — Went to the residences of the shoemaker-caste this evening, and addressed them at their houses. It is sad to see the debasement, in every respect, in which these people are sunk. Their half-naked persons are squalid, and their habitations filthy in the extreme; while they have to sit toiling from morning to night, every day in the year, to earn such a scanty portion of the coarsest fare as merely serves to keep them alive. People who are thus immersed in the grossest ignorance and most abject superstition, and whose souls are as it were crushed into the dust, can be little disposed to apply their minds to the consideration of divine truth, or to elevate their affections to objects and enjoyments that are heavenly and eternal. Although I take this for granted, yet I continue to visit them from time to time, and, in the most intelligible way I can, speak to them on spiritual things. In so doing, I am in the path of duty; and, should it please God, He can cause the light of Truth to penetrate even their minds.

The feelings of mingled humility and boldness with which a Missionary must press onward, are well

delineated in the following closing extract from Mr. Dixon's Journal:—

*Oct. 26* — Spoke to the people this evening, at an idol temple. They were, as usual, very reluctant to hear. One of them said that I had no shame, because I was not abashed by all the abuse I got at Yuwule. It is very hard thus to be reputed shameless and audacious; while it is with the utmost conflict and struggle of feeling, timidity, and trepidation, that I address them in public. None of my hearers understood, in any tolerable degree, what I said; except a trinket-smith, who had come from a neighbouring village. He perceived and acknowledged the truth of much that I said of the vanity of idols, &c., though his convictions are apparently too superficial to result in a salutary change.

*Advantages of Sacred Music, in a Mission.*

In the following remarks an interesting subject is referred to, with considerable point. Mr. Warth, writing Sept. 30, 1836, observes—

Though the Mahrattas are not very much favoured with pleasant voices and musical ears, yet they have a great fondness for music; and singing may, therefore, be made instrumental in bringing them into a more frequent contact with the Mission. We have sometimes had occasion to hear native songs; but had little cause to admire them. Such, however, is the effect of habit, that they think the same of ours as we of theirs; and while they greatly delight in the monotonous din of their rude instruments, and in the trembling, forced, nasal sounds proceeding out of a violently-distorted mouth, they, after having heard something like European music, coldly reply, "We do not understand it." But for the powerful tone of a violin, it would be nearly impossible to manage such a chorus of jarring voices. The poor Negro Children who are under the care of Mr. Farrar remarkably excel.

He adds, January 10, 1837—

I have continued to instruct Mr. Farrar's English Scholars in singing, and they are now able to sing a few Hymns in parts. The anthem, "The Sanctus," Mrs. Farrar had the kindness to translate into Mahratta, and the boys have now got it up. Did they but sing from the bottom of their hearts the praises of Him who redeemed them by His blood, it would sound twice as well. I intended

to direct my attention more to native tunes; but have been prevented by the indisposition of our native singing-master. Considering the effects which congregational singing produced in times of old, particularly at the time of the Reformation, it is perhaps not undesirable that some attention should be paid to it. I remember an instance in which the singing of a single Hymn decided upon the reformation of a whole country, and several others in which it decided the fate of whole cities; in consequence of which, Cardinal Cajetan remarked, that by the introduction of congregational singing Luther accelerated the progress of the Reformation more than by all his sermons and publications.

We close the present account of this Mission with several passages, selected from various parts of the communications of the Missionaries, illustrating the constantly-recurring and most painful subject of the prevalence of

*Idolatrous Superstitions, Rites and Customs.*

Mr. Farrar writes—

Sept. 7, 1836—Had in the bazaar, this evening, an attentive circle of hearers. The continual sounding of the bell in front of the neighbouring idol of Hunooman grated discordantly in my ears: thousands and tens of thousands nightly walk round and round this beastly and unsightly block, and join their hands in adoration of it. Grating to the ears, and grievous to the eyes, are these sounds and sights expressive of idolatry; but still more deeply wounding to the soul is the thought of the strong bands by which these immortal beings are bound down in an almost irredeemable state of slavery.

Mr. Dixon refers in the following passage to the worship paid to that reptile, concerning which the Scriptures have taught us to entertain abhorrence:—

Aug. 17, 1836—Attempted to get hearers this evening at an idol temple; but did not succeed. A large company was sitting in the temple, playing chess, or some such thing. This is one of their most considerable holidays, called Nagupunchumee; that is, the fifth day of the moon, sacred to the serpent. This day they devote to the worship of that reptile: and, going out into the fields, they visit

Nov. 1837.]

snakes at their holes, and present to them offerings of milk, &c.

Mrs. Farrar relates, in the following passages, various circumstances concerning the same subject:—

August 1—A girl, who has attended the school for several years, and who is now employed as a paid Monitor, was accused of worshipping some small silver idols, which were said to be in her possession. When I taxed her with this breach of God's commandment, and remonstrated with her before all her companions, she wept very much. I hope her heart was somewhat softened; and as soon as I had an opportunity, I went with her to her house, and begged she would show me these idols. She then assured me that she had parted with them upward of four months ago. Her mother also declared that there was no such thing as an idol in their house, and invited me to search it. I have no means of ascertaining whether this is true or not; but I spoke to both mother and daughter on the folly of idolatry, and the danger we incur by breaking God's commandments. The old woman said that Christ's was the only name they called upon.

Aug. 31—Last night I heard some girls playing in a neighbouring house till a very late hour. They appeared to be repeating, in a kind of chaunt, a long string of words, as children do in England when they play at forfeits, "This is the house that Jack built," &c. I casually mentioned the circumstance to the Pundit, who told me that this was a religious ceremony, called Omngulgowree, performed in honour of Parvati, the wife of Siva; and, that it was performed every Tuesday in the month Shravun (answering to August and part of September) by girls, for five years after their marriage. It was intended as a vigil; but the Hindoos have a convenient way of turning what was intended for an austerity into a merry-making. The girls assemble at one another's houses, gambol till they are tired, and then go to bed. This is their vigil! How sad it is, that Satan has contrived to mix up idolatry even with the innocent amusements of children! Little girls in England often meet to enjoy themselves at one another's houses, and Christianity does not forbid their doing so; but we shall be obliged to forbid the poor Hindoo Children from joining in this pastime, because it is constituted an act of religious homage to them that are no gods.

*Sept. 12, 1836*—On Saturday there was a festival called the "Polee"; on which occasion the Hindoos worship their oxen and buffalos. The cattle have bells attached to their necks; their horns painted, and ornamented with long dangling ringlets made of shavings, which tumble about their faces, making them toss their heads wildly, in seeming unconsciousness that this new mode of annoyance is intended to do them honour. One of my palanquin-bearers said that this was a grand day for the bullocks: but a Brahmin told me a different story; he said that it was a day of hard blows to many of them; for it is a point of honour among the different Pateels, that one of their respective bullocks should take the lead of the other cattle, upon their return in the evening from pasturage into the town or village.

The following remarks are by Mr. Warth:—

*Sept. 30*—It makes a very sad impression upon a new comer, to see, all around, not the least mark of a Sunday: every thing going on as usual. These poor people have no day of sacred rest, of joy, of prayer: no bells call them to the House of God: they are never reminded of their spiritual wants, and their duties toward their Creator; and it often, on a fine Sunday Morning, looks as if Nature lost her beauty at the profanation of this day. Though in theory I had not been altogether a stranger to the character of idolatry, yet I had no idea of the effect it has upon the mind to live among idolaters; and I must confess, that but for the purpose of teaching them a better way, the way of Truth, I should not venture to live among them. I can now understand why so many Europeans, living without a vital principle in the midst of an idolatrous community, are so apt to turn downright infidels. To hear constantly pantheistical opinions boldly asserted, and the name of Christ rejected and blasphemed—either to see all religious subjects treated with the greatest levity, or to witness daily how apt man is to believe a lie, and to found his hopes upon delusive dreams—has a great tendency to render a man indifferent to all Religion, and disposed to reject truth as well as error.

*Oct. 19*—All people went to-day, gaily dressed, to a certain place out of town, where they killed a young buffalo, in propitiation of the goddess Kalee, and all bad spirits; of whom they appear to be very much afraid. O that they did but know

and appreciate the sacrifice of Him, who took part of flesh and blood, that, through death, He might destroy him who had the power of death, and deliver them, who, through fear of death, were all their lifetime subject to bondage!

*Oct. 20*—Going to one of our schools, I saw, by the way, some idols, actually made up, not of wood and stone only, but of cow-dung; and in the evening, Balajee, who of late had been very much troubled, and, it appears, defiled, was to be washed clean in the river; which was done with numerous ceremonies.

A few additional particulars are selected from the Journal of Mr. Mengé:—

*July 22, 1836*—The superstitious dread entertained by the Hindoos of the power of their mantras, charms, and compounds, tends to confirm their belief in their own false religion. I do not feel called on to go much out of my way to convict them of imbecile credulity on such subjects—for credulity is hydra-headed, and assumes more shapes than Proteus; but I always demand of them some tangible evidence of the correctness of their assertions; and this, up to the present time, no one has thought fit to give me: to-day, however, several individuals have undertaken to put an end to my scepticism. A Brahmin says that he will allow me to burn a piece of linen, and then from its ashes he will raise its pristine form. A Waidyu has engaged in one month to prepare a potent charm, by the transforming power of which the leaves of the *Melia Azadirachta* are to become scorpions; and a Koolumbee to kill a tree by the force of a mantra. I have promised, when these wonders are completed, to give a turban to the Brahmin, fifty rupees to the Koolumbee, and to eat the scorpions.

*July 29*—Spent the morning, as usual, in the study of Mahratta. Ram's temple, which is situated on the left side of the river, is the most frequented of all: and, in general, that side of the river is considered the holiest part of the town; so much so, that dying persons on this side of the river desire to be carried over, and to breathe their last there; and persons who desire to be pardoned for the sins of a whole week, think that to sleep one night in that holy part of the town will abundantly suffice.

*Sept. 4*—There has been a festival in honour of Ganesa. In every house they made a clay Ganesa, and worshipped the

work of their hands. On several successive days they brought them down to the river to discharge them. Once or twice this was done with some show. The idol was carried in a palanquin. It is in the form of a short man, with a long belly and an elephant's head, riding upon a rat. Some Sepoys preceded, with matchlocks, which they fired several times. On arriving at the spot, they placed some food before the idol; and having worshipped him and desired him to come again next year, a man took him in his arms, and delivered him to the river. The Brahmins are very angry because we, by our living here, defile this holy place. They try every expedient to get us out; inventing stories to render us odious, and threatening the owner of the house with expulsion from caste. Yet they have not succeeded; and some days ago our principal opponent, on invitation, condescended to pay, with many other Brahmins, a visit to Mr. Farrar, where he was as quiet as a lamb. They say that either we must go, or Balajee, one of their favourite idols: and to the removal of Balajee we certainly should have no objection.

Oct. 21, 1836—Great preparations were made, at an early hour, to feed many hundreds of Brahmins. Women were seen, here and there, baking various kinds of cake. The Brahmins were to dine near the holy river-side; the place just before our house was swept and cleansed; and sepoy's placed at the two entrances of this place, to prevent Mussulmans and low-caste Hindoos from drawing near. At four o'clock there were, I suppose, 2000 Brahmins assembled. The sign for dinner was given by music, and all sat down. Their wives and children stood behind them. Large plantain-leaves served as plates: cakes, rice, milk, sweetmeats, &c. were handed round by a great many servants: it was an imposing sight. Besides the eating party, there were, at some distance, thousands of spectators and Brahmin worshippers. At five o'clock they had dined. A sign was given, and all rose and went home. It must be remembered, that these Brahmins are poor, as indeed the greatest part of them are. The rich Brahmins feast in their houses.

I am in the habit of walking, just before going to bed, on the top of our house, from whence I enjoy a prospect over a large portion of the town; and I must confess, that, to see a large town altogether devoted

to idolatry, and numerous pagodas, the temples of Satan;—to hear the songs of idolatry and the din of tom-toms, in the darkness of the night—symbolical of the spiritual condition of the place;—this, together with a sense of the Saviour's love to all; His power to save; His victory over the Prince of Darkness; His promise that all shall yet honour Him; is very well calculated to solemnize the mind, to excite compassion for the misery of this people, and to dispose the heart to pray that the Sun of Righteousness may soon arise over this place, and dispel the darkness, and that the Kingdom of our glorified Redeemer may speedily be established where Satan now reigns.

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CHURCH-OF-SCOTLAND MISSIONS.

CALCUTTA.

THE Rev. W. S. Mackay has communicated, under date of the 24th of March, the following

*Narrative of the Rescue and Baptism of Dwar-Kanath, a Hindoo Student.*

The school has been visited by the Governor-General and his two Sisters: they remained a long time, walked round the buildings, and saw nearly all the classes examined; and expressed their high opinion of the school. His Lordship's visit is important, as being the first ever made by a Governor-General to a Missionary School; and thus shewing that our cause is gaining ground. But it is still more important, from particular circumstances connected with Dwar-Kanath's case; for the favourable effects, which it has produced on the Native Mind, have served to counterbalance the outcry against the school, raised by the Native Newspapers.

Dwar-Kanath's baptism is a most gratifying instance of the efficacy, not of the labours of this or that individual, but of the system pursued in your Institution. The class to which he belongs consists of about thirty scholars; and Mr. Ewart and myself, for some time back, have paid particular attention to it, regarding it as in all respects the most promising class in the school. Such of them as are willing, come to Mr. Ewart on the Sabbath Mornings; and all read the Evidences three times a-week with me.

Several of the boys seemed occasionally thoughtful, and we knew that there was much discussion among themselves on the subject of Religion; but Dwar-Kanath was not one of those, who, in any way,

came out from the rest. About the time of my dear wife's death, he suddenly disappeared from the school, and there were vague rumours that he had been forcibly carried off by his father; but we could not get at the truth, until he himself one day walked into our house, and told us his story.

It seems, that, in some discussions on religion which took place in his father's house, he had expressed himself so strongly in favour of Christianity, that his relatives became alarmed, and his father determined, at all risks, to hinder him from being baptized: accordingly, one night he was seized, bound, and thrown into a palanquin. While they were carrying him to the river, to put him on board a boat, his cries brought the police to his aid; but his father told them that the youth was mad, and they interfered no farther. He was then taken to his father's country-house, about two days' journey from Calcutta. He had been bound with cords so tightly round the wrists, that he was unable to use his hands, from the pain and swelling: these were now taken off, and iron chains put on his legs and arms. He was confined in a dark room, and beaten every day by his father. But the boy's resolution continued inflexible. I asked him if his mother did not pity him: he said, that the first time she saw him bound and beaten like a wild beast, she cried much; but that, afterward, she also spoke harshly to him. The poor boy bore the cruel treatment for two or three weeks; until at length, the father, wearied out with his inflexible determination, gave up the contest in despair, and allowed him to go back to Calcutta. In spite of the threats and solicitations of his friends, he immediately returned to school, and offered himself as a Candidate for Baptism. We thought it best to ask Mr. Charles to baptize him; and, with that view, he went to Mr. Charles once a-week for previous instruction. We soon found that he had a much better knowledge of the leading doctrines of the Bible and of the Evidences, than we had imagined: he gave, indeed, every sign which man could reasonably desire, of his having been under the teaching of the Spirit of God.

But while we were preparing to baptize him, he was again carried away by his father; and taken to a relation's house in the country, where his father left him to prepare for his reception at home. In the mean time, Dwar-Kanath made his escape

from the house—went to a neighbouring Missionary—got a few “annas” from him to defray his expenses to Calcutta—walked along the bank of the river till he found a boat—and, to our surprise and delight, walked into our house again. We had before determined, that if he sought our protection we would give it him: for we knew that the father threatened his life; and we knew, also, more than one instance where similar threats had been put into execution. I, therefore, made a room ready for him, and he lived in our house; going and returning to and from school with Mr. Ewart. We wished to have him baptized immediately, as there could be no question of his fitness: but Mr. Charles, to avoid the appearance of precipitancy, wished to put off the baptism for a week or two longer; and to this we, rather unwillingly, consented.

When the father found that his son had not only escaped from him a second time, but was actually living with us, his rage knew no bounds. Some days after his son's return, he came to our house, with four or five of his friends, asking to see Dwar-Kanath: he was immediately admitted, and continued to visit him daily for several days; having interviews with him, sometimes alone, sometimes in our presence. This man is of a violent and determined character, with much of the ingenuity of his countrymen, and more than their usual spirit. In conversing with us, he seldom lost temper; for we spoke to him calmly and kindly, as we could not but pity the feelings of a father, whose son was about to be taken from him by what he considered to be worse than death itself. But, in speaking to his son, the expression of his countenance changed at once: his whole frame shook with passion: he abused him—mocked his words—and gnashed on him with his teeth. At one time, after talking with his son in Bengalee, he turned to us, and complained most bitterly that his son had been abusing him in the grossest language; but, as we understood their conversation, and the boy had really been giving most sensible and moderate answers—though certainly he was angry with his father—I told him that it was an offence against God, and unworthy of a father, to speak falsehood before his son. He immediately turned round to his friends, and said he certainly had been telling us a lie; but he would go to the Ganges, and make an atonement, which would set all right.

Seeing that violence only made matters worse, he reminded Dwar-Kanath that he was the eldest son, and that his father-in-law (for Dwar-Kanath is married) had no heir male: he told him (and the father-in-law confirmed it) that he should inherit all they had; and he pointed out to him certain instances of Hindoos, who had been baptized, and were now begging in the streets; assuring him that such would be his fate, as soon as the *éclat* of his baptism was over. He then ran up to him, and threw his arms round his neck; begging him not to leave his own father and mother, and all that loved him, for strangers and foreigners. It was a scene very painful to us: so painful, indeed, that we all went out, and left them together. Poor Dwar-Kanath behaved nobly. He said that he knew that there was salvation in Christ Jesus, and that he was willing and determined to leave all for Him. The father then left him, and came to us. His plea to us was, that the boy was quite ignorant of his own religion, and two months under age: and he promised, if we would let Dwar-Kanath go home for a year or two, and if, at the end of that time, the boy was still determined to be a Christian, that we should find no opposition from him; but if not, he would apply to the Supreme Court immediately for a writ of *habeas corpus*, and we should not see the boy any more. We told him, that his son was free to go or stay as he pleased; and that we had not interfered, even by a word, to keep him with us. I then took him aside, and appealed to his better feelings, as a father, and as a creature of God, hastening like myself into eternity. This I could do with more effect; as he himself, in consequence of late events, had been reading the New Testament, and acknowledged its excellence: at one time he seemed to hesitate; but, after a short pause, he cried out, "No! no! it cannot be; I cannot bear to see my son a Christian!" Poor man! he was unable to conceive that there could be life or truth in our religion; and this somewhat extenuates his faults; for I verily believe that he imputes his son's conduct to obstinacy, and ours to interested motives. He had several interviews with his son, all equally unavailing.

But the question of Dwar-Kanath's age was very embarrassing. The legal age is sixteen: and, from the positive statements of the boy, of many of his friends, and even of the father himself formerly, we

knew him to be fully seventeen years of age. His horoscope had been lost; and, of course, if the father chose in the Supreme Court to declare that he was under age, nothing which we could bring forward would be of any use. This he was determined to do; and we saw nothing before us but losing the boy again. I consulted Mr. Leith, an eminent barrister here, and was sorry to have our worst suspicions confirmed: for not only could the father take away the son, but he might legally confine, beat, and torture him; in fact, according to the law of caste, use any violence short of putting him to death.

In this stage of the business, we were most agreeably surprised by a formal manifesto from the father, (in the *Chundrika*, a Native Newspaper, the organ of the idolatrous party,) giving up his son. The following is a literal translation:—

TO THE EDITOR OF THE CHUNDRIKA.

SIR—My boy, Dwar-Kanath Bhowe, who is about fifteen years old, and has been learning the English Language at Mr. Duff's School for three years, by the cunning instructions which he received in that school has despised my religion; and, therefore, I have cast him out. The Missionaries have not yet baptized him, and he is not a Christian: yet his character, and contempt for our religion, have induced me to cast him out; and, therefore, I hope you will kindly publish this in your *Chundrika*; and thereby let it be known to the Hindoo Community, that I have given him up, and have no connexion with him.

KISHOR BHOWE.

P.S.—This Dwar-Kanath Bhowe has no right to my property; and, moreover, shall not perform my funeral ceremony.

However, this was only a *rose*, to throw us off our guard: for, next day, we received a letter from an attorney, warning us to give up the person of the boy whom we detained. By the advice of Mr. Wilson, an elder of the Kirk, and also an attorney, I answered this letter, simply stating that the boy was at liberty, and had never been detained by us. The father, however, had no intention of carrying the case into the Supreme Court; partly from the hollowness of his cause, and partly from the expense: but, two or three days after, at eleven o'clock in the forenoon, in the most crowded street in Calcutta, Mr. Ewart's horse was thrown down, and the boy forcibly taken away by his father and a hired band of vagabonds. Mr. Ewart had recourse again to Mr. Leith for advice; and we attribute much of the successful issue to that Gentleman, who, in the hurry of an extensive practice, took an

active share in the case—gave Mr. Ewart the benefit of his advice—went with him to the Police Office—and, together with his Lady, seemed as much interested in Dwar-Kanath as one of ourselves: I need scarcely say that he refused all remuneration. By his advice, Mr. Ewart prosecuted the father for an assault, with the view of calling for Dwar-Kanath as a witness; and thus, if possible, getting some protection for him. But it had been better ordered in the providence of God.

It will scarcely be believed that Dwar-Kanath escaped a third time from the hands of his jailers; and, not before due time—for they had already begun to give him a drug, with the view of gradually destroying his intellect. A very great holiday occurred, which requires a particular conjunction of the planets, and happens only once in thirty years: thousands and thousands flocked into Calcutta, to bathe in the Ganges; and the house where Dwar-Kanath was confined was left empty by all but a servant appointed to watch over him: the servant fell asleep; and the boy, seizing the opportunity, let himself down from a window ten feet high, and made for Mr. Charles's house; because he knew that pursuit would be made in the direction of our house, and that Mr. Charles's lay in the opposite direction. Mr. Ewart went for him: he was produced in Court, and swore that he thought his life was in danger: his father was then bound down to keep the peace toward him; and two Police Officers were sent to our house, to prevent his abduction. When his father got him into his power a third time, he abused him loudly, and threatened to kill him, without witnesses; so that nothing could be proved against him. Dwar-Kanath said to him, (as he tells me,) "Father, I am as determined as you are. You may kill my body, but you cannot kill my soul; and, when I am at liberty, I tell you plainly, nothing shall keep me from being baptized." I need not say with what gladness we received him back, and saw him admitted into the Christian Fellowship by Mr. Charles. His probation was long and painful, such as few are called upon to undergo; but his strength was not his own.

I have not left myself room for reflections; nor are they needed. I know you will sympathize with him. He is now an inmate of my house; and I trust will continue to be so, until he is ready to go out as a Missionary to his Brethren.

During all these trying scenes, he has evinced steadiness, self-possession, and intelligence far beyond his years; and, so far as I have seen, without example among his own countrymen. May God make him *a burning and a shining light*, when we are in the grave!

Another young man, (older than Dwar-Kanath, but in the same class,) of very good abilities, was often observed to be thoughtful. He was attacked by fever, and died: but, on his death-bed, he declared to some of his class-fellows, that he had something on his mind. He then told them that he believed in Christ; and, if he ever rose from his bed, he was resolved to be baptized. He never rose—but, I hope, he is now in heaven.

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LONDON MISSIONARY SOCIETY.

SURAT.

THE Rev. Alexander Fyvie, of the Surat Mission, has lately addressed a document to the Directors, the occasion of preparing which he thus states:—

Some weeks ago, the members of the Mission and a few Christian Friends were conversing together, at the close of our Weekly Prayer-meeting, on the progress of Christianity in India generally, and particularly in Surat, when a Gentleman present mentioned it as his opinion, that, as yet, little had been done, and that the prospects were any thing but encouraging. I intimated, that my sentiments were very different. The company desired me to state them. I did so. As what I said seemed to carry conviction to the minds of all present, my Brother requested me to commit my thoughts to paper, and let them be printed in our next report; as the things which I had stated ought to be known by all. I acceded to his proposal, and now send you a copy.

We shall give the whole of this communication; as it not only places the Surat Mission before the Reader, but throws great light on the state and hopes of Missions generally in India.

*Retrospect of the Surat Mission.*

The Mission at Surat was commenced in the year 1815, by two Ministers of the Gospel from England, under the auspices of the London Missionary Society. One of them entered the married state before he left his native land; and



the other, some time after his arrival in this country. Since that period, three European Labourers, with their Wives, have successively joined the Mission. By this means, allowing for vacancies occasioned by deaths, and absence on account of personal or relative affliction, it may be assumed, though not perhaps with numerical accuracy, that two Missionaries, with their families, have been regularly employed in its service to the present date.

During this period, much labour has been performed—some deep anxieties have been experienced—frequent afflictions endured—two male and two female members removed by death—many prayers offered up to God for the prosperity of His Cause in this part of the world—and considerable expense necessarily incurred in order to promote the objects of the Institution among this numerous and interesting people.

We, who have been honoured to engage as Missionaries in this enterprise, have endeavoured, through Divine Grace, to perform our work, endure our trials, and present our petitions in obedience to the Divine Command, and in the exercise of faith in Him who has said to His people, *Preach the Gospel to every creature, and Lo, I am with you alway, even to the end of the world*; and the Christian Public, in Britain and India, have supplied us with the funds necessary to enable us to carry into effect, in some humble measure, the final command of the Saviour, in this city and province.

At this stage of our operations, nothing can be more desirable to us, or more justly expected by the Christian Public, and the Parent Society in particular, than that we should be able satisfactorily to answer the two following questions; viz. "What then has actually been accomplished by the sacrifice of all this money, time, labour, and life?"—and, "What are some of those circumstances which afford encouragement to greater and continued effort?"

*Considerations requisite to a Just Estimate of the Missions in India.*

In order to answer satisfactorily the question, "What has been accomplished?" it is necessary to notice several circumstances, which, I fear, are frequently too much overlooked, when casting up the evidence of successful or unsuccessful labour in a Heathen Land.

The first Missionaries, for example, had the language of the people to acquire;

with comparatively very imperfect helps, in the shape of grammars, dictionaries, or school-books; and under teachers, who, however well qualified in some respects, had scarcely an idea in common with those who employed them. Not a verse of the Scriptures, not a Religious Tract, or a single School-book, which a Christian Missionary could conscientiously put into the hands of a child, was to be found in the vernacular language, throughout the country. The New Testament in Goozerattee, translated by the Serampore Missionaries, did not issue from the press till 1820, and is not known in this province to the present day.

After they had obtained some knowledge of the language, and wished to establish a few schools, it was with the greatest difficulty that they could obtain either masters or scholars,—lest the caste of the teachers should be destroyed—or the children receive the mark of the God of the English—be polluted by the touch of foreigners—made soldiers, or slaves, or sent over the seas as a present to the King of Britain; in short, lest they should be made unlike their idolatrous forefathers.

As the Missionaries increased in their acquaintance with the language and the people, they found, that, though many of them verbally admitted the existence of One God, yet they entertained the most gross, absurd, and contradictory ideas of His nature, perfections, and government; and generally spake of three hundred and thirty millions of gods and goddesses, whom it was their duty and interest to worship, in addition to, and even to the entire neglect of Him from whom they received every mercy. They also found that the mass of the people had idols of every shape, size, materials, and number; to whom they daily presented offerings, and from whom they sought and expected favours—that the sun, moon, and stars, fire and water; men, cows, monkeys, dogs, peacocks, snakes, trees, plants, and stones, were the objects of their constant veneration and worship—and that Superstition and Idolatry so pervaded their minds, and was so interwoven with the whole frame-work of society and so incorporated with all the transactions of every-day life, as that nothing could be done without a marked reference to some filthy god or abominable rite. Such it has been for ages, and such it is now, in this very city, among those who have not embraced the Gospel. Hence merchants

worship their shops—writers, their pens and inkstands—carpenters, their axes and saws—bricklayers and stone-cutters, their trowels and chisels—smiths, their anvils and hammers—husbandmen and labourers, their ploughs, carts, mattocks, and hoes—seafaring men, their nets and boats—and soldiers, their various accoutrements of offensive and defensive warfare, in order to secure success in their respective occupations and pursuits. The Brethren also found that the moral powers of the people were awfully debased—that their associations, even in reference to religion, were of the most filthy and degrading kind—that they often manifested the most painful levity on the most serious subjects—that they were ignorant of divine things to a degree that can scarcely be credited by those who have not laboured among them—that their whole mass of ceremonies was supported by a system of false philosophy and cunning priestcraft—that they had very little sense of guilt attached to such crimes as lying, stealing, coveting, or committing adultery, and had no morality except that which arose from a sense of interest. In short, that not LIKING to retain the knowledge of a True God, as made known to them in the works of creation, and written on their hearts, they possessed a reprobate, a disapproved mind, and consequently were filled with all unrighteousness.

It was also evident, that if any Hindoo should embrace the Gospel, be baptized, and take the Lord's Supper, it must be at the expense of almost all which man esteems below—that he must renounce all further connexion with his relations, lose all human prospect of support for himself and family, and be subjected to suffer the utmost disgrace from his countrymen.

*Special Difficulties in Goozerat, from the Mass of Ignorance and Evil.*

To all these appalling evils we must add, in the present case, as in many other cases in India, THE AMAZING NUMBER TO BE TAUGHT. Surat must be regarded merely as the key-city of the Goozerat Province, the population of which is estimated at about five millions. And if we include the Province of Cutch, and the borders of Rajpoothana and Malwa, where the majority of the people, especially in the large towns, though with some variations, speak substantially the same language as in Goozerat Proper, we have in all probability a population of between

eight and nine millions, who, with few exceptions, are *wholly given to Idolatry*, and whose forefathers have for ages followed the same system of delusion. Yet among all these millions there never has been a single resident Protestant Missionary, (as far as we know.) but those stationed at Surat, in connexion with the London Missionary Society—with the exception of Mr. Aratoon, a Converted Armenian, under the auspices of the Serampore Missionaries, who laboured in the same city for eight or nine years—and the late Rev. J. Gray, Chaplain at Bhooj, who conducted a few schools for two or three years, and translated one of the Gospels into the Cutch Dialect.

The Provinces beyond the line which I have described, for a considerable distance, especially toward the north and north-west, are in a state of still greater spiritual destitution.

On these accounts, the mass of moral evil in constant operation throughout this extensive province must be exceedingly great; especially as it is daily increased and strengthened by the importation of foreign vices, and encouraged by filthy stories, licentious songs, impure shastras, abandoned priests, and unclean devotees of every grade: thus it flows from heart to heart, from family to family, from village to village, from town to town, and from city to city, augmenting the wickedness of all ranks, blinding their understandings, deadening their hearts, stupifying their consciences, and dragging thousands and tens of thousands down to everlasting woe.

Thus it has been for centuries; but, alas! how few to proclaim to this bewildered people, *Behold the Lamb of God, which taketh away the sin of the world!*—*Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the millions which Idolatry has brought to ruin in this land, while there was no one to say among these Heathen, The Lord reigneth*, or to direct their bewildered minds to the refuge which He has provided!

Were a Missionary stationed in every considerable town throughout the Province, and daily employed in superintending a few Christian Schools, circulating the Scriptures and Tracts, and preaching the Gospel, this might be considered something like an adequate supply of means; but, hitherto, the Labourers have been lost among the dense popula-

tion, like so many drops of water in the ocean.

Perhaps the statement relative to the number of the Heathen who speak Goozerattee may not be minutely correct; but it is not the least affecting part of this recital, that a million placed on one side or the other still leaves a multitude of human beings in a state too dreadful to be alluded to, without feelings of the keenest agony.

*Evidences of the Abundant Encouragement vouchsafed of God.*

Taking all these circumstances into account, together with the difficulties of finding proper words by which to convey Gospel Truths, in their undisguised simplicity, purity, and glory, to the minds of a Heathen People—the sacrifices to be made by them on embracing and confessing Christianity—the dreadful immorality to which converts are hourly exposed throughout the whole land—the deadening influence of a tropical climate on European Labourers—the wicked lives of many Professed Christians—and the connexion of the Governments, both supreme and subordinate, Christian, Mahomedan, and Heathen, with the Superstition and Idolatry of the country—it is truly astonishing that a single conversion has taken place, or an individual convert remained stedfastly attached to *the truth as it is in Jesus*.

But God has remembered His covenant, and been mindful of His promises; and has not left us, however unworthy of the honour, to labour altogether in vain or spend our strength for nought. He has witnessed our anxieties—heard our prayers—and, to an extent in perfect accordance with His infinite wisdom and rectitude, given success to our endeavours, even in this land of idols! Herein I rejoice, yea, and will rejoice; and I call on every Christian to assist me in praising the Most High God for what He has enabled us to do in the way of preparation, and especially for His mercy displayed to a few of these poor Heathen! *I will exalt Thee, O Lord! I will praise thy Name; for Thou hast done wonderful things.*

But this is not all. The Missionaries have been enabled to translate into the Goozerattee the vernacular dialect of the Province, the entire Scriptures. Two editions of the Old Testament, three editions of the New Testament, with one edition of the four Gospels and Acts of the Apostles,  
Nov. 1837.

have been printed at the Mission Press, nearly all of which have been distributed among the people; so that the printing of a new edition of one of the Gospels requires soon to be commenced. Upward of 200,000 Religious Tracts have also been prepared, printed, and circulated throughout the Province. A "Book of Hymns"—A Manual for "Public Worship"—a volume containing "A Summary of the Scriptures"—and three volumes of "Expository Discourses" on the 5th, 6th, and 7th chapters of Matthew, have also been ready for some time; and are being distributed, especially among those who appear to be disposed to examine with candour the nature and claims of Christianity. These works, as well as benefitting the Heathen, will afford to future Missionaries much valuable assistance in acquiring the language—furnish them with many appropriate illustrations, and several well-defined theological terms—and thus enable them to be much sooner useful among the people than those who had every thing to settle, and no standard to which they could refer.

Nine individuals, six men and three women, have been called into the fellowship of the Gospel from among the Heathen; and eight children, connected with these adults, have received the initiatory rite of Christianity. Two individuals, one a converted Native, and the other an Indo-Briton, are usefully employed as Readers in the service of the Mission, and their pay as such is guaranteed by friends residing in St. Petersburg. Another of the converts, who is in circumstances of comfort, as it relates to this world, occupies much of his time in seeking the present and eternal good of his countrymen, without any remuneration from man. Several other persons appear in earnest respecting the salvation of their souls.

Six Schools, conducted on Scriptural Principles, containing generally upward of 300 children, have long been in successful operation; and from them, many have gone to fulfil the public and relative duties of life, with their minds well stored with Divine Truth, and are consequently exerting a very different influence on society from what they would otherwise have done.

It is believed that few, comparatively, of those who have been thus instructed are satisfied with the religion of their fathers; and some of them, it is well known, look on Paganism, with all its array of false

philosophy, haughty priests, splendid temples, and imposing ceremonies, with disgust. Multitudes of the people, who were once bigoted idolaters, through the influence of Divine Truth now seem to despise the whole system, and pay attention to a few of its rites merely to save appearances. The Scriptures and Tracts are sought after by all classes, and read with avidity. A spirit of religious inquiry is extensively diffusing itself among the people; and the preaching of the Gospel, in the Mission Chapel, in our School-rooms, at Temples, and other places of concourse, is listened to, in the majority of cases, with attention and decorum, by greater numbers than at any former period since the commencement of the Mission.

There is good reason for believing, that the way is preparing, and the time hastening on, when a great moral change will be effected among this people. All is tending, we firmly trust, to the grand consummation—their Conversion from Idolatry and all its Abominations, to the knowledge, love, fear, and service of the True God and His Son Jesus Christ. Though you travel over the length and breadth of your highly-privileged country, you will not find, I presume, a place where such a moral change has been effected during the last twenty-one years, as that which I have endeavoured to describe.

I have said nothing of the spiritual good, which Europeans have derived from the labours of your Missionaries in this country. They are daily returning to your shores, and *will speak with you face to face*; and I have no fear that any of those who *know their right hand from their left*, in spiritual matters, will say that I have given an overcharged picture.

These few evidences of successful labour, considering the state of the people, shew us that this Mission has hitherto received much of the Divine Blessing: and when we view these results in connexion with what is being effected, by similar means, at all other Missionary Stations in India, they afford the most abundant encouragement to persevere in the work till the whole continent has been enlightened by Divine Truth, and the Darkness of Idolatry, with its attendant crimes and curses, has vanished for ever.

#### *Appeal for Enlarged Exertions.*

Christian Brethren, redeemed by the blood of Jesus, and consecrated to Father, Son, and Holy Spirit! these things ought

to cheer your hearts, and induce you to be thankful that your endeavours have been so abundantly blessed, and stimulate you to increase your efforts in aiding this glorious work. Much remains to be effected, and our time of labour is short and uncertain. Be not faint-hearted, in furnishing means for this Sacred Cause. Abound yet more and more in united, persevering, and fervent prayer to God, for the influences of His Spirit to qualify and thrust forth many more Labourers into His harvest, and to prosper the efforts of His people till all flesh see His salvation.

The Directors of the London Missionary Society have promised to send out, as soon as possible, two additional Labourers to this part of the Mission Field. What an honour will it confer on you, should they belong to the town in which you dwell, the Church with which you are connected, or the family over which you preside. Should your sons and daughters desire to engage in this work, and be possessed of solid piety, experience, talents, and a sound constitution, pray do not throw obstacles in their way, but encourage them to offer themselves to the Parent Society. The world is to be converted through the instrumentality of Divine Truth, in answer to the prayers of God's people, by means of their individual and united exertions. Blessed is he, who, from pure motives, performs his part in the great work! In fine, Christian Brethren, seek to feel more fully your obligations to the Saviour, and daily manifest the genuineness of your attachment to Him, by uniform, cheerful, and increasing contributions to His Cause—unremitting personal labours for the happiness of those within the circle of your influence—and fervent, believing, and unceasing prayers to the Most High, for His effectual blessing to descend on all the Scriptural Efforts of His people to evangelize and save this lost and ruined world. May the whole earth soon be filled with His glory! Amen and Amen.

#### LADIES' NATIVE FEMALE EDUCATION SOCIETY.

THE last Report supplies some encouraging instances of the Beneficial Influence of the Central School.

Occasionally, some pleasing circumstances occur, to confirm the hope that the labour of this Institution is not in vain.

A girl about ten years of age, who had regularly attended the Central School for more than a year, and had so far profited as to be able to read the small Bible History in Bengalee, was observed to remain after the other children were dismissed. She then addressed her Teacher, saying, she did not wish ever to return home. Being questioned, "Why?" she said, "I wish to be a Christian, and to remain at the Central School." She was asked if she had a mother, and was married: she replied, "Yes." "Then you must speak to them upon the matter." "I have done so, but they threaten to beat me: my mother says, if I become a Christian, they will lose caste, and the neighbours will despise them." She came on the following day, and begged to be allowed to remain altogether at the school; but this is never allowed, except with the consent of relatives. From day to day, with many tears, this little girl implored to be taken in to remain in the Central School, saying how much she suffered from ill-treatment at home, because she wished to become a Christian. But the Rules of the Institution could not be broken; and, for some time, this little girl has not been heard of. The afflictions of this child, it is trusted, God will remember—that, if still alive, she will be daily comforted by the Christian Instruction imparted—and that, for the rugged sufferings which Idolatry inflicts on the infantine heart, she knows and has learnt there is a remedy in the Christian System.

There are three little sisters, also, who attend together at the school. They absented themselves for a month; and, on being asked why they had done so, the eldest, about eight years of age, replied, "If you knew how angry our father is, when we come to school, you would not wonder that we stay away. We are glad to come, and our mother likes us to come, but our father forbids it; and when he knows that we do come, he beats our mother. He never beats us, but he calls us bad girls. When he goes to work, our mother lets us come to school, though she suffers for it."—These children, though compelled to be so much absent, read remarkably well: and when the Teacher questioned them, they told her that they like to read; "and the books," they said, "which you give us, we hide between the mats of the wall of our house, so that our father may not see them. We read when he is gone to work; and at

night when he goes out." Two of the sisters of these girls were formerly in the school; but they have married, and are gone. May not the Teachers of these poor little-ones thank God and take courage, when they know a Heathen Mother endures beating rather than deprive her children of Christian Instruction; and that the children, with all these impediments in their way, will come and learn of Jesus?

Several of the children have begged to have Hymn Books given them. Being asked why they wanted them, they said, "We all meet together, and sing the hymns which we learn; and the neighbours come, and they ask who taught us these words: we tell them we learn them at the Central School; but if we had books, we could sing better, and tell them the words which we are singing." God grant, that, beginning with these little-ones, His Word, which *giveth life*, may find entrance among the benighted sons and daughters of India, even through the instrumentality of little female children! With God we know it is possible to perfect praise out of the mouths of babes and sucklings.

It was one day put as a question to the children of the Central School, why that, in general, on a SATURDAY they were so regular in coming to school: they spontaneously replied, "Because Saturday is CHURCH DAY." The school-duties of the week are, on that day, closed with prayer, and a hymn, and preaching by a Catechist; and in these Services the children shew much delight. May this fact not be considered a token, that the system of instruction is blessed of God—that, silently and secretly, His Word is producing some good fruit in their hearts—that, in obeying the command to train up a child in the way that it should go, so far as circumstances will for the present admit by this Society, the hope may be indulged that it is preparing a way for a generation who shall serve the Lord—and that these humble efforts will continue to be owned and blessed of Him, who hath said, *Ask of me, and I will give the Heathen for thine inheritance?*

Indeed, it is a cause for thankfulness, that the Teachers are not labouring without a hope that the good seed sown is taking root.

A girl was asked why she only came four months in the year to the school (she had previously left the school, and

was married): she said her mother-in-law lived in the country; and when she came to see her mother in Calcutta, then she came to school. She said, if her mother-in-law knew it, she would not let her come; "but," added she, "I have not forgotten what I learned; and when I am at home, I remember it. What I learnt once by heart, that I repeat again and again in my own mind." This girl reads the Gospel; and has committed to memory some chapters, catechisms, and hymns.

Another instance or two of attachment to the school may serve to satisfy the friends of the Institution, that Native Female Education is not a vain attempt; and that the funds, so generously supplied for this purpose, are not expended to an useless end.

A girl was, some time ago, betrothed at the age of eight years. She was, at that time, in the first class, and had read the Gospels, Acts, &c., and expressed great regret that she had to leave the school to be married: about six months after this, she came to the school at the usual hour one morning, saying, "I have become a widow; and now I can come here every day. I shall never leave you any more. My husband died the day before yesterday, and I have come to school to day:" she continues always present. Another case of a young widow, who was ill-treated by her relatives, and took refuge, from their unkindness, at the Central School, with her infant in her arms, shews in what light the women regard this Institution. A little girl too, of nine years of age, has lately run several times to the school, for refuge from the violent treatment of her relatives at home.

These are some among many facts which prove the value of this Institution; and that the Native Female regards it as a place of refuge in the hour of distress and suffering.

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## Ceylon.

WESLEYAN MISSIONARY SOCIETY.

JAFFNA.

THE Rev. Peter Percival, in the Letter quoted at pp. 468, 469 of our last Number, gives the following view of the

*State of the Bible and Tract Societies.*

Adverting to the general aspect of

Missionary Affairs in a district like this, where so much has been done and is doing, by the agents of other Missionary Institutions—there being in this province, besides our Mission, nine American, and two Church Missionaries, with a little host of Native Helpers—it will be interesting to remark, on the state of those Auxiliary Means in which all unite, and which hold so important a place in our respective spheres of individual labour.

Of those Auxiliary Means to which I allude, and which we all enjoy in common, the Bible Association stands foremost in importance and magnitude. Until very recently, the Jaffna Association was a Branch of the Colombo Auxiliary; but circumstances, principally connected with the increased demand in this part of the island for the Scriptures and the establishment of a printing-press, have led to a separation of the Jaffna Association from Colombo; and, at our request, the Parent Society has received us as an Auxiliary. We have now the means of carrying on much more extensively the Society's objects, than when united with the Singalese Province, with which we have nothing in common calculated to aid the general interests of Religion. As an expression of their liberality, the Parent Society has made us the munificent grant of 600 reams of printing-paper. We have entered on the work of printing; and have in the press, the Acts of the Apostles, designed for the use of the schools and general distribution: we have the Psalms under revision.

Next in importance, is the Jaffna Tract Society. The following extract from the Annual Report will give you a correct view of the degree of efficiency with which this Benevolent Institution carries on its operations:—

The total number of Tracts issued during the year is 210,240; making 3,815,000 pages; which, added to the number reported at the last Annual Meeting, makes a total of 903,642 Tracts, since the formation of the Society, in addition to those received from year to year from the Parent Society.

About a year-and-a-half ago, a School-Book Society was begun in Jaffna. The object of this Association is, to prepare and publish works on Elementary Instruction, for the general promotion of education throughout the province. Several works have lately issued from the press under the auspices of the Society; and, as we have the prospect of supplying the Government Schools recently established in

the district, we hope very soon to enlarge our sphere of usefulness.

The state of these Societies is highly encouraging. They are dispensing their benefits liberally—aiding all the Missionary Institutions throughout the province, and extending their influence very greatly on the Continent of India. The Tracts published in Jaffna are very widely circulated—in some parts of the Tanjore District, at Madura, and the various populous places in that part of Southern India. We have great reason to be grateful for the amount of religious influence which we derive from these Institutions; inasmuch as their operations affect simultaneously every part of our populous district, and greatly aid us in extending the knowledge of Christ among the Natives.

Mr. Percival adds some notices of the

*Great Exertions in the District for the Education of the Natives.*

In addition to the above general means of promoting the advancement of religious knowledge in this province, the establishment of English Schools by His Majesty's Government in the vicinity of Jaffna deserves a brief notice, especially as they more or less affect the operations of our own School Department.

The grant of His Majesty's Government for the promotion of Education in the English Language has been put into the hands of a School Committee at Jaffna; composed of the Civilians, the Colonial Native Chaplain, and the two Church Missionaries at the Nellore Station.

This Committee, on the occasion of discussing the subject of suitable locations, corresponded with me, to ascertain my views of a transfer of our schools to them, on certain conditions. On expressing my willingness to turn the school over to Government, retaining certain privileges connected with the system of tuition, internal arrangement, and discipline, the Committee addressed me again; presenting a general outline of the conditions which they thought it necessary to impose, in order to avail themselves of our EFFICIENT Institution. The conditions were such as I could not consent to, and therefore the correspondence ended without any alliance between us.

They proceeded immediately to choose sites for their school bungalows; and in the selection, decided on those very lines

which contributed most to supply our schools. As might be expected from such establishments, connected with Government—giving books and stationery—imposing no religious usages, and observing no Sabbaths—they had the effect of very considerably thinning our numbers. Though this was the effect of the establishment of these Government Schools on our Jaffna Institutions, yet they ought to be regarded as valuable means for promoting general education. It may be observed, too, that as the system of education adopted by Government does not extend beyond the elementary branches, they may be regarded as preparatory to superior institutions, where more direct provision is made for imparting instruction in the higher and more influential branches of learning. Viewed in this light, every Missionary will hail their establishment, and rejoice in their efficient operation. The existence of Five Government Schools, and our own (which contains 200 pupils), all engaged in imparting instruction in the elements of the English Language, and uniting in their respective systems a good degree of religious instruction, within Jaffna and its vicinity, will serve to shew you how much the Natives are bent on the study of the English Language, and how largely they are sharing the benefits of education.

When these educational means are viewed in connexion with the American Seminary at Batticotta, which is imparting literary, scientific, and religious instruction to 140 boys, and the Boarding Institution at Oodooville, which is training 86 females, whose aggregate of pupils is nearly 1000 Native Youths studying English, and the fact that about 10,000 children are under instruction in the Native Schools, it may be seen that this district is very highly favoured; and that there is ground for believing—supposing that this extensive means of instruction be succeeded with the Divine Blessing—that the population will be in a high state of preparation for the proclamation of the Word of God.

I may here state, that the Missionaries of the three Societies, in order to impress on the minds of the Native Helpers the great importance of giving themselves up entirely to the work of preaching the Gospel to their countrymen, recently convened a Meeting at Nellore, when the day was spent in giving general statements of the prospects of the work in different

parts of the province, and in mutual exhortation and prayer. The general impressions made on the minds of the Assistants and Schoolmasters were of the most favourable kind; and there is reason to believe, that many of them were excited to dedicate themselves afresh to the work of evangelizing their fellow-countrymen. The Meeting was addressed, in Tamul, by several of the Assistants and the Missionaries present. It is intended to make some arrangements for the periodical assembling of these important fellow-helpers in the great work.

## North-American States.

### BOARD OF MISSIONS.

At pp. 378—382 of our Number for August, particulars were given relative to the Financial Exigencies of the Board. We regret to find that these have continued to be such as to require

#### *Unavoidable Curtailment in all the Departments of Missionary Labour.*

The following Notices and Abstract of a Circular Letter sent to the different Missions have been published by the Board:—

Those at all acquainted with the effect which the present commercial embarrassment has had on the minds of men, must have had fears that the Committee would be compelled to do more than merely detain Missionaries from their fields of labour. Such is the fact. In the Christian Life we cannot stand still. We go either forward or backward. It is so in the great religious enterprises of the Churches in their social capacity. In Missions to the Heathen, we are now actually on our retreat! Let it be remembered, however, that it is properly the Churches which are responsible for this; nay, the individual Members of the Churches. The American Board is merely an agent, acting in their behalf; and cannot go beyond the means which are placed at its disposal.

The Circular Letter, from which the following is extracted, was prepared by the Secretaries of the Board on the 23d of June, by order of the Committee; and goes, at once, to the Missions among the Indian Tribes, by mail—to the Missions in Western and South-eastern Asia, by ves-

sels about to sail from Boston—to the Missions in India, by way of London—and to the Sandwich Islands, by the first opportunity.

After giving a brief history of the financial operations of the Board for the past year, and describing the present state of the treasury, the Letter says—

Last Fall, the Committee made an estimate, founded generally on the Returns of the Missions, of the remittances necessary to sustain the existing operations of the several Missions. The sum total, not including the cost of exchange, was 182,000 dollars. You have been informed of the proportion of this sum which fell to your Mission, and that you would be expected not to exceed it. But it is now evident that the receipts of the Board will not be such as to enable the Committee to remit this amount. Should the average Monthly Receipts be 19,000 dollars, and not a Missionary be sent forth during the year, and should 182,000 dollars be remitted, as was proposed, to the Missions, the Board would be no better off in the Fall of 1838, in a pecuniary point of view, than it is now.

The Letter states, that the debt, at the next Annual Meeting of the Board, which is in September, will not probably be less than 45,000 dollars; and assigns reasons for strongly apprehending that the average Monthly Receipts of next year will fall below 19,000 dollars. Then follow paragraphs, to which the particular and prayerful attention of all who love the Cause of Missions to the Heathen is invited:—

*Result 1.* On the 9th of May, the Committee were constrained to decide that the Five Missionaries, who were ready and expecting to go forth the present month, could not be sent, in the existing state of the treasury; and how soon they can be, is now, utterly uncertain.

*2.* A Circular Letter is about being sent to the other Thirty Clerical Missionaries, who have received appointments, and most of whom will be ready and desirous to go next autumn; telling them, that, according to present indications, they should make their arrangements for remaining in the country at least another year.

*3.* On the 20th of the present month, the Committee, on further consideration of the financial state and prospects of the Board, resolved, "That it is their unavoidable, though painful, duty to reduce the remittances to the Missions under their care FORTY THOUSAND DOLLARS below the recent estimate for the coming year; so that the annual expenditure of the Board, including the existing debt, shall not exceed 230,000 dollars."

*4.* At the same Meeting, the Committee also resolved, "That, should the average Monthly Receipts fall short of 19,000 dollars,



A FURTHER REDUCTION WILL BE NECESSARY.

This reduction was proportioned by the Committee among the several Missions; and the Secretaries were instructed to inform you, that your expenses must by all means be brought within the assigned limits. This necessity cannot be more painful to you, than it is to us. If the excision deprives you of your right arm, it deprives us of ours; and we are so situated as to be constrained to sympathize with all the Missions, and suffer with all. Distressing as the necessity is, the reduction can no longer be avoided. God, in His holy providence, has rendered it *our* duty and *your* duty, and it must be made. The reduction from the late appropriation to your Mission for the year ending July 31, 1833, is \_\_\_\_\_, and the sum now stands at \_\_\_\_\_.

Unless a knowledge of this retrocession in our work shall rouse the Churches to a serious consideration of the subject, so that, by vigorous and healthful acts of self-denial, they shall bring a sudden and great accession to our receipts, a greater sum cannot be afforded you. You are not expected to add to it by drafts on the Treasurer of the Board. From the time you receive this Letter, and until otherwise instructed by the Committee, your annual expenses should not exceed the sum above named; and this is designed to cover both your expenses on the ground, and the purchases made for you at home. It is a sum total; and the Mission will make the best possible use of it. Probably it will be the rate of our remittance to you, until the Missionaries now under appointment are on their way to their fields. Should your expenses be suffered to exceed the specified sum, the effect of every thousand dollars must be to detain one of the Missionaries who are now waiting to be sent.

You suffer, Dear Brethren, not alone. The Greek and Nestorian Missions each makes sacrifices to the amount of 1000 dollars: the Smyrna and Singapore Missions, each 1500; the Syrian, 1750; the Constantinople, 2000; the Mahrattas, 3500; the South India, 4800; the Ceylon, 5000; the Sandwich Islands, 5600; the Missions to the Indian Tribes, 10,000. It is not necessary to enumerate all the Missions which suffer; these will suffice. We know, and the Churches will know, that these reductions are effected only by disbanding Schools, reducing Printing Establishments, stopping Printing-Presses, arresting the progress of Seminaries, &c. &c. But then there is no alternative. The Board can remit only what it receives. The community does not, and, so far as we can see, will not, at present, furnish adequate means. Your expenses must, therefore, be reduced, at any sacrifice, to the pre-

scribed limits; or greater evils—affecting the credit and stability of the Board, the sending forth of Missionaries, and your own personal support—will ensue. We humbly hope, that, in answer to prayer, the days of this severe visitation will be shortened; and that great good will be the ultimate result; but it will be good brought out of much evil.

We fear that a still further reduction will be necessary, before we have seen an end to the present distress; but our waiting eyes are unto God, and yours will be in the same direction.

#### *Urgent Appeal of the Board.*

A Letter of this nature could no longer be safely delayed; and the painful reductions required of the Missionaries cannot now be wholly prevented. But they may be prevented in part. This lamentably *retrograde* movement may be arrested. The beloved Missionaries may be relieved from the heart-breaking task of undoing what they have done with so much prayer and labour; and from the bitter disappointment of not only not receiving other Brethren to their aid, when most urgently needed, but of being shorn also, at the same time, of their customary facilities for exerting a wide and effectual influence on the Heathen. The necessity of those further reductions, which must be almost destructive to some of the Missions, may be saved. The Board, unaided, has no power to do this; nor have the Committee and Officers. The responsibility rests on the Christian Community. They, with the Divine Blessing, can do it. Only let them realize the importance of the occasion, the necessity of immediate action, and that the result is to be attained by every one doing something, though it be but little; then the grief of the Missionaries will soon give place to joy, and they will soon resume their onward career.

But, it should be fully understood, that if prompt and special efforts be not made by the Patrons of the Missions now under the care of the Board, those Missions must suffer distressing reductions;—the more distressing, because, through the blessing of God, they are now, with few exceptions, in the full tide of successful operation.

## Recent Miscellaneous Intelligence.

## UNITED KINGDOM.

*Bishops of Bombay and Madras*.—On Sunday the 19th of November, Dr. Carr and Dr. Spencer were consecrated at Lambeth, Bishops, respectively, of Bombay and Madras. The Archbishop of Canterbury was assisted by the Bishops of Lichfield and Salisbury. The Consecration Sermon was preached, from 1 Tim. iii. 16, by the Rev. William Jowett, M.A. Clerical Secretary of the Church Missionary Society.

*Church Miss. Soc.*—The Rev. Messrs. Kissling, Graf, and Bültmann, with Mrs. Kissling and Mrs. Graf, and Messrs. Beal, Peyton, Smith, and Stedman (see pp. 471, 472) embarked at Gravesend for Sierra Leone, on board the "James," Capt. Wrangles, on the 30th of October, and sailed on the following day—On the 4th of November, at the same place, Mr. Samuel King and Mr. Francis Redford (p. 472) embarked for Trinidad, on board the "Palestine," Capt. Sims—and, on the 22d, the Rev. W. J. Woodcock and Mrs. Woodcock, Mr. W. Hawkins and Mrs. Hawkins, Messrs. Cook and Withy, and Miss West, (p. 472,) on board the "Duke of Bronte," Capt. Harris, for Jamaica.

*Wesleyan Miss. Soc.*—On the 13th of October, Mr. and Mrs. Dove, and Mr. Henry Badger embarked on board the "Planter," for Sierra Leone; and on the 15th, Mr. and Mrs. Swallow, and Mr. Wall, for the Gambia. Mr. and Mrs. Dove have previously spent several years in Western Africa.—On the 23d of October, Mr. and Mrs. Hall embarked at Falmouth for Malta.—On the 28th of that month, Mr. and Mrs. Fowler embarked for St. Domingo, by way of New York.

*Baptist Miss. Soc.*—A forcible appeal to the Society's friends has been published by the Rev. W. H. Pearce, now on a visit home from Calcutta; urging the necessity of sending forth Ten additional Missionaries to India, to sustain their present successful and important spheres of operation, and to occupy desirable and promising fields of labour. He, and Dr. Hoby, offered to wait on the more wealthy Friends of the Mission in the kingdom, for extra efforts for outfit, &c. The Committee accepted their offer; and announce, that, as soon as 500*l.* is raised, one shall be sent to Ceylon; and, so afterward, an additional Missionary to India, as often as the like sum of 500*l.* is paid. The sum of 2100*l.* had been pledged by the middle of October.

*Anti-Slavery Delegates*—Delegates from all parts of the kingdom have lately met in London, in order to deliberate on the measures requisite for the relief of the Negroes under the Apprenticing System. A Public Meeting was held in Exeter Hall, on the 23d of November, Sir John Eardley Wilmot, Bart. M.P. in

the Chair. Resolutions condemnatory of the Apprenticing System were passed, and Petitions to both Houses of Parliament adopted.

## WESTERN AFRICA.

*Wesleyan Miss. Soc.*—The Rev. Henry Wilkinson, of Bathurst in the Gambia, has fallen a victim, it is reported, to a malignant fever which was raging in the Colony.

## MEDITERRANEAN.

*Church Miss. Soc.*—The Rev. C. H. Blumhardt (p. 264) reached Adowah on the 27th of January. The Rev. L. Krapf (p. 303) was to leave Cairo for Massowah, on the 30th of September.

## AUSTRALASIA.

*Church Miss. Soc.*—Mr. S. H. Ford (pp. 162, 303), in a Letter dated Sydney, the 24th of June, states their arrival at that place.

By despatches from New Zealand, dated May 1837, we learn that the endeavours of the Missionaries to effect peace among the hostile Tribes in the Northern part of the Island had failed, but that no attempts had been made to molest our friends there. It is stated, however, that peace with the contending Tribes southward had been established.

## UNITED STATES.

*Board of Missions*.—The Rev. W. Richards, of the Sandwich Islands' Mission, with his wife and six children, with a daughter of Mr. Bishop, arrived at Sag Harbour, in the ship "Daniel Webster," May 12th, after a passage of five months and three days. The ill health of Mrs. Richards, and the circumstances of their family, were the principal causes of their visit to the United States.—The Rev. Samuel Parker, after having passed over the wide extent of country from Missouri to the Rocky Mountains, and thence proceeded on his researches through various Indian Tribes situated near the Oregon River and between the mountains and the Pacific Ocean, took passage to the Sandwich Islands; and, after remaining there a few months, proceeded to the United States in the ship "Phoenix," Captain Allyn, and arrived at New London May 18th, having been five months and two days on the voyage. Two sons of Mr. Chamberlain, of Honolulu, accompanied him.—On the 28th of June, the Rev. Ephraim Spaulding and his wife, with their two children, arrived at Boston. They embarked for Honolulu in November 1831. Mrs. Spaulding was immediately attacked with a disease which cut her off from all active labour during her residence at the Islands. A pulmonary affection with which Mr. Spaulding was attacked last autumn deprived him of all hope of rendering further service in the Mission. Under these circumstances, it was thought expedient for them to return to their native land.

# Missionary Register.

DECEMBER, 1837.

## Biography.

### MEMORIAL ON THE LATE REV. CHARLES SIMEON:

EXTRACTED FROM THE LAST REPORT OF THE JEWS' SOCIETY.

ALL persons who have been accustomed to attend the Annual Meetings must have witnessed the zeal and animation, with which the late Rev. Charles Simeon advocated the cause of the Society; and none could well be ignorant of his persevering and valuable labours in its behalf. From the year 1813 to 1830, he appears to have been present and to have spoken at every Anniversary Meeting, except that of 1823. He addressed the Meeting in 1832, and again in 1835; which was the last occasion.

It does not come within the province of the Committee, to speak of his general services to the Church of Christ. They naturally revert to the prominent part, which he took in promoting, throughout these kingdoms, a warm and Scriptural concern for the spiritual welfare of the Jewish People, and to his successful advocacy of the Society as an important instrument for preaching the Gospel of Christ to them. They need not tell you how zealously he supported every Christian Institution, which appeared to him calculated to promote the glory of God and the happiness of man: his name and his efforts are sufficiently prominent in the proceedings of the great Societies, established in our land for disseminating God's Word and preaching Christ's Gospel, to need no allusion here. He had likewise methods of doing good peculiarly his own, to which his time and his property were munificently devoted.

Mr. Simeon's views of the Divine Purposes respecting the Jews, and of the Christian's Duties and Obligations toward them, did not permit him to sink down into a quiet speculation on the subject: they roused him to active exertion. Accordingly, his attention was turned to this Society at an early period: in the year 1811, he preached the Anniversary Sermon: at the laying of the first stone

Dec. 1837.

of the Episcopal Chapel, April 7, 1813, he gave a donation of 200 guineas toward its erection. In all the difficulties of the Society, he continued its warm and indefatigable friend; and when, in the beginning of the year 1815, its management was vested altogether in the hands of Members of the Established Church, Mr. Simeon became one of the most zealous and laborious advocates of the new-modelled Society. He immediately offered his services to travel for the Society; and, in the same year, visited Bristol, Leicester, and other places. No obstacles deterred him—no difficulties alarmed him—no discouragements cooled his ardour in this sacred cause; because he firmly believed that God's commands sanctioned it, and God's blessing rested upon it. He was truly—in labours more abundant. From the press and from the pulpit, he addressed both Jews and Christians on the subject dear to his heart, with a frequency and fervency which commanded attention.

In Cambridge, the younger members of the University, who successively attended his Ministry in great and increasing numbers, were led by him to examine the Scriptures for themselves with reference to this subject; and there is scarcely any part of the United Kingdom, in which his visits in behalf of the Society were not made the means of impressing the minds of many pious persons with the importance of the views which he opened to them from the Word of God.

He frequently came to London, especially to preach to the Jews: he published several of his Lectures on these occasions; and he was also a valuable contributor to the pages of the "Jewish Expositor."

In the year 1817, he offered to undertake a Journey through a large part of

England, in behalf of the Society; and visited Norwich, Nottingham, Sheffield, Leeds, Bradford, Manchester, and other towns in the North, from thence passing through Shrewsbury to Bristol. On this occasion, Mr. Simeon produced an impression by his Sermons, his Speeches on the platform, and his Addresses in private, which many persons throughout the kingdom retain to this day.

In 1818, Mr. Simeon again preached the Anniversary Sermon before the Society, on a subject peculiarly interesting to him—Ezekiel's Vision of the Dry Bones. Several years he continued the Society's most active visiter of Associations; generally devoting many weeks of the summer to a long and laborious journey in its service. He visited the North of England, on one of his usual long tours, for the last time, in the year 1825; but, until within the last few years, when growing infirmities compelled him to desist, he has taken shorter journeys, and more recently advocated the Cause in London.

While rendering these important services in the country generally, he was no less indefatigable in promoting the Society's interests by his counsel. He took a prominent part in the deliberations of the Committee, where his presence was highly valued; and, even within the last six or seven years, he has not unfrequently left Cambridge, at an early hour, so as to be present at a morning meeting. To the close of his life, his energy and concern for the advancement of the Jewish Cause, so far from suffering any diminution, continued to increase. He kept up a vigorous correspondence on this subject to the last with your Secretaries: he informed himself of all the Society's proceedings; and frequently inquired in what branch of its labours he could render most aid.

His munificent liberality has scarcely been mentioned. His contributions to the different objects of the Society have been very considerable: a very recent one, though not the last, was to the amount of 1000*l.* He has always been a liberal contributor to the relief of the temporal necessities of Inquiring and

Christian Israelites; and that not in England only: his bounty is known and appreciated by the friends of Israel at Dusselthal, Berlin, Frankfort, Warsaw, and many other places on the Continent. He was a warm supporter and liberal contributor to the funds of the Operative Institution in London for the relief of Christian and Inquiring Jews; and ever insisted on the Christian duty of ministering to the necessities of Jewish Converts. In the closing years of his life, it seemed to give him inexpressible satisfaction, to see the growing interest taken by the junior members of the University in the Jewish Cause; and, to the last, he continued to make the necessary arrangements for the Anniversary Meetings at Cambridge. Two years ago he delivered an Address to a large assembly of Undergraduates, in which he dwelt on the tendency of increasing piety, connected with a devout study of the Word of God, to produce an increasing regard for the Jewish Cause, as being most intimately connected with the Divine Glory. This was afterward published, and the reflections there uttered seemed to dwell on his mind as the last full ripe fruit of a long and devotional meditation on this much-loved subject. They were the burden of all his future addresses and conversations. He seemed to repeat them at your Anniversary in 1835, and on other occasions, with a delight, increased by a recurrence to them; and one of the last acts of his life was to send a message, which was taken down from his lips on his dying bed, and addressed to an assembly of Undergraduates in Cambridge—urging them, in the most earnest manner, to continued and increased exertions in behalf of God's ancient people Israel. Your Committee can only testify their feelings, by recording their deep sense of the loss which they have sustained, in the death of so old and valuable a friend—their sincere thankfulness to the Great Source of all good, for the important services which he was enabled to render to this Cause—and their fervent prayers that the Great Lord of the Harvest would send forth many such Labourers into His harvest.

## Proceedings and Intelligence.

### ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

The total amount of these Receipts is larger than that of the preceding year by nearly 135,000*l.* This arises, in part, from the increased Sales of Books; which amount, in England and America, to about 50,000*l.* more than in 1835-36. The excess is further explained by the Gospel-Propagation Society having brought to account the whole proceeds (34,850*l.* 16*s.* 4*d.*) of the King's Letter of 1835. Still, it will be found that there is a steady and gratifying increase in the funds of most of the principal Societies.

		Year.	Income.			Year.	Income.								
		£	s.	d.			£	s.	d.						
<b>ANTI-SLAVERY.</b>															
American	.....	1836-37	8227	16	0	German Evangelical	.....	1834-35	£4983	0	0				
British	.....	1835-36	1067	11	11	Gospel-Propagation	.....	1836-37	78130	9	7				
<b>BIBLE.</b>															
American	.....	1836-37	20380	9	0	London	.....	1836-37	64572	16	6				
British and Foreign	.....	1836-37	106740	19	11	Rhenish	.....	1836-37	4740	1	6				
Edinburgh	.....	1835-36	3506	13	1	Scottish	.....	1836-37	4711	11	0				
French Protestant	.....	1835-36	1038	5	0	Serampore	.....	1833	4212	7	2				
French and Foreign	.....	1836-37	2500	0	0	United Brethren	.....	1835	12961	19	10				
Hibernian	.....	1835-36	4636	5	0	Wesleyan	.....	1836-37	75696	11	1				
Merchant Seamen's	.....	1835-36	545	15	2	<b>SEAMEN'S.</b>									
Naval and Military	.....	1836-37	3009	15	9	American Seamen's Friend	.....	1836-37	2376	7	10				
Trinitarian	.....	1836-37	2979	5	6	British and Foreign Sailors'	.....	1836-37	2339	3	4				
<b>EDUCATION.</b>															
American	.....	1836-37	14754	6	0	Destitute Sailors' Asylum	.....	1836-37	1087	0	0				
American Presbyterian	.....	1835-36	10125	0	0	Destitute Sailors' Home	.....	1836-37	757	0	0				
American Sunday-School	.....	1836-37	16491	5	10	<b>TRACT AND BOOK.</b>									
British and Foreign School	.....	1836-37	5144	5	7	American Tract	.....	1836-37	29473	1	10				
Chinese and Indian Fem. Educ.	.....	1836-37	1654	16	4	American Baptist Tract	.....	1836-37	2074	8	10				
Home and Colon. Infant-Sch.	.....	1836-37	383	0	10	American Boston Tract	.....	1836-37	6989	12	10				
Irish Sunday-School	.....	1836-37	3968	6	8	Church-of-England Tract	.....	1836-37	405	7	7				
Ladies' Hibernian Fem. School	.....	1836-37	2229	5	8	French Protestant Tract	.....	1836-36	833	6	8				
Ladies' Negro-Child. Educat.	.....	1836-37	1049	4	1	Irish Tract and Book	.....	1836	3881	9	8				
National	.....	1835-36	1370	14	6	Prayer-Book and Homily	.....	1836-37	2073	6	8				
Newfoundland & British North-							Religious Tract	.....	1836-37	67301	4	10			
American School	.....	1836-37	3046	9	7	<b>MISCELLANEOUS.</b>									
Sunday-School Union	.....	1836-37	9422	16	8	American Colonization	.....	1835	11623	19	0				
<b>JEW'S.</b>															
London	.....	1836-37	14887	14	8	British & Foreign Temperance	.....	1836-37	1181	3	1				
Philo-Judean	.....	1836	231	17	0	Christian Instruction	.....	1836-37	1212	10	5				
<b>MISSIONARY.</b>															
American Board	.....	1835-36	39652	4	0	Christian Knowledge	.....	1836-37	78078	19	1				
American Baptist	.....	1835-36	14226	1	6	Church Pastoral-Aid	.....	1836-37	7363	11	0				
American Episcopal	.....	1836-37	5858	13	0	Clerical Aid	.....	1837	7506	10	0				
American Methodist	.....	1835-36	13600	16	0	District Visiting	.....	1836-37	260	6	4				
American Western For. Miss.	.....	1836-37	5237	6	4	European (late Continental)	.....	1836-37	2122	3	3				
Baptist	.....	1836-37	15045	18	8	Hibernian (London)	.....	1836-37	10625	14	11				
Baptist (General)	.....	1833-34	1552	1	1	Irish Society of Dublin	.....	1836-37	1641	7	5				
Berlin	.....	1834	1719	13	4	Irish Society of London	.....	1836-37	2770	0	0				
Church	.....	1836-37	71727	1	0	Irish Scripture Readers'	.....	1836	1912	1	1				
Church of Scotland	.....	1836-37	5557	15	10	Ladies' Hibernian Fem. School	.....	1836-37	2229	5	8				
French Protestant	.....	1835-36	1892	0	3	London City Mission	.....	1836-37	3128	3	6				
Total.....										£922,976	10	9			

## United Kingdom.

### ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES. (Concluded from p. 484.)

*Rousing Appeal for a Great Increase of  
Liberality and of Labourers.*

We close these Abstracts with an energetic and fervid Address by the Rev. Dr. Duff, at the Fourth London Anniversary of the Church-of-Scotland Missions.

The Motion in my hand referring to an increase of Liberality and of Labourers, I shall at once proceed to the subject, by asking, as in the sight of the Omniscient God, can it be alleged or pretended that all Christians at present give what they really can? Or, that all have gone forth to the field of labour who are really qualified?

I pause for a reply. But, if things greatly change not from what they are, I may pause for ever. Look at men's acts, and not at their words; for I am wearied and disgusted into very loathing at "great swelling words," which boil and bubble into foam and froth on the bosom of an impetuous torrent of oratory, and then burst into airy nothingness. Look at men's acts, and not at their great swelling words; and tell me, What language do they speak?

Is it in very deed a thing so mighty for one of your Merchant Princes to rise up on this platform, and proclaim his intense anxiety that contributions should be liberal; and then stimulate those around him by the noble example of embodying his irrepressible anxiety in the magnificent donation of 10*l.*, 20*l.*, or 50*l.* when, at the very moment, without curtailing any of the real necessities of life—without even abridging any one of its fictitious comforts or luxuries—he might readily consecrate his hundreds or thousands, to be restored more than a hundred-fold on the great day of final recompense? And call you this an act of such prodigious munificence, that it must elicit the shouts and the psalms of an entranced multitude? Call you this an act of such thrilling disinterestedness, that it must pierce into hearts otherwise hermetically sealed against the imploring cries of suffering humanity? Call you this an act of such self-sacrificing generosity, that it must be registered for a memorial in the Book of God's remembrance, with the same stamp of Divine Approbation as that bestowed on the poor widow in the Gospel, who, though she gave but little, gave her ALL?

And is it in very deed a thing so mighty for a Christian Pastor, whether Bishop, Priest, or Deacon, or any Minister of a Church, to abandon for a season his routine of duty, and once in the year to come up, either to regale, or to be regaled, with the incense of human applause in this Great Metropolis—the emporium of the world's commerce—the seat of the world's mightiest empire—and the general rendezvous of men and things unparalleled in all the world besides?

Is it a thing so mighty for any one of these to stand up on this platform, and call on assembled thousands to rise to their true elevation, and acquit themselves like men in the cause of Him who rides on the whirlwind and directs the storm? And, dismissing all ordinary forms and figures

of speech as tame and inadequate, is it an act so heroic to stand on this platform, and break forth into apostrophe, which ring with the din of arms and shout of battle? And is it an act so heroic, at the safe distance of ten thousand miles, courageously to summon the gates of Peking to lift up their heads, and its barricades and ramparts to rend asunder at the presence of the Heralds of Salvation? and, impersonifying the Celestial Empire herself, boldly invoke her to send up without delay her hundreds of millions to the House of the Lord, exalted above the hills, and place her Imperial Crown on the head of Him on whose head shall be all the crowns of the earth, and the diadem of the universe? Or is it an act of spiritual prowess so mighty, for one who never joined in the conflict, to stand up on this platform and rehearse the battles which have been fought in the Missionary Field, the victories which have been obtained, and the trophies which have been won? Is it an achievement of never-dying fame, to burst into rapture at the unrivalled honour of those brave veterans, who have already laid down their lives in storming the citadels of Heathenism?

Hark! here are a few blasts from a trumpet, which has often pealed at our great Anniversaries—"The Missionary's Life! Ah! an archangel would come down from the throne, if he might, and feel himself honoured to give up the felicities of heaven for a season for the toils of a Missionary's life! — The Missionary's Work! Ah! the work of a Minister at home, as compared with that of a Missionary, is but as the lighting of a parish lamp, to the causing the sun to rise upon an empire that is yet in darkness—The Missionary's Grave! Ah! the Missionary's grave is far more honourable than the Minister's pulpit."

After such outpourings of fervent zeal and burning admiration of valour, would you not expect that the limits of a kingdom were too circumscribed for the range of spirits so chivalrous? Would you not expect that intervening oceans and continents could oppose no barrier to their resistless career? Would you not expect that, as chieftains at the head of a noble army, numerous as the phalanxes which erewhile flew from tilt and tournament to glitter in the sunshine of the Holy Land, they should no more be heard of till they made known their presence by the terror of their power in shattering to atoms the

towering walls of China, and hoisting in triumph the banners of the Cross over the captured mosques of Araby and prostrate pagodas of India?

Alas! alas! what shall we say, when the thunder of heroism, which reverberates so sublimely over our heads from year to year in Exeter Hall, is found in changeless succession to die away in fainter and yet fainter echoes among the luxurious mansions, the snug dwellings, and goodly personages of Old England? Listen to the high-sounding words of the mightiest of our anniversary thunderers on this platform, and would ye not vow that they were heroes with whom the post of honour was the post of danger? Look at the astounding contrast of their practice, and will not your cheeks redden with the crimson flush of shame, to find that they are cowards, with whom the post of honour is, after all, the post of safety? And is this the way to wake the long-slumbering spirit of devotedness throughout the land? Is this the kind of call, which will rouse the dormant energies of a sluggish Church? Is this the kind of summons which will cause a rush of champions into the field of danger and of death? Is this the kind of example, which will stimulate a thousand Gutzlaffs to brave the horrors of a barbarous shore, and incite thousands of Martyns, and of Careys, and of Morrisons, to arm themselves on the consecrated spots where these foremost warriors fell?

I know not what the sentiments of this great audience may be on a subject so momentous: but, as for myself, I cannot, at whatever risk of offence to friends and of ribaldry from enemies—I cannot, without treason to my God and Saviour—I cannot but give vent to the overpowering emotions of my own heart, when, in the face of England, Scotland, and Ireland, I exclaim, “Oh that my head were waters, and mine eyes were a fountain of tears, that I could weep over the fatal, the disastrous inconsistencies, of many of the most renowned of the leaders of the people!”

What, then, is to be done? When are the gigantic evils complained of to be efficiently remedied?—Never! never! till the leading members of our Churches be shamed out of their lavish extravagance, in conforming to the fashion of a world which is soon to pass away, and out of their close-fisted penuriousness as regards all claims which concern the eternal destinies of their fellows—Never! never!

till the Angels of our Churches, be shamed out of their sloth, their treachery, and their cowardice. For, rest assured, that people will get weary of the sound of the demand “Give, give,” which is eternally reiterated in their ears, when those who make it so seldom give, or, what is the same thing, give in such scanty dribblets, that it seems a mockery of their own expostulations, and of the sound of the command “Go, go,” when those who make it are themselves so seldom found willing to go!

How, then, is the remedy to be effected? Not, believe me, by periodical showers of words, however copious, which fall like snow-flakes in the river—a moment white, then gone for ever! No! but by thousands of deeds, which shall cause the very scoffer to wonder, even if he should wonder and perish—deeds which shall kindle into a blaze the smouldering embers of Christian Love—deeds which shall revive the days of primitive devotedness, when men valiant for the truth despised earthly riches, and conquered through sufferings, not counting their lives dear unto the death.

Shew me your wealthy citizen, who makes a loud profession of the Name of Christ coming forth, not with niggardly hand doling out a miserable paltry pittance from his superabounding storehouse; shew me him ready to give proof of the sincerity of his profession, by casting down the half of his goods at the feet of Jesus for the poor and perishing; and, if there remain other claims uncanceled from former negligence, ready to requite the obligation fourfold. Shew me him striving to emulate the Hebrew Monarch, who burned with desire to build a Temple to Jehovah, the God of Israel, and who, in the full ardour of his zeal and the rushing of the tide of gratitude, at once proceeded from desire to action: and he opened his ample treasury, and poured forth of its gold, and silver, and iron, and brass, and onyx-stones, and glittering stones, and all manner of precious stones, to be employed in erecting and adorning the goodly edifice: and, fired with the forth-putting of his own generosity, and borne away with the glare of his own holy enthusiasm, he communicated the sacred impulse to the hosts of his people, when, with the confident boldness of one who had himself made ample sacrifices, he cried out in their hearing, “*And who then is willing to consecrate his service this*

*day unto the Lord?*" And may I not now appeal to you, as Men and as Christians, whether self-sacrificing examples of this description would not do a hundred times more to melt down the frozen hearts of an age of superficial, fashionable Evangelism, than a thousand sermons in our pulpits, and a thousand speeches from our platforms?

Again, shew me the Christian Men, who, unlike the archangels who cannot leave their thrones, may, if they will, relinquish, in a single hour, all their stations of dignity, all their offices of State, and all their high temporal prerogatives. Shew me the Christian Men, the praises of whose condition resound through the annals of Literature, ready to go forth, and on an errand of Salvation ready to bend their lofty intellects to the capacities of the poor and illiterate. Shew me the men, the fame of whose sacred eloquence never falls to attract overwhelming crowds of eager listeners, ready to go forth and preach *the unsearchable riches of Christ*, though it might be in broken accents and a stammering tongue. Shew me the men, the skill of whose statesmanship calls forth the plaudits of admiring senates, ready to go forth on the godlike embassy of causing the Indian, and the Negro, and the rude Barbarian, to know the divine and glorious conquest once achieved on Calvary. Shew me the men whose brows are encircled with the mitre or the coronet, ready to cast both down at their Master's feet, and go forth into Heathen Lands, prepared to suffer and prepared to die, and in dying earn to themselves the nobler crown of martyrdom. Shew me one and all of our loud-talking professors, from the peer of the realm down to the humblest pastor or member of a flock, not satisfied with reducing their services into the wretched inanity of an occasional sermon, or a speech easily pronounced and calling for no sacrifice. Shew me one and all of these, joyfully prepared to respond to their Master's summons. And when the loud cry is raised, "Who will march to the battle-field? Who will go up to the help of the Lord against the mighty?" let us hear the prompt and eager reply from a thousand voices, "Lord, here am I! send me." And I appeal to you, as Men and as Christians, whether examples like these of self-devotedness would not do a hundred times more to stir up the spirit of apostles and martyrs, which has been allowed to slumber for ages in their

tombs, than thousands of sermons and thousands of speeches, though delivered in higher strains than ever angel sung.

But I shall be told that I am now trespassing beyond the bounds of reason and sobriety; yea, that I am soaring on waxen wings into the regions of wildest utopianism. "What!"—it will be said, and that too by numbers who make flaming professions of the Name of Christ—"what! philosophers, and pulpit orators, and Statesmen, and Lords spiritual and temporal, who reckon it no small stretch of magnanimity and condescension to take Missionaries, who theoretically constitute the highest but practically the lowest and most-despised caste of Christian Pastors, under the ample shield of their patronage and protection! What! expect them to descend from their eminences of honour, and go forth themselves, content with the humble fare, and arrayed in the humble attire of self-denying Missionaries? Is not this the very climax of religious raving?"

And is it really so? Has it really come to this, among the thousands who bend the knee to the Name of Jesus, that the very proposal that they should, one and all of them, be ready to imitate their Lord and Master, must be unceremoniously classed in the category of lunacy? And are we really bent on bringing heaven down to earth, instead of exalting earth to heaven? Are we in right earnest resolved to adjust the divine standard of what ought to be, by the human standard of what is? Do I now stand in an assembly of Professing Christians? Well, *Who is this that cometh from Edom with dyed garments from Bosrah?* It is *the Man, who is Jehovah's Fellow!* It is *Immanuel, God with us!* But who can portray the undervalued, the incomparable excellencies of Him, in whom *dwell all the fulness of the God-head bodily?*

In this contemplation, we are at once lost in an unmeasurable ocean of overpowering glory. Imagination is bewildered—language fails. Go, take a survey of the earth on which we dwell; collect every object and every quality which has been pronounced fair, sweet, or lovely; combine these into one resplendent orb of beauty. Then leave the bounds of earth: wing your flight through the fields of immensity: in your progress collect what is fair and lovely in every world, what is bright and dazzling in every sun: combine



these into other orbs of surpassing brightness, and thus continue to swell the number of magnificent aggregates, till the whole immense extent of creation is exhausted. And after having united these myriads of bright orbs into one glorious constellation, combining in itself the concentrated beauty and loveliness of the whole created universe, go and compare an atom to a world—a drop to the ocean—the twinkling of a taper to the full blaze of the noon-tide sun; and then may you compare even this all-comprehending constellation of beauty and loveliness with the boundless, the ineffable beauty and excellence of Him, who is *the brightness of his Father's glory*, who is *God over all, blessed for ever*. And yet wonder, O heavens! and rejoice, O earth! this great, and mighty, and glorious Being did for our sakes condescend to veil His glory and appear on earth as *a man of sorrows*, whose *visage was so marred more than any man's*, and *his form more than the sons of men*. Oh, is not this LOVE!—self-sacrificing love! love, that is *higher than the heights above, deeper than the depths beneath*? Oh, is not this condescension—self-sacrificing condescension—condescension without a parallel and without a name? *God manifest in the flesh!* God manifest in the flesh, for the redemption of a rebel race! Oh, is not this the wonder of a world? Is not this the astonishment of a universe? And in the view of love so ineffable, and condescension so unfathomable, tell me, oh, tell me, if it would seem aught so strange—I will not say in the eye of poor, dim, beclouded humanity—but in the eye of that celestial hierarchy which caused heaven's arches to ring with anthems of adoring wonder when they beheld the brightness of the Father's glory go forth eclipsed, mysteriously to sojourn on earth and tread the wine-press alone, red in his apparel and his garments dyed in blood—tell me, oh, tell me, if in their cloudless vision it would seem aught so marvellous, so passing strange, did they behold the greatest and the mightiest of a guilty race, redeemed themselves at so vast a price, cheerfully prepared to relin-

quish their highest honours and fairest possessions, their loveliest academic bowers and stateliest palaces; yea, did they behold Royalty itself retire, and cast aside its robes of purple, its sceptre and its diadem, and issue forth in the footsteps of the Divine Redeemer into the waste, howling wilderness of sin, to seek and to save them that are lost?

Ye grovelling sons of earth! call this fanaticism if you will. Brand it as wild enthusiasm. I care not for the verdict. From you I appeal to the glorious sons of light, and ask, "Was not this, in principle, the very enthusiasm of Patriarchs, who rejoiced to see the day of Christ afar off, and were glad? Was not this the enthusiasm of Prophets, whose harps, inspired by the mighty theme, were raised into strains of more than earthly grandeur? Was not this the enthusiasm of Angels, who made the plains of Bethlehem ring with the jubilee of peace on earth and good-will to the children of men? Was not this the enthusiasm of Apostles and Martyrs, who gloried in the flames of the funeral pile as their most illustrious apparel? Was not this the enthusiasm (with reverence be it spoken) of the Eternal Son of God Himself, when He came forth travelling in the greatness of His strength to endure the agony of bloody sweat?"

And if this be enthusiasm, which is kindled by no earthly fire, and which, when once kindled, burns without being consumed, how must the hopes of the Church lie sleeping in the tomb, where it does not exist! Oh, until a larger measure of this Divine Enthusiasm be diffused through the Churches of Christendom, never, never, need we expect to realize the reign of Millennial Glory, when all nature shall once more be seen glorying in the first bloom of Eden—where one bond shall unite, and one feeling animate, all nations—where all kindreds, and tribes, and tongues, and people shall combine in one song, one universal shout of grateful *Hallelujah unto Him that sitteth upon the throne, and unto the Lamb for ever and ever*.

GOSPEL-PROPAGATION SOCIETY.

REPORT FOR 1836—37.

State of the Funds.

Receipts of the Year.		£	s.	d.
Annual Subscriptions .....	7645	19	1	
Donations .....	1106	9	4	
Collections .....	655	4	11	
Legacies .....	214	19	0	
Dividends .....	4494	18	0	
Rents .....	105	0	0	
Annuities .....	85	5	0	
For "Jackson-Forkhill Missionaries": 1836-37 .....	600	0	0	
For ditto .. 1837-38 .....	600	0	0	
For "Jackson-Forkhill Scholarships": 1836-37 .....	400	0	0	
For ditto .. 1837-38 .....	400	0	0	
	16,307	15	4	
<b>Archbishop Tenison's Fund—</b>				
Dividends .....	376	10	0	
<b>West-India Fund—</b>				
Collections under King's Letter of May 1835 .....	34850	16	4	
Donations .....	1042	1	11	
Grant by Parliament, for School Houses .....	7500	0	0	
Grant by the Slave-Conversion Society* .....	5000	0	0	
Dividends .....	286	1	0	
<b>Codrington Trust, Barbadoes—</b>				
Consignees .....	2408	17	4	
Compensation Money for Slaves, under Act of 4 Will. IV. c.72 ..	8823	8	9	
Dividends .....	683	17	1	
<b>Vaudols-Clergy Fund—</b>				
Dividends .....	325	1	10	
<b>Debritzen College, Hungary—</b>				
Dividends .....	75	0	0	
<b>American Colonial Bishops—</b>				
Dividends .....	441	0	0	
<b>Total .....</b>	<b>£78,120</b>	<b>9</b>	<b>7</b>	

Payments of the Year.		£	s.	d.
<b>North-American Colonies—</b>				
92 Missionaries .....	11959	3	4	
Grants for Catechists .....	756	12	9	
Schoolmasters .....	198	10	0	
Two retired Missionaries .....	200	0	0	
11 Widows of Missionaries ..	550	0	0	
1 Divinity Student and 1 Exhibitioner .....	80	0	0	
Chaplain of King's College ..	50	0	0	
Grant in aid of King's College	500	0	0	
For building Churches .....	702	10	0	
Grant for Native Indians .....	100	0	0	
<b>East Indies—</b>				
Principal of Bishop's College,	1000	0	0	
Two Professors .....	1225	0	0	
Current Expenses of College.	2150	0	0	
Superintendent of Press .....	150	0	0	
18 Missionaries .....	4528	5	11	
3 Jackson-Forkhill Missionaries,	600	0	0	
Passage Money .....	899	0	0	

\* This Grant is entered in the account as follows: —  
 "From The Society for advancing the Christian Faith in the Brit's West-India Islands, and elsewhere in the Dioceses of Jamaica, and of Barbadoes and the Leeward Islands, and in the Mauritius." and it is added in a Note — "This Society was formerly entitled 'The Society for the Conversion and Religious Instruction and Education of Negro Slaves in the British West India Islands.'" — Editors.

Catechists & Mission Expenses,	970	18	7
Books for Chapel .....	100	0	0
Grants for Native Education.	450	0	0
Grants for Sundries .....	414	1	7
<b>Africa—</b>			
Passage Money of Missionary,	40	0	0
<b>South Australia—</b>			
Grant for Churches .....	200	0	0
<b>Archbishop Tenison's Fund—</b>			
Two retired Missionaries .....	175	0	0
For Library in Diocese of Quebec,	47	18	0
<b>West-India Fund—</b>			
Salaries of 18 Missionaries ..	1972	14	4
Passage Money .....	180	0	0
Schoolmasters .....	2046	18	3
Missionary's Widow .....	150	0	0
Churches and School Houses ..	5851	5	9
Incidentals .....	66	0	0
<b>Codrington Trust, Barbadoes—</b>			
Supplies of the College .....	864	5	8
Salaries .....	1218	6	8
Exhibitors & Foundationers,	553	18	7
Repairs, Passage, Books, and Organ .....	461	18	0
<b>Vaudois-Clergy Fund—</b>			
Thirteen Pastors .....	322	0	0
<b>Debritzen-College Fund—</b>			
Professors .....	75	0	0
<b>American Colonial Bishop—</b>			
Bishop of Nova Scotia .....	400	0	0
	42,209	7	5
Printing Reports and Extracts ..	929	8	9
Salaries .....	856	6	8
Sundries .....	783	13	9
<b>Total .....</b>	<b>£44,778</b>	<b>16</b>	<b>7</b>

No information appears in the Report relative to the "Jackson-Forkhill" Missionaries and Scholarships mentioned above. The following are the full entries of these sums in the Receipts of the Year:—

	£	s.	d.
From the Trustees of the Charitable Donations of the late Richard Jackson, Esq. of Forkhill, in the County of Armagh, "for the employment of Missionaries in the East, not less than three in number, and to be called the Jackson-Forkhill Missionaries," for the year commencing 1st May, 1836 ..	600	0	0
Ditto, 1st May, 1837 .....	600	0	0
From the same Trustees, "for founding and endowing Scholarships not less than six in number, in Bishop's College, Calcutta, and enabling persons to be there prepared and educated as Missionaries, and to be called the Jackson-Forkhill Scholarships," for the year commencing 1st May 1836 .....	400	0	0
Ditto, 1st May, 1837 .....	400	0	0

*Review of the State of Ecclesiastical Affairs in the British Colonies.*

The original design of the Society was, to discharge a duty neglected by the Government of the country, by providing for the Education and Religious-Instruction of the Colonies.

It is difficult to account for the infatuation which prevailed on this subject, during more than a century. When the principal American Colonies were founded, no difference of opinion was known to exist, respecting the importance of an Established Religion, the Ministers of which should be maintained at the public charge: it was universally admitted, that Christianity could not be taught without the aid of Teachers, qualified for the task by education and character, and recognised and supported by the State. But the principle was kept out of sight in the foundation of those Colonies, which have since become an Independent Empire; and, down to the separation of the United States from the Mother Country, not a single Protestant Bishopric had been erected in America, nor had any systematic provision been made for the Colonial Clergy.

The same line of policy, with a few trifling exceptions, has been pursued subsequently; and has been carried into the Canadas, Nova Scotia, New Brunswick, Newfoundland, the East and West Indies, New South-Wales, Van Dieman's Land, and the Cape of Good Hope. Throughout the whole of these vast territories, there has been either no public provision assigned to the Ministers of Religion, or, what perhaps is worse, the bare name and pretence of such a provision—just enough to quiet the conscience of Government, and prevent the indignant remonstrances of the people; but nothing like enough to supply the notorious wants of the Colonists.

It is true, that Bishoprics have been erected in Nova Scotia and Canada; and, more recently, in Calcutta, Jamaica, Barbadoes, Madras, and Australia: and that, in British North-America, measures were adopted with a view to the future maintenance of the Church Establishment, by setting aside portions of land for that purpose, under the name of Clergy Reserves; and large Annual Grants were voted by Parliament, and placed at the disposal of the Society, for the support of the Clergy, until the lands should become productive. But these measures have not been followed

up; and the North-American Colonies of Great Britain soon will be dependent on charitable associations and voluntary subscriptions, for the means of Religious Instruction and Public Worship.

In India, the number of the East-India Company's Chaplains ever has been, and continues to be, inadequate to meet the wants even of the Company's British Servants; while, for the Indo-British, Half-caste, and Native Christians, no public provision whatsoever has been made.

In the West Indies, until the erection of the Bishoprics of Jamaica and Barbadoes, the Church Establishment was professedly limited to Europeans; and not an attempt had been made, at the expense of the Nation, for the education and religious improvement of the Negroes.

In New South-Wales and Van Dieman's Land—penal settlements, and therefore requiring especial attention to every thing connected with the morals of the people—it was not until the present year, that any serious effort was made to provide instruction, either for settlers or convicts: while in the Mauritius, and the Cape of Good Hope, no regular Ecclesiastical Authority has yet been instituted; and the Ministrations of the Church have been confined to a small number of congregations, under the care of individual Clergymen acting in that extensive territory, without co-operation or controul.

Such is an imperfect outline of the Ecclesiastical Affairs of the British Colonies, as they existed five years ago: various alterations have taken place during the time which has since elapsed.

In North America, the circumstances of the Clergy have been materially affected by the withdrawal of the Parliamentary Grant, from which the larger portion of their salaries had been defrayed: and it was not until the strongest remonstrances had been made to Government, both by the Colonial Authorities and by the Society, that an arrangement was effected for the payment of three-fourths of the original salaries to all Missionaries employed previously to the year 1833. According to the terms of this agreement, Government undertook to pay the reduced allowances of the Missionaries in Nova Scotia, from an Annual Parliamentary Grant; and in Upper Canada from colonial resources, on condition that the Society should pay the like allowances to the Missionaries in Lower Canada, New Brunswick, Newfoundland,

Cape Breton, and Prince Edward's Island. This arrangement has afforded temporary relief to the more urgent wants of the North-American Colonies; but it has given a heavy blow to the cause of Religion, and inflicted severe injury on upward of One Hundred deserving Clergymen, subjected unexpectedly to the loss of a large proportion of their incomes. And this provision, it will be observed, is contingent on the lives and continued services of the Missionaries engaged prior to the year 1833. At no very distant day, the whole sum now contributed from the public funds will be withdrawn; and the support of the Clergy, in British North-America, if any support can be afforded to them, must be supplied from other sources.

During a long series of years, the Society and the public had been led to hope, that the necessary funds would arise out of the lands set apart for religious purposes, under the name of "Clergy Reserves."

As respects the province of Upper Canada, considerable assistance has been obtained from this property: and most important and permanent benefit may be expected, if the system adopted by the late Governor, Sir J. Colburn, be adhered to. His plan was, to make grants of money, from the produce of the sales of land, toward the maintenance of additional Clergymen, in districts where their services were required; and likewise to grant in each case a portion of land, which might gradually be brought into cultivation as glebe. For the present this system appears to be suspended; but the Society trusts, that a sense of what is demanded for the religious and moral welfare of the settlers will prevent its entire abandonment.

In Lower Canada, the sums received from the sale of Clergy Reserves have been invested in public securities; but no part of the interest has been applied, to the support of Clergymen of the Church of England. It is understood that Government adheres to the intention of placing them at the disposal of the Legislative Assembly of the province, without stipulating for the application of any portion to the purpose for which they were set apart by Act of Parliament. If this design be carried into effect, all hope of a public provision for the support of Ministers of the Church of England, in the province of Lower Canada, must be relinquished.

Similar plans appear to be in progress with regard to the Church Lands in the Diocese of Nova Scotia,

In Prince Edward's Island, the lands set apart in the year 1749, as sites for churches, and as glebe and school lands, have passed for ever from the Church and its Ministers. . . they have been sold for 4000*l.* currency, and the proceeds have been applied to purposes unconnected with the Church. On the receipt of the Despatch, from which these statements are taken, the Society requested the Archbishop of Canterbury to lay the case before the Secretary of State for the Colonies. The answer to His Grace's application has not yet been received; but the Society confidently expects that reparation will be obtained for the great, although doubtless unintentional, injury which has been inflicted on the Church.

Serious apprehensions were entertained lest the Church Lands in New Brunswick might share the fate of those which have been already mentioned: but the Society has been relieved from its apprehensions on this subject, so far at least as regards lands actually appropriated; by the assurance of Government, that, in the recent transfer of the property of the Crown in New Brunswick to the Legislature of the Colony, a special reservation has been made of all lands previously allotted or promised by competent authority; and this has been confirmed subsequently, by the assurance, under the great seal of the province, of the glebes which had been set apart in different townships. Nevertheless, there is ground to fear that the cause of religious and moral instruction will lose, to a great extent, by the surrender of the Crown Property.

In the year 1826, Government, in anticipation of the loss of the Parliamentary Grant, undertook to set apart one-seventh of all ungranted lands in Nova Scotia and New Brunswick: and if this engagement, contained in despatches to Sir James Kempt and Sir Howard Douglas, is observed, a judicious outlay in improvement and preparation for sale would, in due time, enable the Society to realize a tolerable support, or much aid toward the support, of the Church in those provinces.

The foregoing statement has been made, in the hope that it will direct attention to the proceedings of the Legislature and the Government, with reference to the spiritual interests of the Colonies. It is not to be denied that there are difficulties con-

nected with the question, both as regards the claims of Dissenters from the Church of England, and as regards the clearing and improvement of the Clergy Reserves. But there seems to be no reason why these matters should not be duly provided for, without sacrificing the property of the Established Church, to whose communion a numerous and most respectable body of Colonists is firmly attached. The permanent maintenance of Public Worship and Religious Instruction, in British America, cannot be defrayed from the funds of a Charitable Institution in the Mother Country. The duty of the Society is to assist and encourage the settlers in our various Colonies, until such time as they may reasonably be expected to bear their own burdens.

In the discharge of this duty, the Society prefers strong claims to the cordial and liberal support of all who feel the importance of rendering our Colonies a blessing, instead of their being a curse, to the Settlers and to the Heathen.

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**BRITISH AND FOREIGN SCHOOL SOCIETY.**  
THIRTY-SECOND REPORT.

*State and Results of the Model Schools.*  
The number of children who have received instruction in the Central Schools during the year has been 1199.

Of the thousands who have passed through these Schools, it is said—

Many circumstances render it exceedingly difficult to ascertain correctly the degree of influence which the instructions of Youth have on the conduct of more mature life. So far, however, as results can be obtained, they are decidedly satisfactory; tending to shew, that those, who receive the greatest portion of instruction, almost invariably become the most industrious, and, in all respects, the most promising members of society. Not a few of those, who received their entire education in the schools, are now to be found among the teachers of others; and valued in their respective religious connections, and adorning the doctrine of Christ by a holy and consistent life.

*Progress of the Training Department.*

The following is a statement of Candidates received and disposed of, from April 1, 1836, to April 1, 1837:—

**BOYS' SCHOOLS**—In training, at date of last Report, 22; admitted in the year, 75—

Appointed: to New Schools, 30; to Old Schools, 31; to Foreign Stations, 4; Missionaries trained, 4—Withdrawn, 10—Under training, 18.

**GIRLS' SCHOOLS**—In training, 22; admitted in the year, 73—Appointed: to New Schools, 13; to Old Schools, 35; to Foreign Stations, 2—Missionaries trained, 12—Withdrawn, 10—Under training, 23.

Increasingly convinced of the importance of this preparatory training, and satisfied that he who undertakes to teach others must take time to prepare himself; your Committee have constant occasion to regret, that so short a period as three months is all that can be allowed for the accomplishment of a work, which, if properly undertaken, would require at least two years for its completion. Nothing can be more unreasonable, than the expectation, that any person, previously unacquainted with more than the elements of knowledge, should in so short a space of time be fitted for duties, which, when rightly performed, require a thorough comprehension of the principles of teaching, as well as a considerable degree of familiarity with its practical details. To remedy in some measure this deficiency, your Committee have encouraged the formation of Associations among the Teachers themselves, for the purposes of mutual improvement; and especially for the discussion of practical subjects connected with elementary instruction. Three of these meetings have, during the past year, been held at the Society's House; and, at present, there is every probability that they will become increasingly interesting and useful.

The Ladies' Committee have also been much gratified, in observing an increasing degree of anxiety manifested by the Candidates under their care for personal improvement. The additional assistance, now rendered them in the acquisition of useful information, appears to be highly prized; and there is every prospect, that a more intelligent class of Females than have usually occupied the office of School-mistress will gradually be introduced to the employment.

*Government Grants.*

From a Fourth Grant of 20,000*l.* made by Parliament during the year, in aid of School Houses, the Society obtained the sum of 2338*l.*, in aid of 18 places with 5150 scholars, being the full amount required, not exceeding the rate of 1*l.* for every two

scholars: to 23 other places, requiring 5870*l.*, the sum of 3472*l.* has been offered, being at the same rate of 1*l.* for every two scholars.

#### *School Inspection.*

Mr. Althana, School-Inspector for London and the vicinity, has, during the year, carried forward his usual operations with considerable encouragement. Probably at no former period were the Schools in and round the Metropolis in a better condition than at present. He reports the number of visits paid to schools as 241; and the number of children examined as 22,134: he has also attended 35 Public Meetings, and delivered six Lectures in aid of schools.

Throughout the country a similar improvement seems to be taking place. Lieut. Fabian, whose visits have generally been most cordially received, reports, on the whole, favourably of the Country Schools. The following extract from a communication, forwarded by a tried friend of the Society, will shew the value which is often attached to this kind of inspection:—

I have frequently recurred to Lieut. Fabian's very acceptable and pleasant visit here. The objects of his solicitude were very properly impressed with, I trust, more feeling than was before observable for the education of their children. Our school has been better attended, and the report is cheering of their improvement in learning. His Lecture has roused many that were indifferent, who are now earnest for their children's instruction. I write this to encourage: the labour is not in vain.

#### *Great Destitution of Education.*

It is impossible to take even a cursory glance at the present state of Elementary Education in England, without finding abundant cause for national humiliation. The spread of knowledge has been by no means commensurate either with the increase of wealth, the advancement of population, or the enlargement of political privileges. A frightful amount of ignorance still envelopes and deforms some of the fairest portions of our land. The impossibility of determining, with any moderate degree of accuracy, the exact proportion which the educated bear to the uneducated, has, perhaps, more than any thing else, tended to blind the eyes of many, as to the extent of the evil; and to paralyze the exertions of others, who have, at various times, exerted themselves for its removal. On this subject

an intelligent writer has recently observed:—

In no department have English Statistics been neglected more than in that of Education. The consequence is, that the most vague and contradictory ideas are abroad respecting its actual condition. By some, it is maintained that the means of education are now within every one's reach, and that, in point of fact, very few are growing up without acquiring at least the rudiments of knowledge; while others declare, that the existing provision for education is wretchedly insufficient, and that thousands and tens of thousands are advancing to the age of manhood in hopeless and unavoidable ignorance.\*

Nothing can be more mischievous than this kind of uncertainty. Wherever suspicion exists that the amount of ignorance to be found among the labouring classes is exaggerated with a view to the promotion of any particular object, it is vain to hope for any active or long-continued effort for its removal.

Holding these views, your Committee have, from year to year, made it a part of their business diligently to collect facts and authorised statements from various quarters; calculated to shew the true condition of the population as to their instruction, both in the manufacturing and agricultural districts. Many of these painful details have already been published; and, gloomy as they are, they appear to be fully borne out by accumulating evidence of the same character.

The following is an extract from a Circular recently issued from the town of Thame, by a Committee formed of the most respectable inhabitants of the town, of all Denominations:—

The town of Thame, and six surrounding villages, contains a population of above 7000 souls. Out of this number, it may be fairly calculated, there are not less than 1200 poor children of either sex of an eligible age to be admitted into the projected schools, of whom only 197 at present enjoy the advantages of weekly tuition; leaving the alarming amount of about 1000 children, imbibing, in all probability, early habits of idleness and prodigal companionship, which will necessarily grow with their growth and strengthen with their strength.

At the last Wilts Sessions, out of 94 prisoners put on trial, only 8 were able to read and write well; and at the last Liverpool Sessions, out of 88 prisoners, only 5 could read and write well, 39 not being able to read a single letter, and yet

\* "National Education its present State and Prospects. By Frederick Hill."—A valuable collection of facts and documents relating to popular education in this and other countries. *Rep.*

nearly three-fourths of these persons were under thirty years of age.

Mr. Charles P. Villiers, M. P., who visited Devonshire in the capacity both of Revising Barrister and Visiting Poor-Law-Commissioner, says—

I might venture to state, that one-fourth of the Overseers (not paupers, but Overseers) one-fourth of the Overseers, whose lists came before me, could not write; and, in one instance, the parish rates amounted to nearly 7000*l.* annually. In the Pershore District of Worcestershire, including a population of 14,000 persons spread over 66 parishes, there are only 12 Schoolmasters,

Mr. Hickson, in his evidence before the Poor-Law Commissioners, confining his observations to the County of Kent, says—

I was not prepared some time back for such a state of semi-barbarism, as I have since found within twenty-five miles of London. I had not expected to find, in the present day, so small a proportion of labourers who possessed the elementary knowledge of reading and writing. In the parish of Stanstead, I believe not above one labourer in fifteen can read and write: here and there one or two can read a little in the New Testament, but even these could hardly read the direction of a letter.

In some parts of Bucks, it is stated, that only 10 in 100 of the labourers and their wives can read, and only 1 in 90 can write. And yet, strange as it may appear, not a few are to be found, who attribute the insubordination and improvidence of the poor, IN THESE VERY DISTRICTS, to the excess of education.

#### *Appeal for Greater Efforts in Education.*

Many still distrust the tendency of popular education altogether; and many more content themselves with a bare and cold approval of the efforts of others. And thus it happens, that, at one and the same time, Local Schools are rarely visited—Teachers are discouraged—improvements are checked—and the Parent Society, instead of being liberally supported, is cramped and fettered on every side by want of funds.

Your Committee have no wish either to adopt the language of complaint, or to attach an undue importance to that department of service in which they are engaged; but the interests of truth and charity alike demand, that the actual state of public feeling in relation to it should be fully and fairly stated. They do not associate the notion of omnipotent influence with education. They do not expect that crime will be abolished, or

poverty cease from the land, or the world be converted to God, simply as the result of School Instruction: they have no such extravagant and unreasonable expectations. But they do maintain, that the imparting of a plain, useful, and Scriptural Education to the whole community is essential to the security of property—the advancement of civilization—and the promotion of the best interests of society. Without this foundation, no plans for the melioration of the moral and social, or even physical condition of mankind, can ever prosper; nor will even the preaching of the Gospel itself have its full and legitimate influence on the mass of the community.

#### *CHURCH-OF-ENGLAND TRACT SOCIETY. TWENTY-FIFTH REPORT.*

##### *State of the Funds.*

THE amount of Subscriptions and Donations during the Year is 121*l.* 15*s.*; and that of Tracts sold, 283*l.* 7*s.* 7*d.*

##### *Printing and Issue of Tracts.*

The total of Tracts published during the Year is 142,900—those issued, 121,920; being 107,886 by sales as separate Tracts, 4725 in bound Volumes, and 9309 by Grants.

##### *New Tracts.*

The New Tracts published during the Year are Four of the Larger Series:—

Zaccheus; or, The Duty of Restitution—Parochial Incidents, No. 2: The History of Mary Corkran—Parochial Incidents, No. 3: A Warning to Sailors, occasioned by the Funeral of Three Coast-Guard Men, who were drowned on Monday, August 8, 1836—Parochial Incidents, No. 4: A Warning to Colliers, &c. occasioned by the Death of Four Persons, who were killed while descending a Coal Pit, on Wednesday, Sept. 28, 1836.

##### *Prevalent and Fearful Abuse of the Press.*

Since the termination of the late continental war, the population of this country has increased with great rapidity: multitudes of the labouring classes have been taught to read; and the supply of ephemeral literature for their use has been immensely multiplied.

The Public Journals, now reduced in price, are more extensively circulated than ever: they are diligently perused, not only at the public houses, but also in workshops and manufactories; where it is not uncommon for parties of workmen to subscribe for newspapers, which are read

aloud by one of the company. If their powerful influence were exerted to disseminate truth, and promote virtue and social happiness; even if it could be said that their tendency was not pernicious, it would be pleasing to know that the dull monotony of mechanical employments was so happily relieved and beguiled. But as the editors of the Sunday and some other newspapers, and the writers of the political registers, and of a cheaper and still baser sort of publications intended for the labouring classes, pursue their occupation from mercenary motives, their constant endeavour is to attract readers, but not to improve them.

Finding, in the prevailing state of popular ignorance, that plain, but often unwelcome truths are less favourably received than errors congenial to the passions and prejudices of the multitude, this portion of the press is prolific of evil. It encourages insubordination and a love of change, and fosters an arrogant contempt of what is sacred and venerable. By abuse and calumny, it aims to weaken or destroy the just influence of property, rank, talent, and integrity; while "vile men are exalted," that all pre-eminence and dignity may seem to be reduced to a common level. Its cold and unimpressive moral admonitions are rendered fruitless, by disgusting and harrowing details of crime, related with dramatic effect, so as to gratify a morbid curiosity, excite vicious propensities, and invest the most atrocious offenders with a species of guilty heroism. A well-known writer, himself not free from the charges which he brought against his cotemporaries, thus denounced, in his usual coarse and nervous style, the corrupt and incendiary character of the periodical press of London. "I really am sometimes ready," said Cobbett, on flinging down their mass of paragraphs, "to seize a flambeau, and rush out to burn up the whole of this infernal wen—this collection of filth, moral as well as physical—this poisoner of the mind and destroyer of the bodies of the whole kingdom; but, above all things, this collection and amalgamation of literary conceit, corruption, and stupidity."

### Continent.

#### RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF RELIGIOUS TRACT SOCIETIES OF LONDON AND THE CONTINENT.

THE Thirty-eighth Report of the Re-

ligious-Tract Society supplies the following notices. The Society everywhere renders its assistance.

#### France.

The applications received from this country have been unusually numerous. The Committee have endeavoured to supply every applicant, as far as the funds entrusted to them would permit. In Paris, considerable efforts are now making for the instruction of the native population and of the English residents.

In reference to one department in which the Society affords liberal aid, a friend writes:—

The dreadful torrent of impure, immoral, and infidel publications which is, at this time, inundating Paris, to a degree never known before, makes Religious Lending Libraries a matter of great importance, as a means, in some degree, of counteracting their baneful effects.

#### The Report proceeds—

The Paris Society is actively engaged in the work of the Lord. It appears to increase in the estimation of many of the people. There are, however, some persons who are not friendly to its operations. It is remarked—

The Congregation of the Index at Rome has not disdained to notice the Society's Tracts, and has even honoured them by placing them on the list of books prohibited and condemned. The "Aged Christian in the Hospital," the "Progress of Sin," and "William Churchman," are named as specimens of the wicked publications, of which Rome fears the evil effects. These precautions may, in fact, be found necessary, but they will not prove successful; for thousands of the Catholic Population read these condemned books with delight; and groups around the vendors, who, in various instances, have been obliged by them to hold meetings, and explain to them the doctrines contained in the Tracts, and shew them their conformity with those of the Bible. Even Curés and Priests, in not a few cases, have received, read, and distributed them. One of these Ministers of the Romish Church, after having examined the Tracts offered for sale by one of our hawkers and bought some for himself, persuaded one of his friends, also a Curé, to purchase of the vendor all his remaining stock. "No," said the Curé, "I must not take all these good books; for my parishioners will not then be able to buy any, and I would not, on any account, deprive them of them."

The Receipts of the Paris Society for the year amount to about 900*l*. The Distribution has exceeded 500,000 copies of different works, including 61,000 copies of



the New Almanac. In reference to the Religious Anniversaries in Paris, a friend remarks:—

The great augmentations in the auditories, and the rising numbers of our receipts and disbursements, perfectly appal our opponents; and they are forced to confess, that the tide is evidently set in, in favour of the evangelical party.

The Lille Society, during the year, has published 2000 copies of Twenty-two New Tracts, making together 44,000: grants from the Religious Tract-Society added 25,000 to that number, making a total of 69,000 French and English Publications, which have been principally distributed by the colporteurs, and by a few zealous and pious young men. It is stated—

This year, more than ever, the Romish Priests have striven against us; though we consider it our duty never to enter into controversy with them. They have done all in their power to shut the doors against our colporteurs. In some places, they have preached from the pulpit against the Bible and Tracts: they have even bought them from their parishioners, threatening with purgatory and hell all who should keep them in their houses. One of our colporteurs, however, has found a priest who said to him—"Your books are very good; you may distribute them among all the families of my flock."

The Toulouse Society has printed and distributed, up to the present time, 49,000 copies of its Books, and 51,000 Tracts.

#### *Switzerland.*

*Bâle*—In the last two years, 26,183 Tracts and 882 Books were printed at Bâle: from Hamburg, 47,515 Tracts have been received, and 2452 from Augsburg—making a total of 77,032 Tracts and Books.

*Berne*—From September 1835 to August 1836, the Committee distributed 22,616 Tracts. Of the Christian Almanac, in German, 10,000 have been circulated.

*St. Gall*—The Society issued during the year 22,943 Tracts and Books.

*Chur*—The Tracts circulated in the year amounted to 23,573.

*Vevey*—The Tracts distributed were 6246.

*Geneva*—The Tracts sold or distributed in the year, by the colporteurs of the Evangelical Society, have amounted to 23,370. The various methods of doing good in Geneva and its neighbourhood appear to have produced a considerable impression. A correspondent remarks—

The result of preaching and distributing Tracts has been, that a considerable number of Romanists have renounced their errors, and have embraced the doctrine of the Bible. This has been done without discussion, with-

out contention, without quarrels or animosities.

#### *Spain.*

There are still many difficulties in the way of introducing Religious Publications into this country; but several correspondents encourage the Committee to hope, that ere long some of those difficulties will be removed. An active friend, from Spain, has stated to them the great demand he found for Religious Tracts in the district where he resided, and the anxiety of the people to possess them.

#### *Portugal.*

There appears to be a religious movement in this land. Several Christian Friends have found the people anxious to obtain Scriptural Tracts. A friend remarks, "It is very desirable to have some books in the Portuguese, without delay: there is ample opportunity of circulating them just now, and it is impossible for any one to say how long that may continue."

#### *Italy.*

Little has been done for this country, in consequence of the great difficulty of getting Religious Tracts into circulation. About 5000 have been placed with one correspondent. Having secured correct translations into Italian of the "Rise and Progress of Religion in the Soul," by Dr. Doddridge, and the "Evidence of Prophecy," by Dr. Keith, the Committee will shortly print editions of these works: these books have called for the appropriation of a considerable sum, but the Committee feel the great importance of preparing a few useful books for a people that are almost entirely excluded from the use of Scriptural Publications.

#### *Germany and Prussia.*

A translation into German of the Society's Commentary on the Scriptures has been completed as far as the Book of Job.

*Hamburg*—The Society has been enabled, with the local funds and grants received from England and America, to print 293,900 Tracts; out of which number 237,747 have been distributed in Saxony and the adjoining nations. Its total circulation of Tracts has amounted to 2,703,519.

*Wirttemberg*—The Rev. C. G. Barth, of Mottlingen, continues, with great zeal, to publish works for the benefit of his country. In a Letter received from him, he remarks—

In the last seven years, I have been ena-

bled, by the grace of God, to publish more than 41,384,000 pages of Christian Books, though a poor Clergyman, who has nothing to spare. The Holy Name of the Lord be praised for ever and ever!

*Hungary*—There is a complete dearth of Religious Works in this country; most of the useful books having been destroyed during the persecutions, which have from time to time prevailed. "In one district," remarks a correspondent, "there are thousands of pious persons longing for Religious Publications. The people, however, are so poor, that they are unable to pay the smallest price for the books which they would wish to obtain."

*Sweden.*

The Stockholm Evangelical Society has, since its re-organization, been the means of greatly diffusing the truths of religion through this land. His Excellency Count Rosenblad, Minister of State for the Judiciary Department, takes a deep interest in the Society; and has written to each of the Bishops in Sweden, calling their attention to the importance of the Institution. The Committee have been informed "that all the Bishops have replied to this Letter in the most friendly, and some of them in the most zealous, spirit. One has given the names of not less than Forty Clergymen in his Diocese, who have volunteered to become agents for the Society."

*Russia.*

During the year, 260,540 Tracts and Children's Books were printed in Russian, Finnish, and Esthonian: a considerable number were obtained from other sources: the total number received into the Depository amounted to 285,732. The issues were 241,730, being an increase on the preceding year of 95,676. The total circulation has been 953,764.

It is almost impossible to calculate the usefulness of the efforts made by the friends in the Russian Capital, for the moral and spiritual good of a population of sixty millions of people, scattered over a vast extent of country, where multitudes are living without religious privileges. The distribution of Religious Tracts in such a country must be almost the only way of reaching a large proportion of its inhabitants. Many of the Ministers of Religion, and several of the Nobility, have engaged in the work of Tract Distribution. The establishment of Village Schools on the Government Estates, and on those belonging to some of the Nobility,

is likely to create a considerable demand for the works which have been printed, or are in the course of publication.

The Committee, during the year, have had interviews with several active friends from St. Petersburg; and, from the information which they furnished, they have been deeply impressed with the providential openings now presented for the circulation of Religious Tracts in the Russian, Esthonian, and Finnish languages. The facilities, also, which are now afforded for the publication of Tracts, and the ample means of obtaining correct translations, appear clearly to indicate to the Committee that the Divine Blessing is eminently resting on the disinterested labours of their friends. With these feelings, the Committee have granted the sum of Five Hundred Pounds, for the publication of Tracts in the languages which have been mentioned, being faithful translations of this Society's Tracts; and they have promised further aid, for Tracts in Lettish, when translations into that language can be obtained.

The General Synod of the Church of the United Brethren have, through the Rev. P. Latrobe, applied to the Committee on behalf of one branch of their Unity, called "The Brethren's Houses"; the chief design of these establishments being the mutual edification of those who are connected with them. Among the inhabitants of these houses, are many who are considered Candidates for future usefulness in the Church, and especially in the Missionary Field. Mr. Latrobe, in his application, remarks—

For the benefit of this—as it is hoped—increasing class, the General Synod held at Herrnhut, in the summer of 1836, expressed an earnest desire that the English Language, which, in the present day, appears to be almost as essential to the Missionary as the French is to the courtier and the man of the world, should be more generally cultivated in these institutions. These establishments contain, on an average, about one hundred individuals each.

The Committee felt it to be of great importance to promote the spiritual improvement of the Young Men: they have accordingly appropriated for this object, Books to the amount of One Hundred Pounds, for the Brethren's Houses in Germany and other nations; viz. Herrnhut, in Saxony; Neudietendorf, near Gotha; Niesky, in Prussian Lusatia;

Gnadenfeld and Gnadenfrey, in Silesia; Neuwied, on the Rhine, near Coblentz; Zeyst, near Utrecht, in Holland; and Christiansfeld, in the Danish Province of Sleswick.

## South Africa.

### Caffres.

WESLEYAN MISSIONARY SOCIETY.  
CLARKEBURY.

MR. DAVIS (pp. 35, 36, of the last Survey) has removed from his Station, at Clarkebury, for the benefit of Mrs. Davis's health, to Butterworth, which is nearer the sea-coast. On this occasion, he has sent home, under date of the 19th of June, the following

#### *Encouraging View of the powerful Influence of the Gospel on Natives.*

It is now more than seven years since the Mission was established; in one of which the Missionary was absent in the Colony, owing to the Caffre War.

During this period, a good substantial brick Mission-House and Chapel have been erected; together with a wattled building for a Catechist—gardens fenced in and planted—and the arts and comforts of civilized life introduced. A great number of the families of the tribe have voluntarily settled round the Missionary, many of whom have been partially instructed in the more easily-acquired arts of civilization; and, what is the highest ground for gratitude, many dark minds have been enlightened, and some brought to a knowledge of Salvation in Christ.

The Mission has gained an extensive influence in the tribe generally; so that the Missionary is not only secure among the inhabitants, but is respected, both by the Chief and by the people. This is a great point gained; as this influence is not dependent merely on the countenance given by the Chief of the land, which may be afforded or withheld according to his individual will or pleasure; but it is an influence gained over the minds of the great mass of the population, and which, ere long, we may confidently expect, will be, by the Great Head of the Church, made use of for the more extensive spread of the Gospel among the tribe. Hence, let the Missionary visit any part of the tribe whatsoever, he is received with respect—can always obtain a congregation—and is

Dec. 1837.

listened to with attention by the people.

In the immediate neighbourhood of the Station, where itinerating has been more regularly attended to than in the remote parts of the tribe, knowledge has gradually increased, and the present state of the people is very hopeful; for, although the light which they have is but small, yet it is the breaking of the morning after a long, long night of darkness and ignorance, and it will *shine more and more unto the perfect day.*

They have heard of *one God, and one Mediator between God and man—the man Christ Jesus.* They know, and many believe in the doctrine of eternal rewards and punishments. They have some idea of sin, as being the transgression of the Law of God—an offence against the Majesty of Heaven; and some appear desirous of understanding the way of salvation by faith in Christ.

The doctrine of the Atonement is not easily explained to, or comprehended by, a Caffre's mind. The Caffres, as a nation, are under great disadvantages with regard to their understanding this doctrine, compared with most other Heathen Nations. They have no false gods, the wrath of which they are anxious to appease, either by offerings of property or human sacrifices: so that when the doctrine of atonement for sin is proposed to them, strange things are brought to their ears; and they have a difficulty in understanding the doctrine in the abstract, and much more so when applied to the sacrifice of Jesus Christ. It is true, they have their "amadini," sacrifices; but these are offered, not to appease the wrath of those to whom they offer, but to satisfy their hunger; for when they consume by fire any part of the animal offered, they say they do it because the "umkolugu," "spirit of their ancestor," to whom they offer it, is hungry, and wants food; and not because he is angry, and needs to be appeased. Yet difficult as this doctrine is to be comprehended by a Caffre, there are some in the immediate neighbourhood of the Clarkebury Station who begin to have as good a theoretical knowledge\* of this truth, as most persons who have never tasted of the *powers of the world to come*; for none can properly understand it, until they feel it applied to their souls, and are made partakers of its benefits.

It is matter of gratitude to the Giver of all good, that, on the Station, some are found who have thus felt the saving

benefits of the death of Christ. One has died in the faith; and twelve more, who are members of society are (some with more, some with less zeal) following on to know the Lord.

The scriptural character of the experience of all the members is very cheering, and many have impressive views of the evil of their own hearts. They frequently and minutely refer to the evil desires, principles, and depravity of their nature—to the operations of God's Holy Spirit, striving with, controlling, and sanctifying their minds—to Christ as their Saviour through faith in His Name—and to their holding communion with God in prayer.

An instance not long since occurred, of one of the members falling into sin; and the discipline of the Church was accordingly exercised toward him, by excluding him from our society. On this occasion, it was truly pleasing to see the concern manifested by the other members on account of the fall of one. All felt as if some great calamity had happened to the place: each one seemed to mourn in secret; and when the Sabbath Day came, and we assembled in the House of God, sadness seemed to rest on every countenance. At the close of the Service, I called on Richard Addy, one of the members, to pray; and he feelingly alluded to the circumstance, saying, "Lord, we are fallen—we are greatly ashamed before Thee this day—we have no words to pray—our hearts are sore, and we weep before Thee, for one of our number has fallen into sin:" and then he was unable to proceed for weeping. This circumstance shews that they have a tender moral feeling, and view it as a bitter thing to sin against the Lord.

The character of their prayers is also matter of encouragement. For some time after the introduction of the Gospel among them, the prayers of those who were desirous of serving God were not so spiritual as we could wish them to be, being principally confined to temporal blessings. This, doubtless, arose from their limited knowledge of God's Word generally, and of their high privileges as Christians: for it is impossible to fathom the depth of the darkness existing in a savage's mind, with regard to every thing which relates to the soul and eternity; and it is only by great perseverance on the part of those who teach, and great attention on the part of those who learn, assisted in

either case by the Holy Spirit of Truth, that this darkness is removed and light imparted; and even then the process is usually very slow. But divine light has wonderfully increased in many of their minds: they have a good knowledge of most of the great truths taught to man by Divine Revelation; and the consequence is delightfully seen in the spirituality of their petitions to the Throne of Grace, and the earnestness with which they pray for the salvation of themselves and others.

Another strong ground of confidence respecting more extensive good being accomplished on the Clarkebury Station, is, that God is evidently pouring out of His Spirit on the people, and a most powerful influence attends all the means of grace. A member of society, who has long and earnestly sought salvation, came to me one day, and said, "Teacher, I have come to tell you of the feelings of my heart. As I know my heart is evil, I fear lest it should deceive me, and lead me astray: I therefore wish to know of you, if I am to encourage those feelings, or check them." She proceeded: "For the last three days I have not felt as I have been accustomed to feel, with regard to my sins, and toward God. I used to feel great despondency on account of my iniquities, and great and painful fears with regard to God: I still feel that I have sinned, yea, my sins appear more numerous than ever they did; but yet I do not dread them: and although I feel sorry that I ever committed them, yet in the midst of my sorrow my heart rejoices; and I no longer fear the wrath of God, but feel that I love Him, and I can do nothing but praise Him continually. I feel happier than ever I did in my life, and more than ever determined to serve God." On hearing this, my heart rejoiced: I gave thanks to that God who had thus made her a partaker of His free grace, and encouraged her to persevere in the good path in which God was leading her.

How encouraging is all this, in this land of darkness and ignorance! Oh that the Lord may more abundantly pour out of His Spirit, that this moral wilderness may bud and blossom, and bring forth fruit abundantly to His honour and glory!

There is also on this Station an increasingly important School, both for children and adults. Six of the scholars can read God's Word; and many more, both children and adults, are beginning to put their syllables together.

Under all these circumstances of encouragement and prospects of usefulness, it has been a trial to me to leave the Clarkebury Station; and the more so, as a great influence had been gained over the mind of Uxokiso, the son of the late Chief Vossan who is now coming into power, which influence might be used for the best of purposes; yet I know that I shall leave it in the hands of a Missionary, who I trust will see more abundant fruit of his labour than I should have, had I remained.

The Committee remark on this communication:—

It presents, in a distinct and compendious form, a General Review of the difficulties and results of Missionary Labour in one of our Caffrarian Stations. The impression made by the statements of Mr. Davis will, we think, be, on the whole, very encouraging, as to the ultimate success of the Gospel among this people; and some of the incidents related by him, as illustrations of those statements, are highly interesting.

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CHURCH MISSIONARY SOCIETY.

Zoolahs.

THE Rev. F. Owen, having succeeded in the formation of Associations at the Cape of Good Hope, in aid of the Church Missionary Society, proceeded with his family on his journey to the Zoolah Country. The account of his arrival there, and of his first introduction to the Ruler of that country, is contained in the following Extract from a Letter by him, dated August 29, 1837:—

*First Missionary Interview with Dingarn.*

I wrote to you a few lines with my journal, about a month back, when I was on the point of setting out on my journey to the Zoolah Country, chiefly to visit Dingarn. I promised, that, on my return, I would write to you an account of the state of things; though I am aware you have been already partly informed by Captain Gardiner of the favourable prospects in the interior, so far as relates to the appointment of the two chief towns in the Zoolah Country, Unkunkinglove and Congella, as Stations for the Church Missionary Society; the former being in lieu of the Clomanthleen, which Dingarn

formerly opened to Captain Gardiner, but where the American Missionaries now have a Station.

On Friday, Aug. 4th, 1837, I set off for Ambanati, to meet Captain Gardiner. The weather, and other circumstances, detained us there above a week, so that we did not proceed till Tuesday the 15th. The following day, at noon, we crossed the Tugala, which had only just become fordable. We went on, with our interpreters, on horseback, accompanied by a train of baggage-bearers. We took the road through Congella, where we looked about for a suitable site for a Mission House; and on Saturday afternoon arrived at a town about five miles from the capital, called Nobamba, where the king was staying. He sent for us immediately on our arrival, and received us with civility. He was seated on a chair, inside of his Isigorthlo; which is a segment of the town, separated by a fence, in which the king and his women reside. Nothing particular occurred at this interview; his attention being wholly taken up with the things which Captain Gardiner had brought, and which greatly excited his curiosity. I only learned from him that the hut which he had promised Captain Gardiner to build for me near Unkunkinglove was in the course of completion. As I stood in his presence, I employed my thoughts in realizing the character of the individual of whom I had heard so much. There was nothing sanguinary, however, in his appearance; and I could hardly believe that those hands had been so often imbrued in blood. I noticed the authority with which he gave his commands, and the promptitude with which they were obeyed. "Go," said he to his head servant, "to Unkunkinglove, and be back before the spittle is dry in my hand:" on which the man darted like lightning out of the Isigorthlo. We gave him to understand, that, as the next day was Sunday, we could not enter upon any business.

Mr. Owen, in the same Letter, next proceeds to give, in simple and affecting terms, the account of his

*First Missionary Sermon, in the presence of Dingarn.*

Aug. 6, 1837—I sent word to Dingarn in the morning, to ask his permission, as it was Sunday, to preach God's word to his people in the cattle-fold, a large open

place in the centre of the town, or to teach in the Isigorthlo, as the king pleased. He sent word, that I was to come directly to the Isigorthlo. Accordingly, accompanied by Captain Gardiner, I went. He was seated, as the day before, in a chair: his women came in, and sat on the ground. When they were all assembled, he told me to begin. The general design of my discourse was, to shew how God had given His word; first, by plain instruction to our common ancestor, by whom it was taught to his children; by them to their children; and so forth; till at last, mankind becoming forgetful of God's will, he sent Prophets, one after another, whom He first instructed, that they might afterward teach the world. Last of all He sent His own Son, whose superiority to all former Prophets I shewed, both in regard to the plainness and fulness of his instructions, and his divine nature. I then enlarged a little on our Blessed Saviour's life, character, doctrine, miracles, and death. I then said, that he was laid in a grave, and on the third day God raised Him up again; and that he was seen by his Apostles, with whom he ate and drank. At the mention of the Resurrection of Christ, Dingarn, who had been very attentive throughout, smiled. It was a smile, I have no doubt, of incredulity. Thus did his incredulous mind lay hold of that very doctrine which, in the first promulgation of the Gospel, was accounted foolishness, and was a chief ground of opposition, though the basis on which the truth of Christianity rested. After mentioning the Resurrection of Christ, and his tarrying forty days on earth, I proceeded to speak of his Ascension into Heaven, and of His coming to Judgment; of his commission to the Apostles, and their going forth and preaching everywhere. I said, that what the Prophets, Christ, and the Apostles, thus taught, was written down in books; and that these books were all, after a time, made into one book; which book I had in my hand;—that my people had received this book, and had sent me to his people to teach them the same;—that this book contained also a history of the life of Jesus Christ;—and I then stated the blessedness of those who believed and practised what was contained in this book; and the misery of those who did not believe, or did not practise it— that they would be cast into Hell, a place of everlasting fire. He here interrupted

me, and asked me what Hell was. I was proceeding to speak of it in Scripture language, as a place *where the fire is not quenched*, when he again interrupted me, and asked me *where* Hell was. I said, the Word of God did not tell us where Hell was, but only that there was such a place. I then glided into the solemn description of the Last Judgment, contained in the words, *When the Son of Man shall come in His glory, &c.* After I had read a few verses, he said he wanted to have the word more explained. I then enlarged on every clause in this description—the design of Christ's Second Coming—the glory with which He would come—the throne on which he would sit—and all nations appearing before Him. He asked what sort of a throne. I said, a great white throne. He asked who were they that should rise up again—where they would stand—how they would be able to rise up—whether we, pointing to his women, shall rise again—what bodies we shall come with—whether the same bodies that we have now—whether we should see one another and know one another again. Some of these questions he repeated; and I gave such answers as the Scriptures furnished me with. He seemed to think it incredible that the dead should be raised again, not knowing the power of God. Finally, he said, "Why do not the dead get up now, that we may see them?" to which I replied, that God had appointed the day, and now He commanded all men everywhere to repent. I read also a part of 2 Pet. iii. concerning the Last Day; and am persuaded, that though he does not believe, yet he cannot venture to deny the truth of the Resurrection. Who can tell what reflections may arise in his mind; and how the Spirit of God may, by means of this doctrine and the conclusions to which it may lead him, strive with his soul, till he be brought to repentance, and to such a state of mind as will prepare him to receive the Gospel?

Our Readers will most devoutly join in the hopes and prayers of Mr. Owen, and all associated with him, that the Word of the Lord may indeed prevail in these dark regions; and that the stout-hearted may bow to the sceptre of mercy thus held out to them. The remainder of Mr. Owen's communication refers to the

*Choice of Residence for the Missionary Household.**Remarks on the Chinese, Malays, and Indians.*

The next day, Monday, he sent for us early, and looked at my presents, with which he was much pleased, though he said little. He then gave me leave to look out for a site for a Mission Station at Congella. We left Nobamba on Monday afternoon, and walked to Unkunkinglove. The king sent a man with us, to shew us the hut he is building for me. It is not in the place which Captain Gardiner had previously chosen. He has built the hut on the top of a high hill, where there is not a tree nor a twig near, exposed to every blast of wind, in as wild and dreary a place as can well be conceived. But can we be too thankful to God, who has put it into the king's heart, thus to open to Missionary Labours the very heart of his kingdom? I would not rush uncalled into difficult and trying posts; but as Providence seems at present to point me to Unkunkinglove, I have no further hesitation in going there, than what arises from the fear lest divine grace has not sufficiently qualified me for so important a sphere; but, throwing myself on the arm of Omnipotence, and remembering Him who hath said, *I am with you always*, I cheerfully and gladly go, as do Mrs. and Miss Owen; and shall forthwith make preparations for the journey, in order, if possible, to reach Unkunkinglove before the rainy season commences. At Congella, on our return, on mentioning the king's word, the Induna (Chief Minister) sent a man to observe the site we chose, on which to erect a hut for the abode of the Missionary who settles there. It is about twenty minutes' good walk from the town, commanding the view of seven villages; and is, in other respects, very well suited. This hut, however, will not be built till the army, which is now gone out against Umselekaz, returns. We arrived at Ambanati on Saturday night; and yesterday I returned to Berea, having the pleasure to find Mrs. and Miss Owen well.

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## China.

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### CHURCH MISSIONARY SOCIETY.

From Singapore, under date of the 26th of May, Mr. Squire transmits some

A short time after my arrival here, I wrote you a few lines; and I have now the pleasure again to address you; although, situated as I am, studying a difficult language, and much confined to my house, I have but little of general interest to communicate: and having neither converts, nor schools, nor the various points connected with old established Missions on which to dilate, my endeavour from time to time will be to give you an idea of the various Tribes in this vast Archipelago, especially the Chinese; and the prospects of entering that country, and of communicating a knowledge of the Christian Faith, by the various means which God hath put into our hands.

Agreeably to the desire of the Society, I addressed Messrs. Gutzlaff and Morrison as regards the present prospects of entering China; but have not, as yet, received a reply from either: and, as far as I can learn, things remain much in the same state. A spirit of inquiry exists among the people, which the Rulers endeavour, by every means, to repress; and, as regards Christianity, particularly so; but this, we know, will at length be overruled, for the extension of the Redeemer's kingdom in that benighted land. Among the Malays, I have reason to believe, learning is at a very low ebb: indeed, very few can even read, and fewer still can understand. I have seen no people in the East so totally destitute of the common rudiments of knowledge. Their language, though sweet and musical to the ear, is considered poor, and ill adapted to communicate enlarged ideas; and, consequently, the translator feels the difficulty of conveying a knowledge of things comparatively new. The character which they use is Arabic; and this, with their religion—Mahomedanism—is comparatively modern; unlike their Eastern and Western neighbours, the Chinese and Hindoos, whose religion, or rather superstition, has been handed down from very remote periods. May not this, in some measure, account for their excessive ignorance? As far as my observations have extended, they are not strict Mahomedans: very unlike the Arabs and Persians, or the Mahomedans of Hindostan, who have mingled much of Hindooism with their false creed; but, like all these nations, they are totally ignorant of the

One True God, and His Revelation, to man; and are consequently depraved, sensual, revengeful; and the Prince of Darkness reigns undisturbed over their souls and bodies. Again, in various islands the dialect is somewhat different: some translations of the Scriptures have a number of Javanese words, understood only by the Malays of that island.

Various efforts are making in China to extend knowledge; but they do not appear, on all occasions, to embrace the one thing needful. The Institution originally founded by Sir S. Raffles at this place, after lying many years in an unfinished state, is now in progress of completion. There are no Regulations drawn up for its government as yet; but if they recognise a Christian basis, it may ultimately prove of great benefit to these people: it is intended, I believe, to include all nations of this part of the globe.

I have been endeavouring to do something for our Indian Population located here; and am happy to say that I have succeeded in obtaining sufficient funds for a Portuguese Catechist, who can preach in Tamul and Portuguese, while his wife can make herself useful among the females and children. I am just sending to Madras for one who has been offered for this work. The number to whom he can be useful is about 3000. They are like all Heathen; only the tie of caste sits looser here than on the continent. As to the Portuguese, they are almost as ignorant, and call themselves Roman Catholics; but the outward sign of the Cross is, I fear, the amount of their religious knowledge and observance. May the blessing of the Lord rest on this first endeavour to draw them to a knowledge of the Redeemer!

We have here two Roman-Catholic Missions. The Americans are studying in Malay and Chinese; but do not consider themselves as located here, except for this purpose. In Siam, I think they are now fixed, and many Chinese inhabit that country; but it is only a commencement, and none have as yet mastered these languages.

My studying the Mandarin Dialect still advances daily; and I hope I am getting some little insight into the striking peculiarities of this singular language.

It is a very dry uninteresting one to a beginner; and I scarcely know any thing that could induce a person to persevere, less than the hope of being made useful, under God, to the souls of men: this will be more inducement than any worldly advantage or philosophical research can offer. I do not know if your Committee expect any detailed reports as regards the most probable means of introducing a knowledge of the True Religion into China at this early period of my labours; but it is plain that the language must be the first consideration. Now I merely mention what are my present views: they are, that if it be decided to establish a Mission for the benefit of the Chinese, either in those countries where they resort in great numbers, and eventually, we trust in God, into the Empire itself, two Missionaries should at once enter on the study of the language at this place. It affords every facility that China itself can afford, without fear of interruption; nay, with certainty of every protection, and is, besides, considered very healthy—a great point, too often overlooked before men are inured to tropical climates, and in consequence of this their labours are retarded and often wholly cease. Our thermometer is not often above 84°, and refreshing showers and sea breezes keep the air cool and pleasant. It is a plan which I confess I should like to see acted on, at an early period: as to its feasibility, you only can be capable of knowing.

During his visit, on the way out, to Calcutta, Mr. Squire had been authorised by the Lord Bishop of Calcutta to perform such Religious Services at Singapore as might be consistent with his Lay character, till such time as a Chaplain should be sent thither. One having been permanently appointed, Mr. Squire's duties in this respect ceased. He had, however, during this period, pleaded the cause of the Church Missionary Society on one Sunday; when a Collection was raised, among a Congregation of fewer than fifty persons, amounting to 154 Dollars, or 3*l.* 1*s.* 6*d.* sterling.



## India within the Ganges.

### CHURCH MISSIONARY SOCIETY.

To the intelligence given at pp. 499—502 from the District of Burdwan, we now add some further particulars from the same quarter.

#### BANCOORAH.

##### *Encouraging State of the Mission.*

The accounts of this Station are by Mr. Weitbrecht, and are of an encouraging nature; especially in reference to the Progress of the Schools.

Dec. 30, 1835—Held an Examination in the English School. Several Officers were present. In the evening, met a Candidate for Baptism at Catechist James's house. His name is Holodhor; and he has served as cook for eight years in several European Families. He heard the Gospel preached by Missionaries at Calcutta and Chinsurah, and appears to be truly convinced of the Gospel being the true remedy for sinners.

Jan. 1, 1836—Examined two Bengalee Schools, with 200 Boys. I found them in good order, and their progress very satisfactory. May the blessed Gospel find room in the hearts of these Hindoo Lads!

Jan. 2—Visited some respectable people in the town of Bancoorah, who are subscribers to our School Fund; and had a long conversation with some of them. Two felt so much interested, that they accompanied me home, to hear more of the Divinity of Christ. It was a beautiful moonlight night; the air pure, the temperature bracing:—to enjoy such an evening is a real feast. So bright is the moonlight in an eastern clime, that one may with ease read any kind of print at midnight. I was staying with the Commanding Officer of the regiment in the Cantonments of Bancoorah. On my return, I found another friend with him. A few minutes after sitting down to tea, I observed a large beam of the ceiling above us to bend in the middle; and after pointing out the danger, we ran out of the room. We had scarcely reached the threshold, when the beam came down upon the table, with rafters and a great mass of bricks and mortar. Every article upon and around the table was destroyed; but we escaped unhurt, through the mercy of our Heavenly Father.

June 9—Held an Examination of the Bengalee Schools: 300 Lads were present. Their attainments in Scriptural Knowledge, Sacred History, and the Elements of Geography, were sufficient to prove the great usefulness of Native Schools. The study of English will probably never extend beyond the higher classes of Hindoos. Well-conducted Bengalee Schools are the means by which we may communicate knowledge and truth to all classes of Natives.

Mr. Weitbrecht thus sums up his view of this Station:—

The Mission of Bancoorah presents an encouraging aspect. An English School has been lately opened, which is superintended by a pious and well-qualified Teacher. Religious Instruction is made the basis of all other. Boys from the first classes of the Bengalee Schools, who are well prepared by a knowledge of the Gospel in their own language, are admitted to this, as a reward for diligence and regularity. There are three Bengalee Schools, with 325 Boys in attendance, who are under the superintendance of James, a Catechist, and proceed in a very satisfactory manner. All these Institutions are supported by the prayers and gifts of a few Christian friends.

#### KISHNAGHUR.

Mr. Deerr narrates the following

##### *Instance of Violent Persecution of Native Inquirers.*

The following is a melancholy proof that some of the people of Kishnaghur rather choose the blackest crimes in preference to Christianity. In the course of last month, several people were awakened by the preaching of the Word. Two of them, Greis and Nursinga, made an open profession—they belong to the band of Musicians, and also manufacture mats. Greis declared to his neighbours his intention of embracing Christianity, before he mentioned it to our Christians; consequently, the noise began before we knew any thing of it, or we should have told him to keep quiet till he should know more of our doctrine. His neighbours being very much enraged against him, he wished to leave them, and stay among our Native Christians; but I was afraid to receive him so soon: for if they give up their casta, they are in some measure

obliged to become Christians, whether they be sincere or not: so I advised him to go again to his home, and to continue his trade quietly, and come at leisure hours for instruction. This he did; but his mother-in-law, when she saw that he was not to be persuaded otherwise, gave him some drug in his meals; and a neighbour, Omnesh Baity, locked him up in his house. We soon got the news, that poor Greis was dumb, and confined; the people considering it as an omen of vengeance from the gods. A native doctor was sent for, to see the poor man; and the vicious neighbour then gave him freedom, fearing that he might be charged with murder. This Omnesh, who acted thus, would not have had so much courage, had not another of their neighbours, who is now high in the Government service, been at the bottom of the whole. Greis was then brought to the medical gentleman of the Station, who cured him. It is supposed that it was a vegetable poison. It was the fourth day when he was brought to the doctor, and at that time he could not move his tongue; but two days after he had taken the medicine, the contraction in his stomach ceased, and his tongue was loosed. Greis, and his neighbour Nursinga, resolved to leave so bad a neighbourhood, and came among the Christians; but Omnesh Baity locked up both their wives; and they being young women, the husbands were much concerned to see them in such bad hands, and consequently made a complaint to the Daroga. When they were told to swear by water from the Ganges, they refused to do so; and plainly told him, that they no longer believed that water, mud, or stone, was God. The Daroga, being a Brahmin, said, "If I were not a servant of Government, I would teach you better reason: your heads deserve to be cut off, for blaspheming the gods." After some days, the women got their liberty. Greis removed to a separate house with his wife, and she liked being with him; but five days after, the same Omnesh locked her up in his house, as before. None of the Christians, nor her husband, could venture to go near the house. Nursinga became frightened, and returned, being unable to deny his young wife; but Greis remained steadfast, and his wife was kept by Omnesh till his law-suit came into court; and in the mean time he could not see her, or even speak a word to her, and the neighbours persuaded her to give

him up. The husband had presented a petition, praying that his wife might be set at liberty; and the neighbours made her bring a petition, not to be given up to her husband. There were present from 800 to 1000 people, to see the issue of the case. When the couple met each other in the court, she said that she would no longer stay with her husband. At such a crisis, what else could be done, than to dismiss both: thus the lawfully married pair were separated. The sorrowful husband has nothing better to expect than to see his wife turned into the houses of ill fame; for the young woman has now nobody left but an aged mother, who cannot maintain herself.

The joy of the orthodox Hindoos on this occasion was very great; but it presents a sad picture of their moral feelings: they succeeded in preventing a person from embracing Christianity, at the expense of morality. I am sorry to add, that these considerations seemed to trouble their consciences but little; for, on the following day, to complete their mirth, they brought, with music and great joy, a thank-offering to their Goddess Kalee for their success: and no wonder! for the goddess, such as she is, or as the Hindoos suppose her to be, is not very nice in point of morals.

Mr. Deerr adds, notwithstanding, some

*Evidence of Increasing Attention to the Word.*

The Heathens are now satisfied with the idea that Christianity is left to take its own course; and we have reason to hope that the Word of God will make its way into the darkest recesses of Heathenism. Proof of this we find in the fact, that in those spots where we have frequently spoken to the people, there they listen with attention; but if we come to a new spot, we meet with opposition. A few days ago, we stopped at a spot for the first time, and not a single word was accepted without contradiction: the following day, on a spot much frequented by us, we had an audience that listened with the deepest attention: not a single voice was heard all the time: I have never seen people more attentive in a well-ordered Christian Church. After the Catechist Paul had come down from my palankeen—upon which we usually stand when we speak—one of them said, "Sahib, go up once more;" which I did. When we returned, a Brahmin came out

of a shop to meet us, and said, "How sweetly you have been speaking to-day!" Thus we pass through good and evil report, through honour and shame.

Besides the more stated labours of the Missionaries in this important district, they occasionally make visits of considerable extent, for the purpose of scattering far and wide the precious seed of the Gospel. From the Journals of Mr. Hæberlin and Mr. Weitbrecht we shall give copious Extracts, as they pourtray in vivid colours the wretched state of the Natives, and the generally-pleasing impression made on their hearts by the friendly visits of the Missionaries.

*Two Preaching Excursions from Burdwan to distant Places.*

Mr. Hæberlin writes—

The cold season, in this country, is the only time when Missionaries can make excursions into the country; and it appears to be a duty, not to let one year pass by, without travelling about for the purpose of inviting the Heathen to come to the Saviour. Mr. Weitbrecht and myself had made arrangements accordingly; and on the last day of the year 1834, I left Calcutta.

Jan. 6, 1835.—Messrs. Weitbrecht, Lacroix, and Gogerly—the two last of the London Society, going in the same direction—and myself, left Burdwan. We had rather a large party of elephants, servants, tent, &c., which the Rajah of Burdwan had given us. We took our direction W S W. from Burdwan, and arrived, late in the evening, at Kondekhos, a village with about 8000 inhabitants. On the following morning, we went, in two divisions, to preach to the people; and distributed 2000 Tracts. A young man, who had been present during the preaching, ran after us, in order to hear more of Christianity. He was directed to come to Burdwan, some weeks hence.

Jan. 7.—Left at ten A.M., and arrived, in the afternoon, at Indos, a large town with 20,000 inhabitants. There is a great number of temples here, more than I have ever seen together any where in Bengal. The people know little of Christianity, and are still entirely in the hands of their Brahmins: however, they listened with the greatest attention; and

Dec. 1837.

were clamorous for Tracts, of which we distributed 700. But everywhere there is a cry for Schools. About eighty lads came to our tent, begging most earnestly to have a School established in that place. It is a good sign that the prejudices formerly existing against Missionary Schools are wearing off.

Jan. 8.—Went this day to Cotalpur, a large square-built town with about 25,000 inhabitants. We distributed about 600 Tracts to old and young, who were all anxious to receive them. Preached in the court of a heathen temple.

During the day we passed through many small villages, and left Tracts in each of them. Hymn-books appear to be highly prized by all.

Jan. 10.—Our way led us through the jungle to Bishenpore, a large town with above 7000 houses. In the evening, we went into the old fort, now a heap of ruins, with the exception of a few houses belonging to the Rajah's family. Formerly, this was one of the wealthiest and strongest provinces in Bengal. The Rajah's family are all at Rajputs: they count fifty-seven generations, through a period of 1100 years, the greater part of which they were independent Sovereigns, with an annual income of more than 400,000 Rupees: their present monthly income is 400 Rupees. The fort must have been very strong in former times. The whole is filled with temples, all dedicated to Vishnu. Only a few of the one hundred and eight temples in the fort are kept in a tolerable state of repair. Three hundred and sixty gods are once a-year carried to a temple outside the fort, and deposited there for several days, in as many stalls, for the gaze and worship of the people.

The following day, being Sunday, we preached in different parts of the town to crowds of willing hearers, and distributed about 1000 Tracts. We were standing opposite a Temple—there are a great number of these idol-houses, almost, in comparison with dwelling-houses, as one to three; so that it may with much truth be called the town of Vishnu—preaching, and surrounded by at least 500 people, when the priest, an old care-worn man, came to present his offerings to Vishnu. He first looked with rather a sorrowful countenance at us; and then rang a bell, in order either to awaken his sleeping god, or to draw the attention of the multitude toward him; but—and it shews how

little the mass of the people care for the worship of their gods—not one countenance was turned from the Christian Preacher: the only effect—as if in derision of the priest and his gods of wood and stone—was a greater silence, and increased attention to what was said to them; and the desire for Tracts was so great, that we could not distribute the Tracts singly to each, but were obliged to leave the distribution to the crowd themselves. Many, who had not received any of the Tracts, came after us to our tent. The following day, they were seen in every shop, reading to a number of those who had not been so fortunate as to receive one themselves; so that the shopkeepers become, in their way, our helpers in spreading a knowledge of Christianity through this idolatrous country.

*Jan. 12, 1835*—We left this morning, attended by a good number of cutwals, a species of police. As we passed through the jungle, now and then there were a few houses visible, and a little ground cultivated. The people are not so ignorant as one might suppose, many being able to read and write. In the evening we arrived at Panchmura, and soon the whole village came out to see and hear us. We had an attentive congregation, and distributed a number of Tracts. The people having never before heard of Christianity, nor seen any Missionary, could not conceive how Europeans could travel through the country for no other purpose than to speak about religion: this appeared to have the greatest weight with them in favour of the new Religion which they heard proclaimed.

*Jan. 13*—At Ghursimfapal, in the midst of dense jungle. The Rajah, a fine boy, not more than nine years old, was out shooting to-day, according to custom. His annual income is said to be about 7000 Rupees. As we were preaching in a temple, the Rajah passed by with his followers, and, as usual, a great noise. As soon as they approached us, they ceased beating their tomtoms, and were clamorous for Tracts.

*Jan. 14*—To-day we went to Raypur, over rising ground—the hills in sight. Two years ago, the Coles and Choars fought a battle with the English, on the spot where we pitched our tent. We had about seventy hearers. All were astonished when they heard of the birth, sufferings, and death of Christ. They asked us, in sincere and simple astonish-

ment, if we had come to them in order to bring such good news. "What!" said they to each other, "was it ever heard that any one travelled about in the jungle merely to instruct the people and give them books. These are real Dharmavata, (holy incarnations—a word often used in flattery.)\* The following day we went a few miles further, to an indigo factory. Here we saw some Coles. We were surprised at the simplicity which these inhabitants of the mountains had preserved; though we could not but lament the low degree of humanity depicted on their features. The same beautiful scenery which filled our minds with feelings of the sublime in nature, contributed, as it were, to limit into a narrow compass their wants and enjoyments. The ideas of these people are extremely scanty; and the highest ambition, the greatest happiness, to which they seem to aspire, is to have a good meal, and a merry dance, at certain times of the year. They cannot count higher than eleven; are ignorant of the use of money; and all their agreements are made—and, by the testimony of all who had had any transaction with them, invariably kept—by putting as many knots on a string as the number of articles which they borrow, whatever they may be. All their theology is confined to the offering of sacrifices to the manes of their ancestors. It appears that they consider the sun as the god of fire, and the great all-enlightening spirit; and their ancestors' manes only, as ministering spirits. Religion it cannot be called, and priests they have none: the father, or head of a family, performs the worship, which is simply this: at certain festivals—which, I believe, are regulated by the moon—each kills a goat and presents it to the sun, and then all the family join in eating the sacrifice.

The following, of a later date, is by Mr. Weitbrecht:—

*Jan. 29, 1836*—I left home, and went as far as Duli Bazaar. On my way, I prayed earnestly that the Lord would prosper my journey, and grant an open door to His Gospel among the Heathen. After my arrival, I was informed that a market was held in a mango-grove near the village. I distributed 150 Tracts among those who could read. Many were exceedingly importunate; and I suffered

\* See Acts xlv. 11. —Ed.

much from the dust, in which I was for an hour enveloped. In the shade of a tree I addressed a number of Hindoos. When I began to address them, the noise ceased at once; and some listened to the last, with deep interest. A thoughtless merry young man said, "We have to care for our support; our wives and children want to eat every day; how then can we give our thoughts to Religion?"

*Jan. 30, 1836*—Some young men called on me, to have conversation on Religion. I explained to them the nature and attributes of God, and the manner in which He must be worshipped. I inferred, from thence, the blindness and guilt of those who called an idol a god, and recommended the Saviour as the physician of the soul. They had nothing to say in excuse of idolatry, but the old absurd assertion, that their ancestors had done the same, and that even learned intelligent people exercised it still.

After 8 A. M. proceeded on my way; and at noon reached Memaree, a small village; but Brahmunpore is close to it, which contains 2000 cottages. Visited a market in the neighbourhood, where I found about 800 individuals, of all classes, assembled. I gave away 150 Tracts, and addressed them from John iii., on Regeneration. A very daring Brahmin challenged an argument. After hearing my address, he began to compare Hindooism with Christianity. He was full of matter, and his arguments were extraordinary: he was a bold, straightforward materialist. "We know," he said, "what we worship; for we can see, and feel, and taste it: with you it is the contrary. I see the sun; I feel its effect: I taste rice: I quench my thirst with water: therefore the things from which I derive life and happiness, I adore as God." This man preferred worshipping the creature instead of the Creator, and to believe a lie rather than the truth. Still, I have often seen that people of this kind talk against their inward better convictions, which tell them that matter cannot be God.

*Jan. 31 : Lord's Day*—Assembled, with my coolies, for prayer. Shundor read a chapter, and I expounded and prayed, in the cabin. A villager of the writer caste, and a shopkeeper, were present, and listened. When I began to pray, the writer rose and left the place, for what reason I could not comprehend;

but he appeared to be quite astonished on hearing me call on the name of the Lord. Afterward, we went to Brahmunpore, and took a position before an idol temple consecrated to Siva. Wonderful things were told of the powers of the stone. It had grown out of the ground, and numbers of sick people were cured after paying their devotions to it. A man cautioned me not to put my foot on the floor of the temple. I said, "Why!" "Because," he said, "the very touch of a heretic would so contaminate his majesty, that all the divine qualities would evaporate from the stone." I replied, "This is rather surprising: if he be a God, how can he lose his virtue by a touch?" "True," they said, "that looks rather suspicious; but so we are taught to believe; and one chief doctrine in our religion is, that if we firmly believe in our minds that God is in this stone, or in this tree, it will be according to our faith." I continued: "Your bowing down to this stone will do you no good, either in your bodies or your souls. You are sinners; you want a change of heart, pardon, and eternal life. All these substantial blessings are found only in one Name: Jesus Christ can deliver you from guilt, the power of sin, and from eternal condemnation. I entreat you to return from the error of your ways, and listen to the gracious message of the Gospel."—I distributed Tracts; but few would accept them.

*Feb. 1*—Proceeded to Boinchee. I put my cot into a little cottage, furnished with a fire-place, and lined with cobwebs. In a similar adjoining hole, some Natives were preparing their dinner, so that I had the full benefit of their fumigations and loquacity. Toward evening, I went to the village, which numbers 2000 families. The population all over this district is really enormous. I met an intelligent young man, who conducted me to a school; and I found, to my surprise, sixteen lads learning English: the First Class read tolerably well, and knew the greater part of Murray's Grammar by heart. The Teacher, a well-educated Brahmin, is supported by a rich landholder, and receives a salary of 16 rupees per mensem. I gave the scholars some Gospels and Tracts, and encouraged them in their studies. This is the first English School which I have seen, in a village, supported and conducted entirely by

Natives. I then went into the centre of the village, and preached to a very large assembly of people. A Pundit was ushered forward, to argue with me; but, either from fear or disinclination, he declined to enter into conversation. A young lad, educated in the Sanscrit College at Calcutta, asked me for a Bible; and evinced a strong desire to receive from me instruction in Christianity. "Oh, I wish," he said, "that you could settle in our village for some months: you could find abundance of work among so many thousands." He said he felt convinced that Christians have the True Religion, and that he should much enjoy the society of a Missionary.

Feb. 2, 1836—A heavy fog enveloped the whole country this morning: the dew-drops fell like rain from the trees: the thatch of the hut in which I slept was broken, so that in the morning my cot was quite wet, from the fog.

A young man of Hooghly conversed with me for an hour: he thought that the Christian Religion exhibited no proofs whatever of its excellency in those who embrace it; and that, on the whole, Christians and Hindoos are pretty nearly on the same level, as to morality. I trust that our conversation undeceived him on this point. I concluded it by earnestly entreating him to seek for pardon and eternal life in God's own appointed way. In the afternoon, I went to Digahin, a fine village on the east side of the Calcutta road. On entering it, the first person I met was a young Coolin Brahmin. He asked Shundor about our business; and understanding that I was a Missionary, he addressed me in English, and asked a number of questions in a truly polite manner. The second person whom I met was a schoolmaster, and fifteen of his pupils were running behind him: to my great surprise, almost all of them understood English. This Teacher is a Brahmin, and received his education at Serampore. From them I learnt the gratifying intelligence, that numbers of English Schools are carried on and supported in the villages along the Hooghly, without the aid of Europeans; and thousands of intelligent Hindoo Youths will in a few years become acquainted with the treasures of English Literature, and read our religious books. I was equally pleased with the courteous conduct of young and old in this village. The very knowledge of English seems to have in-

troduced among them a degree of civilization that I have never witnessed in any village of the Burdwan District.

## North-American States.

### ANTI-SLAVERY SOCIETY.

#### Summary of the Fourth Year.

Receipts: 36,567 dollars 92 cents (82271. 16s.)—Auxiliaries: 1006—Publications: 669,387 copies.

### BIBLE SOCIETY.

#### Summary of the Twenty-First Year.

Receipts: 90,579 dollars (20,380l. 2s.): of this sum, 44,435 were for Sales of the Scriptures, 3101 from Legacies, 6205 for Foreign Circulation, and the remainder General Contributions—Printed, in the Year, 202,000 copies—Issued, in the Year, in Fifteen Languages, 206,240: from the beginning, 2,195,670—Appropriated for Foreign Objects: 9500 dollars.

### EDUCATION SOCIETY.

#### Summary of the Twenty-first Year.

Receipts: 65,574 dollars 69 cents (14,754l. 6s.): of this sum, 39,685 dollars were earned by the Students, by teaching Schools and in other ways; and 7644 dollars were refunded by Beneficiaries, making a total of 26,087 so refunded—Payments: 66,161 dollars 98 cents (14,886l. 8s.)

Beneficiaries: 325, in 20 Theological Seminaries; 594, in 39 Colleges; 296, in 95 Academies or Public Schools; amounting in all to 1125 at 154 Institutions, a number greater by 85 than were aided last year. Of these, 621 were assisted at Institutions in the New-England States; and 504 at Institutions in the Middle, Southern, and Western States—New Beneficiaries, received during the Year: 289, being 52 more than were admitted in the year preceding.

### SUNDAY-SCHOOL UNION.

#### Summary of the Thirteenth Year.

Receipts: 73,303 dollars 54 cents (16,491l. 5s. 10d.); of which 39,268 dollars were from the Sale of Books—Payments: 86,683 dollars 68 cents (19,503l. 15s.)—New Books: 33, of which 22 are original: size varying from 16 to 272 pages, giving an aggregate of 3354 pages of new publications—Printed: 890,662 Volumes; making, with smaller publications, about 62,000,000 pages.

## BOARD OF MISSIONS.

*Twenty-Eighth Anniversary.*

A SUMMARY of the Twenty-seventh Year appears at pp. 336—340 of our present Volume; with various details of proceedings, chiefly relative to the Funds, at pp. 378—382, 518, 519. The Summary of the Twenty-eighth Year has not reached us; but we subjoin an abstract of proceedings at the Twenty-eighth Anniversary, to which special interest attaches, on account of the difficulties in which the commercial embarrassments of the country have involved the Board.

*Rules for Limiting the Expenditure of the Mission.*

A Committee appointed to consider the expediency of adding New Rules to those already in existence, with a view to defining more particularly the Duties of the several Missions under the care of the Board, reported the following Rules, which were adopted:—

1. It shall be the duty of the Committee to affix a limit to the annual expense of each Mission.

2. It shall be the duty of the several Missions to furnish the Committee, annually, and as far as possible in detail, with a schedule of their probable necessary expenditures; in season to permit the schedule to be acted on by the Committee, and the results of their deliberations made known to the Missions, before the time for the expenditure arrives.

3. In general, the sole object of the Printing Establishments connected with the Missions of the Board shall be, to exert a direct influence on the surrounding Native Population; and no Mission, or Member of a Mission, may print any Letter, Tract, or Appeal at these Establishments, at the expense of the Board, with a view to its being sent to individuals or communities in the United States.

4. It shall not be deemed proper for any Missionary, or Assistant Missionary, to visit the United States, except by invitation or permission first received from the Committee.

*On the Arts of Civilized Life as Auxiliary to Missions.*

A Committee, to whom was referred a Memorial from the Missionaries at the Sandwich Islands, on the importance of the Arts of Civilized Life as auxiliaries to the establishment and permanence of Christian Institutions among the Heathen, together with a Letter on the subject from the King and Chiefs of the islands, presented the following Report, which was accepted and adopted:—

The subject of this Memorial your Committee view as one of great importance, in its bearing on the Cause of Missions. But they

feel totally unprepared, at present, to recommend any definite course, or even any decisive action on the subject. That something should be done, in addition to what has been considered the appropriate labour of Missionaries, to elevate the social character and political condition of the inhabitants of the Sandwich Islands, is obviously desirable, if not indispensable to the permanent and purifying influence of Christianity among them: but whether this Board can, consistently with the specific object of its organization, adopt any measures with a direct and exclusive design to promote the object of the Memorialists, is a question, in view of your Committee, too momentous in its character and bearings to admit of a hasty decision. Besides, if it were decided that aid in advancing the Arts of Civilization might with propriety be granted by this Board under favourable circumstances, the present state of its funds, and the pecuniary embarrassments of the country, seem to forbid, either the adoption of any immediate and efficient measures by the Board itself, or the recommendation of any plan of action to any other Association or to individual philanthropists.

*Resolutions confirmatory of the late Reduction in the Missions.*

A Committee to whom was referred the Circular (see pp. 518, 519 of our last Number) sent from the Board to its several Missions, reported the following Resolutions, which were accepted and adopted—

1. That this Board consider the Circular to have been altogether expedient, and of salutary tendency; and that the state of the treasury and the pecuniary embarrassments of the community have been such, as to render the proposed reduction of expenses in the several Missions absolutely necessary.

2. That the Board cordially respond to the sentiment expressed in the Circular, that the Preaching of the Gospel, while it is the most essential, is the least expensive of all the agencies; and should be supported, if necessary, by the sacrifice of all subordinate agencies, not essentially connected with the conversion of the Heathen and the permanent influence of the Christian Religion.

3. That, in the opinion of this Board, it is expedient that the rate of remittances to the several Missions should continue substantially as stated in the Circular, until the Missionaries now under appointment shall be sent forth to their respective fields of labour.

4. That the Board, having been taught by experience to trust in God, and to look with hope and confidence to the Christian Community, for the means of carrying on the Work of Missions, recommend to the Committee to proceed to send out the accepted

Missionaries as soon as the state and prospects of the treasury shall in their view render it consistent and safe.

5. That it should ever be kept in mind, that it is pre-eminently the object of this Board to furnish the Preaching of the Gospel to the Unevangelized Nations, by means of a well-qualified and ordained Ministry—that, for a time, Ministers, in competent numbers, must be sent from Christian Countries; but that, as soon and as far as may be, this object is to be accomplished by means of Native Preachers—that such Preachers are to be supplied, chiefly, by the blessing of God on Christian Seminaries established and sustained by our Missionaries—and, finally, that, for the sake of carrying into effect this primary design of the Board to the greatest possible extent, all retrenchments which are practicable should be made, in relation to all other modes of operation on the Field of Missions.

*Resolutions declaratory of the Judgment and Hopes of the Board in reference to the Missions.*

On the last day, and near the close of the Session, the following Resolutions were presented; and, after very interesting Addresses—in the midst of which the Rev. Dr. Griffin, by request, led in prayer and thanksgiving to God—they were adopted:—

1. That it be earnestly recommended to the several Missions and Missionaries of the Board, in all their proceedings to give particular and uniform attention to the Rules and Regulations of the Board, and to the Instructions received from the Committee.

2. That the Board thankfully acknowledge the spirit of enlarged and reasonable liberality, manifested by not a few individuals and churches the past year; by means of which, notwithstanding the wide-spreading and unexampled Commercial Distress, the receipts of the Board have been placed far in advance of what they have been in any former year—and that the Board do respectfully entreat its patrons to persevere in this good work till the treasury is fully relieved, and the slackened tide of its operations is set forward with renewed and greatly-augmented force.

3. That the leading object of the Missions of the Board among the Heathen is, with the blessing of God to rear up Native Churches—place them under the care and instruction of competent Native Elders ordained over them—and furnish them with ample, self-propagating Gospel Instrumentalities, at the earliest possible period; and for this purpose that the higher Seminaries of Learning for educating Native Helpers in the work, which the Committee may think proper to erect in the several Missions, receive the cordial sanction and

support of the Board, and be earnestly commended to the attention, sympathies, prayers, and patronage of the Christian Community.

4. That the Board regard with heartfelt gratitude the efforts made by different Associations of Christians in this country, to multiply competent Preachers of the Gospel; and they give thanks to the Giver of all good for the number of those, whom He has inclined to devote themselves to the Work of Missions among the Heathen.

5. That there can be no reasonable doubt that the Printing-Press was providentially given to mankind in these latter days, with special reference to the employment of its great powers in assisting to propagate the knowledge of the Gospel; and that the Board, regarding it as a divinely-appointed instrument for this purpose, will give it, in the several Missions, a proportionate share of attention and support.

6. That, among the Signs of the Times indicating the approach of the period, foretold in prophecy and long desired and looked for by the Church of God, when the Gospel shall be proclaimed through the world, the Board regard with interest the present General Peace of the Earth—the extension of Commerce and the peaceful Arts—the progress of Geographical Research and Discovery—the increasing Facilities for Inter-communication among different Nations, by means of rail-roads and steam-boats—the multiplying demands, in all parts of the world, for Sanctified Talent and Learning—the growing activity and power of the Religious Press and of Public Opinion—the progressive subjection of Barbarous Languages to a written form, by means of Christian Missions; whereby the first intelligent use of these languages, in the communication of thought and feeling, is to exert a hallowed and elevating influence on those who speak them—and, finally, the fact, more and more developed and established, that no Sect or Denomination of Professed Christians can sustain a reputation for Christian Character, without labouring to extend the Institutions and Blessings of Christianity to Pagan Nations.

7. That the Board contemplate with fraternal interest the efforts of Evangelical Missionary Societies, existing both in this Country and Europe, to extend the knowledge of the Gospel of Christ among the Heathen; and will endeavour to promote the best understanding, at home and abroad, between their Agents and Missionaries and our own.

8. That, in view of the call for more Labourers in almost every part of the Heathen World, but especially in Western Africa, Syria, India, and Siam and its dependencies, the Board are oppressed by the fact, that any



delay should be necessary, for want of funds, in sending forth the Missionaries now under appointment: and they would respectfully call on the Patrons of the Holy Cause, to take this subject into still more earnest and prayerful consideration; and also on those Young Brethren, who are under appointment, to stand firm to their purpose, even should they be delayed for months to come.

9. That what the Churches and the World most need is, the PROMISED SPIRIT; or that more glorious manifestation of His Power and Grace, by which the influence of the Great Adversary is for a long season to be suppressed—the counsels of the opposing World more extensively overruled for good—the views, feelings, and operations of the Churches harmonized—the spirit of love in the disciples of Christ elevated to the point of unreserved consecration to His service—and an unceasing, restless Impulse given to every department of Benevolent Effort for the Spiritual Renovation of a World lying in wickedness.

#### MISSIONS OF THE EPISCOPAL CHURCH.

*Summary of the Year 1836-37.*

*Receipts* : 26,011 dollars 79 cents, (5852l. 13s.)—*Payments* : 32,194 dollars 94 cents (7243l. 17s.)—“Spirit of Missions,” the *Official Periodical* of the Board: 2500 of the First Volume, sent to every Parish Clergyman, at a loss of 750 dollars: 3500 copies of the Second Volume, published at a loss of about 200 dollars—*Missions* : 4; in Western Africa, Greece, the Mahomedan Countries, and China—*Scholars*, in Greece, 656.

These Missions are under the direction of a Committee for Foreign Missions. Another Committee of the Board has the care of the Domestic Missions, or those which are maintained in the Back Settlements of the United States. This Domestic Committee supports Missions in a few places among the American Indians.

#### MISSIONS OF THE PRESBYTERIAN CHURCH.

THE Presbyterian Church has, like the Episcopal, assumed the character of a Missionary Church. The “Western Foreign Missionary Society,” formed and conducted by the Presbyterian Synod of Pittsburgh, has been transferred to the General Assembly of that Church, in pursuance of the following Resolution of the General Assembly in May 1835:—

That it is the solemn conviction of the General Assembly, that the Presbyterian Church owes it as a sacred duty to her Glorified Head, to yield a far more exemplary obe-

dience, and that in her distinctive character as a Church, to the command which He gave at His Ascension into heaven—*Go ye into all the world, and preach the Gospel to every creature.*

It is believed to be among the causes of the frowns of the Great Head of the Church, which are now resting on our beloved Zion, in the declension of vital piety and in the disorders and divisions which distract us, that we have done so little—comparatively nothing—in OUR DISTINCTIVE CHARACTER as a Church of Christ, to send the Gospel to the Heathen, the Jews, and the Mahomedans. It is regarded as of vital importance to the welfare of our Church, that Foreign as well as Domestic Missions should be more zealously prosecuted and more liberally patronized; and that, as a nucleus of Foreign Missionary Effort and Operation, the Western Foreign Missionary Society should receive the countenance, as it appears to merit the confidence, of those who cherish an attachment to the Doctrines and Order of the Church to which we belong.

A plan having been proposed to the Synod of Pittsburgh in October of last year, it was unanimously adopted. The following are the two chief articles of this plan:—

1. The General Assembly will assume the supervision and controul of the Western Foreign Missionary Society, from and after the next Annual Meeting of said Assembly; and will thereafter superintend and conduct, by its own proper authority, the work of Foreign Missions of the Presbyterian Church, by a Board especially appointed for that purpose, and directly amenable to said Assembly. And the Synod of Pittsburgh does hereby transfer to that body all its supervision and controul over the Missions and Operations of the Western Foreign Missionary Society, from and after the adoption of this Minute; and authorizes and directs said Society to perform every act necessary to complete said transfer, when the Assembly shall have appointed its Board; it being expressly understood, that the said Assembly will never hereafter alienate or transfer to any other Judiciary or Board whatever, the direct supervision and management of the said Missions, or those which may hereafter be established by the Board of the General Assembly.

2. The General Assembly shall annually choose Ten Ministers and Ten Laymen, as Members of the Board of Foreign Missions, whose term of office shall be four years; and these Forty Ministers and Forty Laymen, so appointed, shall constitute a Board, to be styled the Board of Foreign Missions of the Presbyterian Church in the United States;

to which, for the time being, shall be entrusted, with such directions and instructions as may from time to time be given, the superintendence of the Foreign Missionary Operations of the Presbyterian Church: who shall make annually to the General Assembly a Report of their Proceedings; and submit, for its approval, such plans and measures as may be deemed useful and necessary.

The Editor of the Foreign Missionary Chronicle, the Organ of the Society, makes the following remarks respecting the future management and prospects of the Institution—

It is reasonably expected, that the Presbyterian Church generally will cheerfully come up to the work of sustaining Foreign Missions; and enable the Society to effect incomparably more than was practicable in the incipient stages of her existence, or in any past period of her operations.

If this should be realized, our Society might be able (to say nothing of other fields probably now open) to employ in India alone One Thousand Missionary Labourers, could they be obtained; whose faithful services, under God, in the Preaching of the Gospel, the employment of the Press, the management of Schools on Christian Principles, the dissemination of the Scriptures and Religious Tracts, and Oral Instruction imparted to all who are willing to hear and converse on important subjects, might have a powerful influence in improving and elevating the dark and depraved minds of the Heathen, and leading them to the spiritual understanding of the truth as it is in Jesus.

#### Summary of the Fifth Year.

*Receipts*: 22,832 dollars 54 cents (5287*l.*4*s.*6*d.*)—*Payments*: 26,222 dollars (5899*l.* 19*s.*)—*Missions*: 3; in Western Africa, Northern India, and the American Indians. A Mission at Smyrna has been relinquished.

This Society was denominated the "Western Foreign Missionary Society," ut has lately changed its name.

#### SEAMEN'S FRIEND SOCIETY.

##### Summary of the Ninth Year.

*Receipts*: 10,561 dollars 66 cents (2376*l.* 7*s.* 10*d.*)—*Payments*: 14,997 dollars 24 cents (3374*l.* 7*s.*) The following is an Abstract of the Report:—

*Foreign Operations*—The Society has Chaplains at Canton, Honolulu, Havre, Marseilles, Smyrna, Rio Janeiro, Cronstadt, and New Orleans; besides having arrangements made with Missionaries, or others, for securing

Public Worship for Seamen at Iahama, Batavia, Singapore, and Calcutta. Openings exist, and urgent demands are made for Chaplains, in three or four other foreign ports, much frequented by American Seamen.

*Atlantic Sea-ports*—At ten places on the sea-board of the United States, besides New Orleans, Seamen's Chaplains are established, and congregations collected.

*Publications*—Of the Sailor's Magazine 3500 copies have been printed—two editions of the Sailor's Hymn-book—100,000 of a Temperance Almanack circulated—and fifty-nine vessels furnished with Libraries of useful books, besides Bibles and Tracts.

#### TRACT SOCIETY.

##### Summary of the Twelfth Year.

*Receipts*:—130,991 dollars (29,473*l.* 1*s.* 10*d.*) *Publications printed*, including 330,000 Volumes: 5,069,000 copies, containing 125,682,000 pages; making a total, from the beginning, of 48,716,590 copies, containing 837,535,744 pages—*Publications circulated*, including 233,695 Volumes: 4,124,718 copies, containing 96,851,174 pages; and making a Total of 43,167,394 copies, containing 711,651,244 pages—*Gratuitous Distribution*: 8,868,071 pages, of the value, with those delivered to Members of the Society, of 7245 dollars—*New Publications*: 42—*Total Publications*: 869.

##### Appropriations for Foreign Publications.

There have been remitted, during the year, 35,000 dollars, as follows, to Foreigners and Foreign Stations:—

France, 800—Hamburgh, 600—Sweden, 300—Poles, 300—Hungary, 300—Russia, 3000—Constantinople, 1000—Greece, 2000—Asia Minor, 2500—Persia, 500—Nestorians, 500—China, 4000—Singapore and Indian Archipelago, 3000—Siam, 2000—Shans, 800—Burmah, 4000—North India, 1000—Orissa, 1000—Telingas, 500—Mahrattas, 1000—Southern India, 1500—Ceylon, 2000—Sandwich Islands, 1000—South Africa, 500—North-American Indians, 200—United Brethren, 700.

Of this sum, 15,500 dollars were granted through the American Board of Missions, 8300 through the American Baptist Board and for Orissa, 3000 through the Western Foreign Missionary Society, and 2500 through the Protestant Episcopal Church.

There are employed, in connection with Foreign Missionary Institutions aided by the Society, 659 Missionaries and Assistants, of whom nearly 200 are Ordained Preachers; 18 Mission Printing-Establishments, four of

which embrace stereotype founderies, and 29 presses; besides six Tract Societies in Europe and the Labourers in Russia. No less than 446 Tracts and 36 Volumes, published abroad, are translations of this Society's publications, or have been approved by the publishing Committee; and the Society, and the various Institutions aided, issue Tracts in fifty-six different languages, embracing a large part of the earth's population. [Report.

#### BAPTIST TRACT SOCIETY.

*Summary of the Thirteenth Year.*

*Receipts:* 9219 dollars 73 cents (2074l. 8s. 10d.)—*Tracts printed:* 279,472, containing 5,169,800 pages: *circulated,* 4,808,200 pages—*New Tracts,* 6; containing 128 pages—*Grants of Tracts for Distribution,* 858 dollars.

#### BOSTON TRACT SOCIETY.

*Receipts:* 31,109 dollars 57 cents (6999l. 12s. 10d.): of which, 14,353 were for Sales of Publications—*Foreign Appropriations:* 10,000 dollars—*Gratuitous Distribution:* 4160 dollars—*Bound Volumes sold:* 50,000.

### North-West America.

Red River.

#### CHURCH MISSIONARY SOCIETY.

FROM the Journal of the Rev. W. Cockran, we extract several very encouraging and striking

*Instances of the Power of the Gospel over the Indians.*

Feb. 8, 1837—I visited the Indian Settlement, and examined the school-children: I then baptized five adults and four children. This was the breaking up of Heathenism in two families. Two of the adults and three of the children belong to an obstinate Indian Conjurer: he has done all that he could to keep his children and family in the old way; but the Gospel of Christ has proved too strong for the incantations of the son of Belial: he came to church to-day, to see his children baptized; and took his seat as near the door as possible, lest, by coming into too close contact with sacred things, he should lose the knowledge of the occult art, by which he has his gains. However, as he had assumed too much authority over one of his daughters, whom we had educated, I thought it proper to remonstrate with him to-day on the impropriety of his conduct, and draw from him some promises of amendment. With a good deal of

Dec. 1837.

reluctance, he left his seat at the door, and drew near the pulpit, to hear distinctly all that was said. I explained to him the danger of obstinately persisting in error, when the truth of God was brought to him; and the awful charge that the Master of Life would bring against him at death, for not only ruining his own soul, but for the attempts he had made to ruin the souls of his children. I appealed to several persons present, who had formerly been more skilful in the art than he was, whether they did not now know that the whole was a stratagem of the devil to keep men in error, to the ruin of their souls: to which they assented. I exhorted him, by all that was dreadful in hell, and glorious in heaven, to reform his life; or at least to allow his children the free use of their judgment in deciding for themselves. To the latter he agreed; but thought he should need time to consider whether a change for himself would be advantageous. I perceived that he was very much agitated, when he returned toward the door to resume his seat. He continued in church till the Service of the day was finished.

March 5—I preached at the Rapids in the morning, and then rode to the Indian Settlement, and performed the usual Service of the day. Notwithstanding the scarcity of provisions, both the school and the church were well attended. Few manage so badly as to allow the wants of the body to interfere with the more important concerns of the soul. It is pleasing to witness such a regular audience, where, a short time ago, nothing but Heathenism prevailed. I am often constrained to exclaim, 'This must be the work of the Lord!' or how could 200 savages, of such erratic habits, of such carnal appetites, be drawn together to join in singing the praise of God, and to hear the offers of everlasting happiness through Jesus Christ, every Lord's Day? They might be drawn a time or two, out of curiosity, to hear some new thing; but the feeling would soon be gratified, and consequently they would drop off. But as we see all, that are at home, twice every week in church, and waiting with patience to hear the Word of God, He must have purposes of mercy concerning them.

March 22—I visited the Indian Settlement. Five persons were admitted into full Church-membership. One, on whom some imputations had lain, cleared himself, to the satisfaction of all present; and proved,

that for the respect he had to the Christian Name he had subjected himself to much self-denial, that he might silence the false invectives that were in circulation against him. This person's family, about two years ago, was much afflicted by sickness. One of his wives was a regular attendant at our meetings, and was anxious that her children should be baptized; but I found that I could not accede to her request, unless great changes should take place in the whole family. The father, at this time, practised his conjurations, had two wives, and no confidence in the Christian Religion. However, I went to the tent, and gave a full explanation of the conditions on which I would baptize the sick children—that proper medicine should be administered to them, but no incantations used—that prayer should be made to the Master of Life only, to bless, through His Son, the means that we should use for the recovery of the sick—and that we should be allowed to train up the children in the Christian Religion, should they recover. This was agreed to; and I baptized them. The father became a regular attendant at church, separated himself from one of his wives, married the other according to the Form of the Church of England, and was baptized; he, and all his house. It was on account of this change, that the malice of his enemies began to spend itself in false invectives, too gross to name. However, to-day, I hope he has silenced them for ever.

*March 31, 1837*—I was out all day, and baptized an infant. By the population being scattered over such a large tract of country, the baptism of a child will often become the origin of an arduous journey:—and yet it would be hazardous to let slip such an opportunity of doing good; for the whole truth can be told to a person in conversation, and be received with gratitude, which could not be mentioned in a public assembly without giving offence. When you are sent for to baptize, you find that you have an errand to the house which justifies all the freedom of speech which you may think proper to employ, to remind all persons present of neglect of duty, or to rouse them to a regular performance of it.

*May 9*—I visited a person dangerously ill. This poor woman has been exceedingly afflicted in her family. She has seen four of her children sicken and die; and now the rod is stretched over

herself. She feels persuaded that her end is drawing near; and is making the preparations necessary to meet the king of terrors, with that noble courage becoming a soul inspired with the hope of everlasting happiness through Christ. For more than three years her mind has been in a serious frame; and, by affliction at home, and the means of grace at church, she has been kept in mind, that to save her soul was the one thing needful. Now her lamp is not burning dimly for want of oil: now, her soul is not struggling in the miry clay of remorse; nor tossed by the merciless waves of temptation, without the anchor of hope. No; she calmly waits her change; the number of her days is appointed to her on earth. She desired me to pray with her, and to remember her in prayer as long as she continued with us.

*July 12*—Rainy weather: however, as I had promised on Sunday to baptize an adult, who was very unwell, to-day, I could not think of disappointing him. He has been a regular attendant at church for two years; but was so infatuated with his conjurations, that he was never so deeply impressed with the truth as to think of a change. Since he fell sick, he has had time to reflect: and it has pleased God to make him partly sensible of his errors, and to lead him to resolve on a change of life, should he be spared. On my arrival at the house, I found him very weak, but sensible, and able to inform me that he was fully convinced that the evil spirit had been leading him to ruin: however, he had now resolved, through the help of God, to reform his life, and no longer to practise his former incantations. "I cut my rattle in pieces yesterday," said he, "and burnt it, with the intention of becoming a Christian. I am now wishing to be baptized, that God may be merciful to me."—I entered into a long explanation with him on the duties of the Christian; and pointed out the peculiar privileges he would have a claim to, as a servant of God; namely, the free pardon of all his sins, through Jesus Christ—the gift of the Spirit of God, to purify his nature—the fear of God, to guard him from sin—the love of God, to constrain him to perform his duty—and the favour of God, to rest upon him by night and day, so that he could go out and in, and be free from the fear of evil—also the promise of a safe passage out of this world to heaven, where he was to

dwell in the presence of the Master of Life, and be a king and a priest in His Temple for ever.—I baptized him and his three sons; and prayed to God to spare him, that he might have time to prepare for death.

I visited two other sick persons, one of whom was at the point of death. I exhorted him to trust in God. He said, "I do trust in Him." I hope he will find that his trust is not in vain.—The other was low, but there are hopes of his recovery. I reminded him, that I had seen him in a lower state two years ago; and hoped, that if death should now call upon him, he would be found more prepared for it than he was then. "I have set my mind on the things I have heard in church," he replied, "and I wait for mercy from God."

A few days subsequently to this, Mr. Cockran was sent for, to attend a similar case:—

*July 20, 1837*—I rode to the Indian Settlement; and took a canoe, to paddle down to the Indian who was wishing to be baptized. When on our way, I met the family bringing him up to the house of the Chief. I returned with them, assisted him into the house, and laid him upon a bed. He was very low, but sensible, and able to acquaint me with the change in his views. He told me, that last winter his mind was deeply impressed that he must change his course of life. When spring came, and the usual conjurations were to be gone through, as he was one of the leading men, he met them at the time appointed, and got the conjuring tent ready to proceed with his incantations: however, after commencing, he found that all the pleasure which he formerly experienced on similar occasions was gone. He therefore separated from the assembly, and ruminated on the manner in which he should support his family. Time passed, and sickness came; and now he had resolved to embrace Christianity, and reform his life; and only desired to be permitted to offer one sacrifice annually to his departed friends, according to his usual custom. I told him, that as the Son of God had come from heaven for the express purpose of making us acquainted with the will of God concerning the spirits of men after they departed this life, we ought to abide by His decision. Here I explained, from the Scriptures, that the state of man was inevitably fixed

at death; and that all who believed on the Lord Jesus Christ, and reformed their lives, through the assistance of His grace and Spirit, would be admitted into the presence of God, and made for ever happy; and those who did not believe and reform, were to be excluded from His favour, and imprisoned in a place of darkness with the devil and his angels, and punished with everlasting misery according to their crimes. This subject being set before him, with such arguments as I thought would operate upon his mind, he ceased to plead for any of his Heathen customs, and was baptized. Had this person been in health, I should certainly have been very unwilling to have admitted him as a member of the Church. I have known him as a ringleader of the vilest of the vile; and many impositions he has practised upon me. When I first went to Nettley Creek, he would exhort the Indians to eat the seed that I gave them to sow. After we commenced an establishment there, he undertook several jobs, got advances, and then absconded, till I was obliged to get some other person to do the work. He put his children to school, would allow them to stop till clothed, and then would secretly entice them away. He attempted to settle, got advances to enable him to build a house, spent the advances, and left the house unfinished. Once, he undertook to cook for the children: he hung upon me three whole days for the job: after he had got a quarter's salary in advance, he made his exit, and I did not see him again for six months. At another time, his family were sick, and he came asking for a little assistance, to preserve their lives: I gave him as much beef, flour, and wheat, as he could carry away. Instead of going to them, he went to a party of Indians who had a keg of ale to drink, cast in the donation for the sick to increase their hilarity, and continued there till all was expended. These were a few of his crooked ways, which had created a strong prejudice in my mind against him;—but time will not allow the relation of one tenth of his evil devices. However, his conduct, in an interview that I had with a certain party of Indians about a month ago, went a great way to reconcile me to him. After the others had said many things that were offensive, when it came to his turn to speak, he made a spontaneous confession of his guilt; and concluded by saying, "I have so often

endeavoured to deceive you and injure you, that I find my mouth shut; but I give my children liberty to choose for themselves; and should they turn to your Religion, they will draw me." For his encouragement, I related to him the success of the Thief on the Cross, who, in the agonies of death, acknowledged his guilt, sought the favour of the Son of God, and obtained the promise of everlasting life. I assured him, that Christ was unchangeable; therefore, if he were sincere, God would pardon the past offences of his life, and receive him into favour. I then commended him to God in prayer. Should this man recover, and lead a sober, upright, and pious life, according to the promises made to-day, we shall have a monument of the goodness and forbearance of God, sufficient to encourage us to persevere in seeking the conversion of the Heathen, and to lead us not to despair of the reformation of the worst of them.

#### *Illustrations of the Indian Character.*

The two following passages occur in Mr. Cockran's Journal; and well illustrate the contemplative and firm natural temperament of the Indian character:—

*Nov. 27, 1836*—I preached at the Rapids; and then rode to the Indian Settlement, and preached. The people here continue to attend Divine Service regularly: they are much pressed at times for the necessaries of life; but, notwithstanding, they abstain from hunting and fishing on

the Lord's Day; though it often obliges them to go without food. This act of self-denial is an evidence of the Indian's respect for the Word of God; and leads us to expect greater things from him than we have yet seen, when he has obtained a more extensive knowledge of God, and is fully established in the faith. I have often observed, when we come to reason closely upon the blessings of immortality, and the glories of heaven, that the Indian is capable of raising his reverence for the Divine Presence, to a degree unknown to the generality of White Men. When you speak to him of the omnipresence and omniscience of God, a sacred awe enters his soul, that unstrings every nerve: he reflects on his lonely walks through the woods, and realizes an inexpressible something that nearly overwhelms him.

*Jan. 14*—I went to visit a sick communicant; and found her perfectly resigned to the will of God. She has been for a considerable time indisposed, and has had leisure for reflection: she told me that she was waiting to see what God would do for her. I hope, that when He removes her, He will receive her into His kingdom, and give her an inheritance among those who are sanctified. I have often thought of the ancient Patriarchs, on witnessing the closing scene of the Indian, when he or she begins to "turn the mind one way,"—to use their language. Then they appear really crucified to the world: pain, poverty, discomfort, and all the ills of life, will not extort a single groan.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Bishops of Bombay and Madras*—The Bishop of Bombay left London on the 21st of December, on his return to Bombay, by the Steam Vessels of the Mediterranean and Red Seas. Mrs. Carr and the younger children remain for the present in this country. His Lordship preached for the Church Missionary Society, on Sunday, the 3d of Dec., at St. Stephen's, Coleman Street. The Bishop of Madras is prevented from proceeding to his See by the serious illness of Mrs. Spencer.

*Church Miss. Soc.*—Mr. Ebenezer Collins landed at Dover on the 29th of November, from the "Lord Wellington," Capt. Tate; having left Sierra Leone on the 1st of October, on account of ill health.—Mr. Henry Taylor and Mrs. Taylor, having received the Instructions of the Committee on the 28th of November, sailed from Gravesend, on the 3d of December, in the "Amity Hall," Capt. Ford, for Jamaica.—On the 8th of December, the Rev. J. J. Hæberlin arrived in London: he left Calcutta, in consequence of the failure

of his health, on the 27th of June, on board the "Francis Smith," Capt. Edmonds.—On the 17th of December, the Lord Bishop of London admitted the Rev. W. Topley Humphrey to Priest's Orders, and Mr. James Innes and Mr. Francis W. Taylor to the Order of Deacons.

*London Miss. Soc.*—Early in October, Mrs. Pitman, wife of the Rev. C. Pitman, of the South-Sea Mission, arrived in London, by way of America, on a visit home for the recovery of her health. A free passage was given to her, in an American Ship, from Rarotonga to Boston, in acknowledgment of the assistance rendered by the Missionaries in a previous case of shipwreck.—On the 20th of October, the following Labourers, part of the body addressed in Exeter Hall (see p. 472) on the 17th, embarked at Gravesend, on board the "Severn," Capt. Wake, for the Travancore Mission; viz. Rev. Charles Mead, returning to his Station at Neyoor, with his son and daughter; Rev. J. T. Pattison, Rev. John Abbs, and Rev. John Cox, with their wives;

Mr. A. Ramsay, Medical Missionary, with Mrs. Ramsay and Miss Paul; and Rev. J. Russell. The vessel having received damage, was detained at Portsmouth till the 5th of November.

*Church Pastoral-Aid Soc.*—In the Fourth Occasional Paper, just published, we rejoice to see the following record of the efficient working of the Society:—

The number of Grants at the date of this Paper, in aid of One Hundred Incumbents, is 110; viz. 92 for Curates, and 18 for Lay Assistants. The aggregate population under charge of these Clergymen is 869,977, giving an average of 8699 souls each. The incomes of these Incumbents only average 157l. each; and 46 of them are unprovided with a Glebe House or Parsonage.

*Wesleyan Miss. Soc.*—Early in November, Mr. and Mrs. Freeman embarked for Cape Coast, Mr. Richard Sergeant and Mr. Lewis Lewis for Jamaica, Mr. and Mrs. Gee for Antigua, and Mr. Hunkin for Nevis.

*Negro-Apprenticeship*—A Memorial was presented to the Secretary of State for the Colonies, by the Anti-Slavery Delegates lately assembled in London, praying for the introduction of a measure into Parliament, to bring the system of Negro-Apprenticeship to an end; and deprecating the appointment of any Committee of either House of Parliament, for the purpose of inquiring into the working of the present system. Sir George Grey replied, in the name of Lord Glenelg, that, for reasons which he assigned, his Lordship considered, that any attempt at immediate Emancipation would be productive of more evil than good, and that Government would not be justified in resisting the appointment of a Committee if such should be asked for. The Central Emancipation Committee, formed by the Delegates, resolved, in consequence, that it was their opinion, "that, without loss of time, the voice of the country should be loudly

raised in behalf of the suffering and oppressed Negroes."

#### SOUTH AFRICA.

*Church Miss. Soc.*—The Rev. F. Owen, with Mrs. and Miss Owen, arrived at Beres, Port Natal, in the beginning of August. On the 19th he visited Nobamba, the Capital of Dingarn, by whom he was favourably received, and arrangements made for his being stationed there.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. Thomas Norton, of Allepie, has been a third time deprived of the comfort and aid of a Wife in his labours. Mrs. Norton died on the 25th of August, after a short illness. Mr. Tucker writes—

In the Mission, she was a help-meet to her husband, entering into all his plans, and partaking of his joys and sorrows; but it was especially in her Female School that her usefulness was most eminently seen. I cannot but regard it as a chastisement from our Heavenly Father, that he has taken away an instrument of so much usefulness, in the midst of her labours.

*Wesleyan Miss. Soc.*—The Rev. Jonathan Crowther and his companions, on their voyage (p. 430) to Madras, were, on the 14th of October, in 9°. 9'. north lat. and 21°. 29'. west longitude.

#### GUIANA AND WEST INDIES.

*London Miss. Soc.*—Mrs. Rattray, wife of the Rev. Charles Rattray, of Demerara, departed to her Rest, after an illness of only seven days, on the 31st of July. She has fallen under the same prevailing malady, which had previously (see p. 472) brought three valued Labourers of the Society in this Mission, in rapid succession, to the grave.

*Wesleyan Miss. Soc.*—On Sunday, the 3d of September, the Rev. James Darwin Jackson, of the Jamaica Mission, after a very short illness, and in the prime and promise of his youth, died in the Lord.

## Miscellanies.

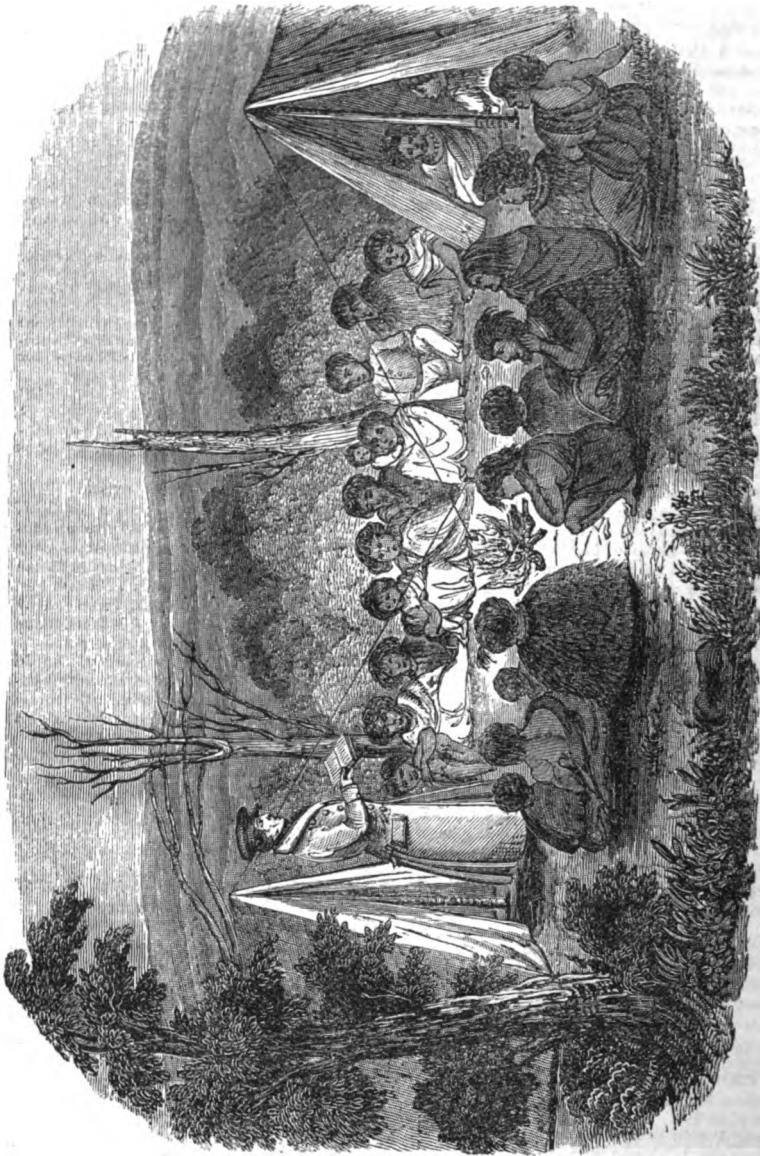
### NIGHT SCENE IN NEW ZEALAND.

SCENES of the kind represented in the Engraving on the next page frequently occur in New Zealand. In the excursions of the Missionaries among the Natives, the people are assembled, as opportunity offers, to hear the Word of God. Mr. Wade thus describes the scene shewn in the Engraving: "The sun had just set as we reached Waiauwa. Matters being arranged for the night, Mr. Kemp addressed a groupe of Natives, who sat round our fire; the light of which, and the faint glimmer of a candle inside our tent, were all that relieved the darkness of the night. There were about thirty Natives present, including our own." The trees in the immediate back-ground had been injured by the fires kindled on this spot.

\* \* \* Vol. for 1835: p. 127, col. 2, l. 33, for *unintelligible* read *unintelligible*—p. 128, col. 2, l. 19 from the bottom, for *Juanpore*, read *Juanpore*—p. 149, col. 1, l. 4, for 46 Europeans, read 25 Europeans—p. 186, col. 1, l. 34, for *philanthropy*, read *philanthropy*—p. 212, col. 1, l. 9, for *the*, read *that*.

Vol. for 1836: p. 147, col. 1, l. 9 from the bottom, for *Mr. Lowrie*, read *Mrs. Lowrie*—p. 405, col. 2, at the close of the first paragraph the heading *Students and Missionaries* should have been printed—p. 464, col. 1, l. 11, for *Rev. T. C. Oswald*, read *Rev. F. C. Oswald*—p. 534, col. 1, l. 7, for 1834-35, for the Gospel-Propagation Society, read 1835-36. In the Index of Persons, for 167 at Leslie read 168, for *Mühlbauer* read *Mühlbauer*, and for 167 at Waddell read 168.

Vol. for 1837: p. 180, col. 1, l. 113, for 136 courts, read 1217 courts—p. 173, col. 2, put the heading of *India within the Ganges*, before the notice on the Chinese Female Schools—p. 335, col. 1, l. 9, for *the Work of God*, read *the Word of God*—p. 386, col. 1, l. 5, for *This most striking*, read *The most striking*—p. 430, col. 2, ll. 12, 13, dele *On the 23d of August*—p. 514, col. 2, at bottom, *Beneficial Influence of the Central School*, should have been printed as a heading to what follows—p. 520, col. 1, l. 33, for *Mr. and Mrs. Hall*, read *Mr. and Mrs. Hill*.



NIGHT SCENE IN NEW-ZEALAND.



# INDEX OF NAMES OF PERSONS.

- ABBOTT, Amos** . . . 145  
**Abbs, rev. John** . . . 556  
**AbdoolMesseeh** . . . 265  
     306  
**Abeel, Mr.** . . . 95  
**Aberdeen, earl of** . . . 19  
**Abercrombie, John**, 86  
**Adam, right hon. sir F**  
     99, 101, 303  
**Adam, Mr.** . . . 123, 124  
**Adams, Dr** . . . . . 44  
**Adamson, rev. Dr.** 173  
**Adamson, Miss R. W.** 216  
**Addis, W. B.** . . . 141  
**Addy, Richard** . . . 538  
**Adger, rev. J. B.** . . . 76  
**Adley, rev. W.** 157, 255  
**Afa.** see Leangafa.  
**Agnew, sir Andrew**, 208  
     219, 223, 233, 235, 303  
**Aichinger** . . . . . 82  
**Ainslie, rev. R.** 232, 235  
     262  
**Aito Wussen** . . . . . 60  
**Albrecht** . . . . . 172  
**Alexander, emperor**, 83  
**Alexander, Alfred**, 132  
     133, 287, 289  
**Alexander, capt.** . . . 264  
**Alexander, rev. S. M.**  
     225, 451, 452  
**Alexander, W. P.** . . . 165  
**Allen, D. O.** 111, 113—  
     116, 145, 146, 473  
**Allen, Mrs** . . . 473, 475  
**Allison, Mr.** . . . . . 37  
**Allyn, capt.** . . . . . 520  
**Alston, Mr.** . . . 275, 430  
**Althans, Mr.** . . . . . 532  
**Amadi Gum** . . . . . 13  
**Ambrose, A.** . . . . . 148  
**Anderson, capt.** . . . 63  
**Anderson, rev. G. F.** 119  
     129  
**Anderson, Mr E.** . . . 276  
**Anderson, J.** . . . 151, 152  
**Anderson, W.** . . . 27, 105  
     246  
**Andrews, Lorrin.** . . . 165  
**Andrews, S. L. M.D.** 165  
**Anthonz, John** . . . 157  
**Anthony** . . . . . 217  
**Anund Messeeh** . . . 293  
**Anne, queen** . . . . . 4  
**Applegate, rev. T. H.**  
     136, 137, 383, 431  
**Applegate, Mrs**, 383, 431  
**Ap horp, G. H.** . . . 159  
**Aratoon, C. C.** . . . 128, 498  
     512  
**Arbousset, T.** . . . 39, 40  
**Archbell, J.** 37, 492, 493  
**Archer, rev. T.** . . . 222  
**Ardagh, dean of**, 219, 223  
     225—228, 236  
**Aripaæa** . . . . . 210  
**Armansepg, count**, 182  
**Armitage, Mr.** . . . 163  
**Armoed, Hend.** 216, 247  
**Arms, rev. W.** . . . . . 161  
**Arms, Mrs.** . . . . . 161  
**Armstrong, R.** . . . 165  
**Arnold, rev. R.** . . . 293  
**Aroolappen, Christ.** 148  
**Arunuga Tambiran,**  
     295—298  
**Asboe** . . . . . 173  
**Ashbury, Francis.** 146  
**Ashley, rt. hon. id. M.P.**  
     119, 226, 233  
**Ashton** . . . . . 143  
**Ashwell, Mr B. Y.** . . . 162  
**Ashwell, Mrs** . . . . . 162  
**Ata** . . . . . 210  
**Atherton, rev. W.** . . . 219  
**Atkinson, Theoph.** . . . 28  
**Attarra, John** . . . 13, 238  
     242, 420, 424  
**Attica, bishop of** . . . 75  
**Atua** . . . . . 353  
**Auckland, lord** . . . 124  
**Australia, bishop of**, 162  
**Axum, governor of**, 62  
**Ayer, rev. W.** 227, 452  
     — 454, 456  
**Ayliff, John**, 35, 36, 247  
**Baba Deekslit.** 193—  
     196, 465  
**Baba'ee** . . . . . 314  
**Baboo Nogur Chunder,**  
     499  
**Badger, Mr H.** . . . . . 520  
**Bagster, Mr Samuel**, 407  
**Bailey, rev. Benj.** . . . 135  
**Bailey, rev. Joseph.** 154  
**Bailey, Edward** . . . 165  
**Baillie, John**, 32, 261, 398  
**Baines, E., esq. M.P.** 232  
**Baker, rev. H.** . . . . . 135  
**Baker, Mrs** . . . . . 135  
**Baker, Charles.** . . . 162  
**Baker, E.** . . . . . 64, 68, 398  
**Baldwin, D. M.D.** . . . 165  
**Baldwin, Miss.** . . . . 81  
**Ballentine, Henry,** 145  
**Ballo** . . . . . 140  
**Bamadeb** . . . . . 147  
**Bambas, prof.** . . . . . 70, 252  
**Bampton** . . . . . 147  
**Bangor, bp. of** . . . . . 307  
**Banks, Mr.** . . . . . 261  
**Bannister, S. esq.** . . . 317  
**Barbadoes, bp. of** . . . 216  
**Barclay, W. C.** . . . . 126  
**Barairo, S.** . . . . . 126  
**Barsoe** . . . . . 172  
**Batchelor, Peter.** . . . 137  
**Baus** . . . . . 173  
**Bavaria, king of.** . . . 182  
**Barclay, C. esq.** . . . 228  
**Bardo** . . . . . 87  
**Harff, C.** . . . . . 163, 384  
**Baring, sir T.** . . . . . 226  
**Barker, G.** 29, 216, 398  
**Barker, Mrs.** . . . 216, 398  
**Barker, Mr.** . . . . . 67, 70  
**Barnden, G.** . . . . . 163  
**Barnstein.** . . . . . 161  
**Barr, Mr.** . . . . . 48  
**Barrow, sir J.** . . . . . 472  
**Barth, rev. C. G.** . . . 535  
**Bartholomeuz, L. A.** 157  
**Bartholomew, J.** . . . 437  
**Batavia, David.** . . . 293  
**Baula Lomu.** . . . . . 211  
**Bautain, M.** . . . . . 456  
**Baxter, N. esq.** 233, 234  
**Bazalgette, capt.** . . . 233  
**Beal, Mr. J.** . . . 472, 520  
**Beamish, rev. H. H.** 229  
     236  
**Beaufort, duchess dow-**  
     ager . . . . . 472  
**Beaumont, rev. Dr.** 226.  
     312  
**Beck** . . . . . 172  
**Becker, rev. F. W.** 452  
     454  
**Becker, Mr C.** 452, 454  
**Beddy, Henry** . . . . . 129  
**Bedgood, Mr John**, 162  
**Beecham, rev. J.** 219, 262  
**Beighton, Thomas.** . . . 92  
**Belcher, rev. J.** . . . . 236  
**Bell, rev. Robert** . . . 236  
**Bellson, Mr.** . . . . . 452  
**Benjamin.** . . . . . 133  
**Benjamin, rev. N.** . . . 73  
**Benjamin, Mrs** . . . . . 73  
**Bennet, George, esq.** 229  
**Bennett, rev. J. D.D.** 222  
     223  
**Bennett, Cephas.** . . . 94  
**Bentinck, lord W.** . . . 150  
     267, 278  
**Bergfeldt, rev. J. G.** 449  
     452, 454  
**Berios, Soterios.** . . . 69, 188  
**Bernau, rev. J. H.** . . . 372  
     374—376  
**Best, Mr and Mrs.** . . . 430  
**Bethune, rev. Mr.** . . . 169  
**Betts, rev. W. K.** . . . 130  
     131, 365, 369  
**Bewley, rev. T. H.** 63, 401  
**Bewley, Mrs.** . . . . . 63, 401  
**Bexley, lord,** 49, 50, 222  
     225, 231, 472  
**Beynon, W.** . . . . . 140  
**Biber, Dr.** . . . . . 231  
**Bickersteth, rev. Edw.**  
     — 225, 226, 342, 451  
**Bilderbeck, J.** . . . 141, 144  
**Bingham, Mr** 33, 264, 401  
**Bingham, Hiram** . . . 164  
**Bird, Mr and Mrs.** . . . 78  
**Birt, rev. John,** 224, 226  
**Bishop, Artemas,** 164, 520  
**Bisseux, Isaac** . . . . . 38  
**Blackburn, rev. J.** . . . 222  
     226, 273  
**Blackman, rev. C.** 135  
     — 137  
**Blackwell, Mr.** . . . . 401  
**Blandford, W.** . . . . 393  
**Blest, Mr.** . . . . . 312  
**Bliss, Isaac** . . . . . 165  
**Blossum, T.** . . . . . 163  
**Blumhardt, rev. C. H.** 82  
     84, 110, 120, 264, 520  
**Boardman, Mr.** . . . 489  
**Boaz, Thomas** . . . . . 138  
**Bobart, rev. H. H.** . . . 162  
**Bobart, Mrs.** . . . . . 162  
**Boggs, G. W.** . . . . . 145  
**Bogue** . . . . . 399  
**Bölinisch, Fred.** . . . 384  
**Böhnisch, Lewis.** . . . 384  
**Bombay, bp. of**, 471, 556  
**Bonatz, A.** . . . . . 19, 25, 26  
**Borrow, Mr. G.** . . . . 91  
**Boulton, J. esq.** . . . 219  
**Bourchier, capt.** . . . 261  
**Bourke, sir R.** . . . . 161  
**Bourne, rev. Alfred,** 49  
     49, 148  
**Bowie, rev. M.** . . . . 152  
**Bowley, rev. W.** . . . . 121  
     133, 290, 291  
**Bowyer, rev James,** 130  
**Boyce, W. B.** . . . . . 26, 35  
**Bradbury, J.** . . . . . 138, 398  
**Bradley, D. B. M.D.** . . . 95  
**Bradley, Mrs.** . . . . . 95  
**Brainsford, rev. C.** . . . 398  
**Brainsford, Mrs** . . . . 398  
**Brandram, rev. A.** . . . 222  
     343  
**Brenner, Peter.** . . . . 82  
**Brenton, capt.** . . . . . 330  
**Bridges, John, esq.** 119  
**Bridgman, rev. E. C.**  
     89, 95, 462  
**Bridgnell, W.** . . . . . 158  
**Brijonauth Ghose.** . . . 132  
**Brookes, rev. T.** . . . . 237  
**Brooks** . . . . . 163  
**Brooks, rev. J. W.** . . . 229  
**Brooks, Mr & Mrs,** 147  
**Brotherton, rev. T.** . . . 131  
**Brougham, lord** . . . 472  
**Brown, rev. A. N.** . . . 162  
**Brown, rev. David,** 305  
     306, 308, 310, 311, 345  
     346, 387, 388  
**Brown, rev. J. W.** . . . 82  
**Brown, rev. S.** . . . . . 224  
**Brown, John.** . . . . . 141  
**Brown, Mr & Mrs,** 147  
**Brown, Miss** . . . . . 173  
**Brown, Lydia** . . . . . 165  
**Brown, Nathan.** . . . . 94  
**Brownell, John.** . . . . 86  
**Browning, rev. T.** . . . 156  
     204—206, 208, 209  
**Brownlee, John,** 30, 31  
     180, 181  
**Bruckner, rev. Gottl.** 160  
**Bryant, rev. H.** . . . . 81  
**Byce, rev. Dr.** . . . . . 231  
**Buchanan, Dr. Claudius.**  
     308, 387

INDEX OF NAMES OF PERSONS.

Buckingham, J. S. esq. 230, 236	Casamajor, A. esq. 143	Cook, Edward . . . . . 34	Davis, Richard, 162, 431
Buckle, rev. James, 219	Cassai . . . . . 62, 63	Cook, Mr J. . . . . 472, 520	Davis, Mrs. . . . . . 431
Budd, rev. Henry . . . 231	Castle, Samuel N. . . 165	Cooke, A. S. . . . . 165	Davis, Serena. . . . . 162
Builtman, rev. F. 261, 471 472, 520	Catabar, king of. . . 108	Coombes, rev. V. D. 131	Davis, W. J. 35, 36, 537 539
Bunting, rev. Dr. 49, 219	Catherine . . . . . 217	Cornelius . . . . . 137	Davis, Mrs. . . . . . 537
Bunting, J. 148, 295-96	Cator, Peter, esq. . . 122	Corner, Mr E. . . . . 63	Dawes, Jack. . . . . 369
Bunting, rev. W. M. 224	Cetani . . . . . 360	Corner, Mrs. . . . . . 63	Dealtry, rev. Dr. 343, 485
Burder . . . . . 140	Chabrand, Mr. . . . 407	Corrie, bp. see bp. of Madras.	Dean . . . . . 93
Burdwan, rajah of, 499 545	Chaka . . . . . 35	Corrie, Mrs. 216, 306, 308 309, 345, 346	Deerr, rev. W. J. . . . 132 287, 289, 543, 544
Burgess, rev. R. . . . 218	Chalmers, Dr. . . . 262	Corrie, Miss. . . . . 308, 309 346, 347	De Fries . . . . . 21, 23
Burnet, rev. John, 228	Chamberlain, Levi, 164 530	Corrigall, capt. . . . . 247	Deftera Gualo. . . . . 60, 61
Burton, capt. . . . . 430	Chamier, Henry, esq. 303, 384	Coschler, Isidor . . . . 456	Delatte, Miss . . . . . 343
Burton, Mr . . . . . 47	Champion, rev. Mr. 44	Cotterill, rev. H. . . . . 309	De Monte, Mr . . . . . 128
Burton, Mrs . . . . . 47	Champion, Mr. 458, 460	Courtois . . . . . 406	Dent, rev. Edward. . . 136
Buxton, C. esq. . . . . 303	Chapin, Dr. & Mrs. 165	Cox, rev. Dr. . . . . 222, 223	Denton, rev. R. A. . . 125
Buxton, E. N. esq. . . 235	Chapman, capt. . . . 472	Cox, rev. John . . . . . 556	Depa . . . . . 360
Buxton, T. F. esq. 17, 98 262, 317	Chapman, Mr. and Mrs. 174, 401	Cramp, rev. J. M. . . . 224	De Presensé, M. . . . . 406 407, 490, 491
Buyers, rev. W. . . . 139 140	Chapman, T. . . . . 162	Crane, N. M. . . . . 147	Deutsch, Mr . . . . . 452
Buzacott, Aaron 163, 384	Charles . . . . . 300	Crisp, rev. E. . . . . 143, 144 232, 351, 398	Devasagayam, rev. J. 136
Buzacott, Miss . . . . 21	Charles, Henry . . . . 218	Cronin, rev. B. 225, 229	Devon, Ann. . . . . 154
Byron, capt. lord. 352, 472	Charles, Mr. . . . . 508, 510	Cropper, Mr. . . . . 147	Devonshire, duke of, 472
Cæmmerer, rev. A. F. 131 268	Chase, bp. . . . . 120	Croley, Mr. W. . . . . 13, 53 244, 245, 343, 415, 417	Dhondapah . . . . . 140
Cajetan, cardinal . . . 505	Cheape, capt. . . . . 120	Crosby, Benj. . . . . 14, 34, 83	Dhondee . . . . . 195
Calcutta, bp. of, 10, 113 114, 122, 130, 131, 134 135, 152, 153, 268, 303 307, 309, 431, 542	Chemee . . . . . 198, 199, 466	Cross . . . . . 163	Dibble, Sheldon . . . . 165
Caldwell, rev. R. . . . 472	Cherry, Henry . . . . 147	Crosthwaite, T. . . . . 401	Dickenson, J. T. . . . . 85
Calte Koomar . . . . . 288	Chester, bp. of, 119, 218 221, 233, 234, 272, 383 451, 452, 472, 484	Crowther . . . . . 404	Dillon, rev. R. C. D. . . 232
Calman, Mr . . . . . 86	Chichester, earl of, 220 272, 472	Crowther, rev. J. 219, 220 222, 430, 557	Dilsook, Peter. . . . . 293
Calthrop, rev. Charles, 131, 268, 269	Chichester, bp. of . . 220 222, 477	Crowther, Mrs. . . . . 430	Dimon, Henry . . . . . 165
Cameron, Mr & Mrs. 68	Chichester, dean of, 485	Crowther, Samuel. . . 13	Dingarn, 18, 44, 45, 539 540, 557
Cameron, James, 35, 359	Chick, Mr & Mrs. . . 68	Cryer, Thomas. . . . . 148	Dixon, rev. H. 370—372
Campbell, rev. J. 11, 19 145, 223	Cholmondeley, marq. of, 221-22, 228, 230, 472	Cubitt, rev. G. . . . . 218, 270 479	Dixon, Mrs . . . . . 371
Campbell, rev. W. . . . 11 141, 145, 227	Chown, Mr . . . . . 52	Cumberland, T. . . . . 142	Dixon, rev. J. . . . . 219, 483
Campbell, capt. . . . . 151	Christian . . . . . 137	Cumming, rev. John, 225, 229—231, 234, 236	Dixon, rev. John. . . 121 133—135, 190, 192, 466 467, 504, 505
Campbell, col. . . . . 111	Christie, Mr . . . . . 398	Cummings, J. esq. . . . 225	Doane, bp. . . . . 120
Campbell, Colin. . . . 141	Chundree . . . . . 200	Cummings, J. esq. . . . 226	Doehne, J. L. . . . . 43
Campbell, John, 138, 139	Church, S. F. . . . . 63	Cunningham, Sarah. . . 94	Dodge, Mrs. . . . . . 78
Candy, Mrs. . . . . 113, 117 193, 197	Clark, Mr . . . . . 169	Cunningham, rev. J. W. 226, 234	Doitaree . . . . . 147
Canham, rev. John, 342	Clark, James. . . . . 30	Cupidon, John . . . . . 14	Doorga Dass Dass. . . 131
Canham, Mrs . . . . . 342	Clarke, G. . . . . 162	Curie . . . . . 107	Doty, Elisha. . . . . 161, 264
Canterbury, archbp. of, 261, 303, 307, 342, 471 520, 530	Clauder . . . . . 172	Cussons, Thomas . . . 139	Douglas, sir H. 72, 86, 330
Capai. . . . . 35, 359—362	Clayton, rev. John, 233 235, 480	Cutter, O. T. . . . . 94	Dove, Thomas, 13, 14, 520
Carey . . . . . 310	Clemens . . . . . 21	Cyrillos . . . . . 111	Dove, Mrs. . . . . . 520
Carey, rev. Eustace, 224 228, 235	Clift, Mr . . . . . 149	Czerskier, Mr. C. . . . 452	Drakakis, Mr L. . . . 72
Carey, W. . . . . 129	Clough, B. 153, 158, 344	Dajeeba . . . . . 145	Drake, Mr. . . . . . 151
Cargill . . . . . 163	Coan, Titus . . . . . 164	Dale, rev. Thomas . . . 220	Drew, W. H. . . . . 144
Carlisle, bp. of . . . . 307	Coates, D. esq. . . . 262	Dallen, capt. . . . . 383	Driberg, rev. C. E. 130
Carlos . . . . . 154	Cockran, rev. W. . . 172 177, 213, 214, 257, 259 260, 299, 301, 553, 555-6	Danford, J. esq. . . . . 224	D'Rozario, F. 132, 288
Carnac, sir John R. 303	Colary, Miss Eliza, 343	Daniel, A. . . . . 137	D'Rozario, P. S. . . . 132
Carr, archd. . . . . 114, 122 134, 303, 471, 520	Colburn, sir J. . . . . 530	Daniel, E. . . . . 154	Dudley, Mr. . . . . 237
Carr, Mrs. . . . . . 556	Coleman, rev. J. N. 431	Darling, David . . . . . 163	Duff, rev. Dr. 11, 149, 223 334, 445-46, 496, 509, 523
Carshore, rev. J. 130, 131	Coleman, rev. J. N. 431	Daumas, rev. F. . . . . 38, 39 343	Dugmore, H . . . . . 34
Carter, Miss . . . . . 125	Colenso, W. . . . . 162	Davenport, Mr. 93, 452	Dunwell, rev. J. 14, 15, 49
Carver, Robert, 148, 295 297, 298	Colline, Ebenezer, 13, 241 343, 414, 415, 419, 424 425, 556	David (Bangalore) 141	D'Urban, sir B. 303, 324
Casalia, Eugene, 39—42	Colquhoun, J. C. esq. 223	David (Tinnevally) 136	Dwapiresadam. . . . 137
	Conde, D. T. . . . . 165	Davis, E. . . . . 92	Dwar - Kanath Bhoose, 507—510
	Condit, Azuba C. . . 161	Davies, Mr. . . . . . 92	Dwight, rev. H. G. O. 73-75
	Condy, M. . . . . 241	Davies, rev. John 218, 270	Dwight, rev. R. O. 146 160, 295
	Constantine, Mr G. . . 72	Davies, John . . . . . 163, 209	Dwight, Mrs. . . . . 146, 295
	Conyers, T. G. esq. 231	Davis, rev. J. . . . . 233, 451	Dyer, rev. John . . . . 236
		Davis, James. . . . . 162	Dyer, Samuel . . . . . 92
			Dyer, Mrs. 92, 173-4, 343

INDEX OF NAMES OF PERSONS.

Dyer, Miss . . . . . 173	Fonceca . . . . . 145	Goodell, rev. W. 73—75	Hall, Mrs. . . . . . 146
Eacott, Mr and Mrs. 401	Foord, capt . . . . . 44	Goodhart, rev. C. J. 229	Hall, E. O. . . . . 165
Eberle . . . . . 173	Fooyuen . . . . . 190	Goodrich, rev. J. . . . 165	Hall, Mr & Mrs, 520, 557
Eckard, J. R. . . . . 146	Forbes, Cochran . . . 164	Goodrich, Mrs. . . . . 165	Hallbeck, bp. 21—23, 63
Eckel, rev. A. E. 304, 426	Ford, capt . . . . . 556	Goodrich, C. A. . . . . 159	174, 215
Eden, hon. Misses, 125	Ford, Mr S. H. 119, 162	Gooneskere, A. . . . . 154	Hallock, Homan . . . 76
Eder, Francis . . . . . 264	303, 520	Gorachund . . . . . 128	Halter . . . . . 24
Edgar, rev. Dr. 230, 316	Ford, Mrs, 119, 162, 303	Gordon, A. esq. . . . . 343	Hamilton, R. . . . . 32
Edmonds, John . . . . 162	Forster, C.S.esq.M.P.218	Gordon, J. W. . . . . 145	Hamilin, James. . . . 162
Edmunds, capt . . . . . 556	Foster, rev. J. K. . . . 232	Gore, capt. . . . . 161	Hancock, R. B. . . . . 94
Edwards, Ed. . . . . 33, 34	Fowler, Mr and Mrs, 520	Gosselin, Constant, 40	Hands, rev. J. 140, 141
Edwards, John. . . . . 37	Fox, Mr. . . . . 430	Graf, rev. J. U. . . . . 173	Handt, rev. J. C. S. 162
Edwards, R. . . . . 32	Fox, W. . . . . 13, 51, 384	178, 180, 410, 412—414	Hankey, T. esq. . . . 218
Edwards, rev. T. 216, 401	Fox, Miss . . . . . 173	440, 471, 472, 520	Hankey, W.A.esq.302-3
Edwards, Thomas. . . . 29	Foxe, C. F. . . . . 21, 215	Graf, Mrs . . . . . 520	Hanson, rev. R. . . . . 96
Egypt, pacha of . . . . 71	Frazer, rev. E. . . . . 219, 220	Graf, Mr J. . . . . 452, 454	Harcourt, capt. F.V. 233
Eilah, Miss . . . . . 87	222, 227, 228, 231, 261	Grant, rt. hon. sir R. 125	235, 236
Ellerton, Mrs, 306, 309	388—390	Grant, Asahel, M.D. 80, 81	Hardey, Samuel . . . 148
Elliott, W. . . . . 27	Frederick . . . . . 137	Grant, Mr. . . . . 51	Hardie, C. . . . . 163
Ellis, rt. hon. Henry, 81	Freeman, rev. J. J. 26, 65	Graves, Allen. . . . . 145	Harding, rev. John, 472
Ellis, rev. W. . . . . 262	68, 215, 216, 232, 398, 557	Graves, Orphan . . . 145	Harding, M. T. . . . 13, 417
Ellis, J. D. . . . . 128, 493	Freeman, Mrs . . . . 68, 398	Gray, rev. J. . . . . 512	Hardy, John, esq. . . 218, 479
Ellis, John . . . . . 174	Freytag . . . . . 172	Gray, rev. J. H. . . . . 383	Hardy, R. S. . . . . 157
Elphinstone, Mr. . . . . 125	Fritsch . . . . . 25	Gray, capt. . . . . 215	Hargreaves, rev. J. 236
Ely, rev. J. . . . . 226, 232	Fritsche . . . . . 172	Gray, Mr J. H. . . . . 261	Harrington, Mr. . . . 123
Emerson, J. S. . . . . 165	Frost, col. Joseph . . 473	Greece, king of, 69, 181	Harjette, Mr . . . . . 128
England, king of, 25, 216	Fyvie, A. . . . . 140, 510	182	Harley, rev. Henry, 136
Ennis, Jacob. . . . . 161	Fyvie, Mrs A. . . . . 140	Green, rev. S. . . . . 226	137, 303
Enos. . . . . 144	Fyvie, W. . . . . 140	Green, J. S. . . . . 165	Harriet . . . . . 468
Ephesus, archbp. of, 186	Gal-Kien-San . . . . . 89	Green, Mr. 33, 264, 401	Harris, rev. John . . 219
Erdman . . . . . 172	Gall, Mr. 275, 343, 430	Greenway, W. . . . . 128	Harris, capt. . . . . 520
Eukari . . . . . 492	Galloway, earlof 229, 236	Greis. . . . . 543, 544	Harrop, Mr & Mrs, 14
Evans, rev. J. 81, 92, 363	Galloway, Mr. . . . . 70	Grey, sir G. . . . . 228, 557	344, 401
Evans, rev. J. H. . . . . 224	Gambier, capt. F. . . . 236	Griffin, rev. Dr. . . . . 550	Harrowby, earl of. . . 22, 2
Ewald, rev. F. C. 64, 69	Gardiner, capt. 44, 45	Griffin, Mr Joseph. 231	Harry, rev. N. M. . . . 236
71, 86, 344, 450—452	323—325, 539—541	Griffith, Mr . . . . . 430	Hartmann, Mr J. C. 452
455, 557	Garner, Mr. . . . . 34	Griffiths, rev. G. . . . 225	454
Ewart, rev. D. 149, 507-10	Garratt, W. A. esq. 233	Grimshawe, rev. T. S.	Harvey, Mr. . . . . 332
Fabian, lieut. . . . . 532	Gartside, Mr. . . . . 261	218, 227, 236	Haswell . . . . . 93
Fairburn, W. . . . . 162	Garwood, rev. J. 227, 235	Grout, rev. Mr. . . . . 44	Haswell, Thomas . . 148
Faku . . . . . 35, 359—362	Gasela. . . . . 35	Grout, Mrs . . . . . 44	Haubroe, Mr. . . . . 132, 268
Fales, capt. W. J. . . . 161	Gebel. . . . . 43	Grüner, C. L. . . . . 152	Hausmeister, rev. F. A.
Fares, Shidiac. . . . . 82	Gee, Mr. and Mrs. 557	Guers, rev. Emile, 236	452, 453, 455, 456
Farman, S. . . . . 85	Genth . . . . . 24	Guest, J. . . . . 148	Hawkins, Mr W. 472, 520
Farman, Mrs. . . . . 85	George, John . . . . . 159	Gulick, P. J. . . . . 165	Hawkins, Mrs. 472, 520
Farmer, T. Esq. . . . . 219	Gerické, Mr. . . . . 267, 268	Gunesh . . . . . 465	Hawkshaw, col. . . . . 230
Farrar, rev. A. E. 223, 235	Gerlach, rev. A. D. 450	Gunesh Punt. . . . . 207	Haywood, rev. S. 429, 470
Farrar, rev. C. P. 111, 117	453, 454	Gungadhur . . . . . 147	Heard, capt. . . . . 473
133, 134, 193, 194, 196	Giddy, Richard . . . . 33	Gungadhun Shastree.	Heath, T. . . . . 163
197, 201, 203, 464, 466	Giesler, Gerald B. . . 103	111	Heath, W. . . . . 383
467, 502—505, 507	104	Gungadur Baba Khed-	Hebard, rev. S. . . . 76, 78
Farrar, Mrs, 117, 134, 135	Gillies, Mr. . . . . 63	kur . . . . . 118	Heber, bp 3, 265, 306-8
192, 195, 199, 201, 202	Glen, Mr. . . . . 71	Gunning, rev. H. . . . 234	Hebick, Samuel . . . 152
304, 464, 465-7, 504-5	Gienelg. lord. . . . . 19, 222	Günther, rev. J. 162, 384	Helm, D. J. . . . . 27
Farrar, Cynthia, 145, 146	472, 476, 480, 557	Günther, Mrs . . . . . 162	Helm, Henry . . . . . 27
473	Glitsch . . . . . 172	Gurney, J. J. esq. . . . 356	Henderson, rev. Dr. 393
Faught, rev. G. S. 156, 214	Goadby, Mr & Mrs, 147	Gurney, W. B. esq. 224	Herbrich . . . . . 173
253, 254	Gobat, rev. S. . . . . 55—60	226	Herschel, sir John. . 21
Faught, Mrs. . . . . 156, 214	62, 82, 83, 109, 110, 120	Gutzlaff, rev. C. . 89, 95	Hervy, Mrs. . . . . 475
Fenn, rev. Joseph. . . . 472	216, 263	96, 190, 326, 463, 541	Hersberg . . . . . 172
Fernando, Joseph. . . . 156	Gobat, Mrs . . . . . 83, 120	Habeta Selasse. . . . 56, 57	Hewetson, Mr W. . . 430
Finch, George, esq. M.P.	Godfrey, S. W. . . . . 131	Hadara . . . . . 56	Hewetson, Mrs . . . 430
219, 225	Godfrey, W. A. . . . . 131	Haddy, R. . . . . 34	Heyer . . . . . 161
Fink, J. C. . . . . 96	Gogerly, Dan. J. 138	Haensel, rev. C. L. F.	Heyne, G. Y. . . . . 131
Fitzroy, capt. . . . . 232, 352	159, 545	365, 366, 438, 439	Hickey, Mr . . . . . 131
Fjellstedt, rev. P. 82, 185	Gogo . . . . . 344	Hagenbach . . . . . 343	Hickson, Mr . . . . . 533
187	Goldberg, Mr. J. P. 452	Hahn . . . . . 43	Higgins, W. M. esq. 317
Fjellstedt, Mrs . . . . . 82	454	Halcott, Miss. . . . . 285	Hildner, rev. F. . . . 81, 82
Flatt, John . . . . . 162	Gomez, Dr. Vincent, 216	Hall, Dr. James. . . . 16	181, 182, 250, 253
Flatt, Sam. . . . . 140	Goo . . . . . 89	Hall, rev. Peter. . . . 229	Hildner, Mrs, 82, 181, 251
Fletcher, rev. Joseph,	Good, rev. J. E. . . . 223	Hall, A. C. . . . . 146, 159	Hil, rev. J. H. . . . . 81
D. D. . . . . 232, 482			

INDEX OF NAMES OF PERSONS.

Hill, Mrs . . . . . 81	Hutchinson, James, 140	Judson, Adon., D.D. 94	Korhammer . . . . . 458
Hill, rev. R. . . . . 162	Ihrer . . . . . 173	Judson, Mr . . . . . 94	Körner . . . . . 172
Hill, Micaiah . . . . . 139, 293	Inajula, Solomon . . . . . 211	Juff, William . . . . . 13, 14	Kramer, Cornelius, 27
342, 398	Inglee, capt. . . . . 264	Kaahumanu . . . . . 330	Krapf, rev. L. 303, 520
Hill, Mrs, 139, 294, 442	Inglie, sir R. H. M.P. 221	Kalla Chund, Reub. 285	Kraut . . . . . 43
398	Ingois . . . . . 93	Kalli Komer Ghose, 132	Krishna Mohana Ba-
Hillyar, adm. sir J. 230	Irlon, rev. J. L. . . . . 131	Kama . . . . . 34, 35	nerjea . . . . . 132
Hingunee . . . . . 111	Irons, rev. Joseph . . . . . 229	Kapolani . . . . . 331	Kritikides, Mr . . . . . 251
Hintza, 35, 36, 247—249	Izenberg, rev. C. W. 55	Karaimoku . . . . . 330	Krückeberg, rev. H. C.
Hiscock, rev. T. E. 453	—59, 61—63, 82, 83	Katts, John . . . . . 159	132, 133, 288, 501
455	109, 110	Kavil, rev. A. . . . . 223	Krupasindoo . . . . . 147
Hitchcock, E. M. . . . . 165	Izenberg, Mrs, 58, 60, 83	Kayser, G. F. 31, 180, 181	Krusé, rev. W. . . . . 63, 82
Hitchcock, H. R. . . . . 165	Ives, Mark . . . . . 165	Ke . . . . . 190	111, 216
Hitchin, Mr. William 119	Jackson, rev. J. D. . . . . 557	Kea-King . . . . . 89	Kruth . . . . . 172
Hoapili . . . . . 331	Jackson, rev. W. C. 76, 77	Kebingo . . . . . 200	Kunath, Adam . . . . . 384
Hoare, Gurney, esq. 263	Jackson, Mrs. . . . . 77	Kekaulohi . . . . . 331	Küster, Chr. Ad. 21, 215
Hoare Samuel, esq. 227	Jackson, J. . . . . 34, 48	Kelly, rev. D. 228, 314	Labouchere, J. esq. . . . . 233
263	Jackson, Mrs. . . . . 34	Kelly, rev. James. 236	Lacey, Mr and Mrs, 147
Hobbs . . . . . 163, 211	Jackson, John, esq. . . . . 15	Kelly, W. . . . . 27	Lacroix, A. F. 138, 139
Hobhouse, sir J. C. . . . . 98	Jackson, Mr. . . . . 113	Kempt, sir James. 530	149, 545
443	Jackson, R. esq. . . . . 528	Kemp, James. 162, 557	Ladd, rev. D. . . . . 73
Hoby, Dr. . . . . 520	Jacob . . . . . 141	Kennaway, sir J. . . . . 225	Ladd, Mrs. . . . . 73
Hodge, rev. Charles, 489	James . . . . . 132, 543	Kenyon, Mr. . . . . 429	Lafon, Thos. M. D. . . . . 165
Hodgson, T. L. . . . . 33	James, bp. . . . . 307	Keopuolani . . . . . 330	Laina . . . . . 39
Hodson, archd. . . . . 343	James, rev. J. A. 235, 275	Kewbagang . . . . . 91	Laing, rev. Mr. . . . . 31
Hodson, Thomas . . . . . 148	James, Mr J. . . . . 556	Kugler, Mr. . . . . 57	Lalmon, W. A. . . . . 159
Hæberlin, rev. J. 132, 282	Jan Komein . . . . . 246	Kiddan Mariam, 56—58	Lambrick, Mr. . . . . 155
283, 285, 545, 556	Jan Tzatzoe, 26, 30, 232	60	Lam-Yuo-van. . . . . 89
Hoff, rev. L. . . . . 453	398	Kien-Lung . . . . . 89	Lane, rev. Chalton. 233
Hoffman . . . . . 25	Jasinke, Cornelius, 154	Kilner, Thomas . . . . . 158	Lange, C. R. . . . . 43
Hoisington, H. R. 159, 160	Jasinke, David . . . . . 154	Kinau . . . . . 331	Lange, Mr. . . . . 452
Holdsworth, W. . . . . 131	Jenkins, James . . . . . 37	Kineaid, Eugenio. . . . . 94	Launrau, rev. J. F. 76
Hole, G. . . . . 148	Jenkins, Mr & Mrs, 430	Kine-a-Fli . . . . . 90	78, 79
Holladay, rev. A. L. 264	Jeremiah, J. O. . . . . 131	King, rev. Jous, 72, 73	La Trobe, rev. P. 215, 536
Holland, lord. . . . . 472	Jetter, rev. J. A. 69, 71	75, 188	Lauga, J. . . . . 38, 39, 343
Holland, rev. E. . . . . 236	82, 184—187, 384	King, John . . . . . 162	Laura . . . . . 347
Holloway, rev. Dr. . . . . 225	Johannes, John . . . . . 96	King, Mr S. . . . . 472, 520	Lawrence, J. J. 146, 159
Holmes, bp. J. . . . . 174	John (Bangalore) . . . . . 141	King, Philip . . . . . 162	Lawrence, Mrs . . . . . 146
Holodhor . . . . . 543	John (Madras) . . . . . 295	Kingston, rev. T. . . . . 228	Lawrence, John. . . . . 129
Holt, Mr S. . . . . 368, 369	John Henry . . . . . 217	Kirk, rev. E. N. 227, 230	Lawrence, Mr . . . . . 453
Holt, Mrs . . . . . 369	Johns, rev. D. 64, 68, 398	232, 442	Lay, Mr. . . . . 90, 364
Homes, rev. H. A. . . . . 73	Johns, Mrs . . . . . 398	Kishob Bhoze . . . . . 509	Layard, capt. . . . . 230
Hood, T. S. . . . . 27	Johnson, Edward . . . . . 165	Kissling, rev. G. A. 13, 52	Leangafa . . . . . 90, 92, 460
Hooley . . . . . 163	Johnson, Mr . . . . . 240	178, 238—242, 261, 410	Leaver, Mr. T. . . . . 383
Hope, M. B. . . . . 95, 161	Johnson, Mr J. . . . . 383	412—414, 438, 439, 472	Lecher . . . . . 137
Horne, bp. . . . . 439	Johnson, Stephen . . . . . 95	520	Lechman, rev. J. 102, 126
Horst, C. D. . . . . 131	Johnson, Mrs. . . . . 95	Kissling, Mrs . . . . . 472, 520	Leeke, capt. H. J. . . . . 437
Hörnle, rev. C. G. 71, 80	Johnston, rev. T. P. 77	Kitchingman, J. . . . . 28	Lees, Dr. . . . . 21, 26, 430
Hough, rev. G. 323—325	Johnston, A. esq. M. P. 235	Knab . . . . . 43	Leaves, rev. H. D. 69—71
Hough, Mr James . . . . . 216	Johnstone, Mr A. . . . . 165	Knapp, H. O. . . . . 165	81, 188, 250, 251, 253
Houston, rev. S. R. 77, 253	Jenické . . . . . 268	Knaus . . . . . 172	Lehman (Greenland),
Howe, Dr. . . . . 275, 430	Jonas . . . . . 140	Knight, rev. Joseph, 157	173
Howe, rev. J. . . . . 431, 469	Jones, rev. Daniel. 130	255, 303	Lehman (South Africa),
470, 472	Jones, rev. D. . . . . 342, 398	Knight, Mrs . . . . . 303	21
Howell, William . . . . . 144	Jones, Mrs. . . . . 342, 398	Knill, rev. Richard, 223	Leider, rev. J. R. T. . . . . 82
Hoya, Mr. . . . . 452	Jones, rev. D. T. 172, 177	224, 236, 399	Leifchild, rev. J. 227, 235
Hubbard, rev. C. . . . . 131	256, 340—342	Knill, Enoch . . . . . 145	Leihner, J. C. . . . . 152
Hubbard, G. W. . . . . 145	Jones, Mrs, 177, 178, 213	Knorpp, rev. J. C. . . . . 133	Leipoldt, John . . . . . 43
Hughes, rev. H. . . . . 234	Jones, rev. E. J. . . . . 131	Knoth, rev. J. H. 55, 82	Leith, Mr. . . . . 569
Hughes, I. . . . . 31, 43, 322	Jones, rev. Henry . . . . . 168	110	Leitner . . . . . 23
Hughes, Josiah . . . . . 92	Jones, rev. Neville, 235	Kobus . . . . . 35	Lemmerz. . . . . 21, 22
Hull, Mr and Mrs . . . . . 575	Jones, J. T. . . . . 93, 94	Kochte, C. F. . . . . 264	Lemue Prosper, 38, 42
Hull, W. W. esq . . . . . 234	Jones, W. H. . . . . 127	Kockonis, Mr . . . . . 73	Lemue, Mrs. . . . . 38
Humphrey, rev. W. T.	Jones, Miss . . . . . 125	Kögel, C. . . . . 173	Leonard, Owen . . . . . 127
556	Joseph, rev. H. J. 451, 452	Kögel, J. . . . . 173	Lepell, rev. T. L. . . . . 472
Hunkin, Mr. . . . . 557	Joseph, Mr H. S. . . . . 119	Kohlhoff, C. S. 131, 268	Lepui . . . . . 39
Hunnat, Moses. . . . . 498	Josua . . . . . 393	Kohrhammer, widow, 23	Leslie, Andrew . . . . . 129
Hunter, sir C. S. . . . . 225	Jowett, rev. Joseph, 70	Kok, Adam . . . . . 32	Lethbridge, sir T. B. 228
Hunter, John . . . . . 159	Jowett, rev. W. 225, 520	Kolbe, G. A. . . . . 32	Letaié . . . . . 41
Hurinam . . . . . 287	Judd, G. P., M.D. . . . . 164	Kongo . . . . . 35	Leupolt, rev. C. B. . . . . 133
Hutchings, Samuel, 159	Judge, rev. E. 303, 323-5	Korck, rev. Dr. . . . . 72, 73	Lewel, Jules. . . . . 456
Hutchings, Miss . . . . . 347	Judge, Mrs . . . . . 324	Koresi . . . . . 250	Lewin, Thos. esq. . . . . 231

INDEX OF NAMES OF PERSONS.

Lewin, T. esq. Jun. . . . . 231	Madagascar, queen of . . . . . 215, 216, 262	Metsger, G. . . . . 13	Munson, rev. S. . . . . 161
Lewis, rev. George, 223	Madras. bp. of, 101, 121	Meyer . . . . . 21, 24	Murphy . . . . . 164
Lewis, Mr L. . . . . 557	181, 137, 216, 265, 266	M'Gregor, Miss. . . . . 142	Murray, rev. James, 236
Lewis, Thos. . . . . 469	281, 303, 305—311, 345	Middleton, bp. . . . . 302	Murray, rev. Hugh, 228
Lewis, W. B. . . . . 85	351, 383, 385, 387	Miksch . . . . . 172	Murray, A. W. . . . . 163
Leyburn, rev. G. W. 264	388, 445, 556	Mill, W. H. d. D. 130, 302	Musgrave, Mr. . . . . 324
Leyburn, Mrs. . . . . 264	Madras, gov. of. . . . . 349	Miller, rev. James. 231	Muzzy, C. F. . . . . 147
Lichfield and Coventry, bp. of. . . . . 307, 520	Maer, Ed. . 14, 303, 344	Miller, C. . . . . 143	Myers, Miss . . . . . 306
Liddell, capt. . . . . 261, 383	Mahooto . . . . . 320	Miller, W. 142-3, 264, 398	Naake, Mr. . . . . 453
Lima, Mr S. . . . . 135	Mahura . . . . . 18, 38	Miller, Mrs. . . . . 264, 398	Naigum . . . . . 140
Lincoln, bp. of. . . . . 48c	Makame . . . . . 321-323	Mills, rev. J. S. . . . . 156	Naibe. . . . . 330
Lindley, rev. Mr. 43, 264	Male, Mr. and Mrs., 430	Mills, Samuel, esq. . . . . 302	Nana Furuwees . . . . . 111
Linké, rev. J. T. 132, 233	Mapasa . . . . . 25, 26	Mills, W. . . . . 163	Nancy . . . . . 392, 393
287, 500, 501	Mapepelu . . . . . 41	Milne, Mr. . . . . 92, 348	Narapat Singh . . . . . 139
Links, Peter . . . . . 34	Marc, Mr. J. D. 452, 453	Minor, E. S. . . . . 159	Nauhaus . . . . . 23
Lisk, A. B. . . . . 127	Mar Hohanna, bp. . . . . 80	Minto, lord . . . . . 472	Neff, Felix . . . . . 489
Locke, rev. J. 342, 343	Maria . . . . . 422	Mirams, rev. J. 119, 398	Neabit, rev. Robt. 30, 41, 151, 173
398	Mark, Joseph . . . . . 157	Mirams, Mrs. . . . . 119, 398	Neumann, Dr. . . . . 452
Locke, Mrs. 342, 343, 398	Markheim, H. A. . . . . 173	Mitchell, rev. W. 194, 202	Nevius, Elbert . . . . . 161
Locke, Edwin. . . . . 165	Marriott, T. esq. . . . . 219	503	Nevius, Mrs. . . . . 161
Lockwood, rev. H. . . . . 96	Marsden, rev. J. B. 221	Mitchell, James. . . . . 151	Newton, rev. R. 33, 219
Lockwood, Mrs. . . . . 96	342	Möser . . . . . 343	273
Lothouse, Mr and Mrs, 174, 401	Marsden, Mr. and Mrs. 401	Moffat, R. . . . . 32, 38, 45	Newstead, rev. R. . . . . 384
Lo-Matam. . . . . 89	Marsden, rev. S. 303, 472	Moffat, Mrs. . . . . 45	Nicholayson, J. 85, 86
London, bp. of, 64, 261-2	Marsh, rev. E. G. . . . . 430	Molapo . . . . . 41	226, 317, 342, 450, 451
342, 452, 472, 485, 556	Marsh, rev. Joseph. 154	Molesworth, capt. . . . . 502	Nicholson, rev. Sam. 222
Longbottom . . . . . 83	Marsh, rev. W. 225, 227	Molwee Hyder Ali. . . . . 132	224, 227
Loo . . . . . 190	Marshall, H. P. . . . . 132	Monro, rev. R. 227, 230	Nicolam . . . . . 89
Loring, Dr. . . . . 306	Marshallman, J. C. . . . . 126	Monro, J. . 30, 358, 359	Niles, Nathaniel . . . . . 159
Loshen . . . . . 190	Marshman, J. D. D. 126	Monsell, rev. John. 228	Nimmo, J. E. . . . . 143
Lovett, Mr. . . . . 293	310	Montgomery, rev. W. B. 46, 47	Nixon, rev. Edward, 236
Lowndes, rev. Isaac, 71	M'Arthur, Mr. T. S. 63	Montgomery, Mrs. . . . . 47	Noel, hon. rev. B. W. 228, 235, 236, 313, 315, 481
72, 86	216, 303	Montgomery, J. esq. 63	481
Lowndes, Mrs. . . . . 86	Martyn, Henry, 305, 306	229, 232, 389	Noesgen, Mr. C. 452, 454
Lowrie, rev. J. . 152, 557	309, 310, 387	Monton, Lucas, 160, 161	Nomsa . . . . . 35
Lowrie, Mrs. . . . . 152, 557	Mary . . . . . 218	Mooktee . . . . . 194	Morgate, rev. J. N. . . . . 430
Loyer . . . . . 343	Mason, Francis. . . . . 94	Moore, rev. J. J. . . . . 292	North, Alfred . . . . . 95
Lucas, Mr. . . . . 275	Matebe . . . . . 320, 321	Moore, H. . . . . 130	Northumberland, du. chess of. . . . . 472
Lucas, Mr. T. M. . . . . 430	Mather, R. C. 139, 140	Moore, Mr. . . . . 344	Norton, rev. T. 136, 557
Luckenbach . . . . . 172	Matheson, J. esq. . . . . 89	Moore, W. . . . . 129	Norton, Mrs. . . . . 557
Luckhoff, Daniel. . . . . 43	Mathibe . . . . . 54	Morgan, John. . . . . 162	Norton, Mr. T. . . . . 383
Lukas Kok . . . . . 322	Mathew . . . . . 290	Morharit . . . . . 172	Norwich, bishop of, 228
Lund . . . . . 173	Matthews, C. . . . . 24	Moritz, Mr. J. C. 452, 453	Nott, rev. H. 163, 209, 398
Lundberg . . . . . 172	Matthews, John . . . . . 162	Morpeth, viscount. . . . . 222	Nott, Mrs. . . . . 163, 398
Lushington, C. esq. M.P. 232	Matthies, John. . . . . 159	Morrison, Dr. 91—93, 96	202
232	Mault, C. . . . . 142	309, 325, 326, 348, 462	Notti . . . . . 210
Luttring . . . . . 24	Mault, Mrs. . . . . 142	541	Noyes, Mr. E. . . . . 148
Lydia . . . . . 217	Maunsell, rev. R. . . . . 162	Morrison, Mr. J. R. 89, 95	Nursinga . . . . . 543, 544
Lyman, rev. H. . . . . 161	Maunsell, Mrs. . . . . 162	Morse, rev. W. . . . . 168	Nyländer, rev. G. R. 239
Lyman, D. B. . . . . 164	Mayo, rev. Dr. . . . . 231	Mortimer, rev. T. 230-1	240, 417
Lyons, Lorenzo . . . . . 164	M'Cauley, rev. A. 448, 451	Mortimer, T. . . . . 157	Oakley, rev. W. 156, 205
Lythe, rev. R. B. 163, 401	452	Morton, rev. W. 130, 131	206, 208
Lythe, Mrs. . . . . 163, 401	M'Clelland, rev. — 324-5	Moshesh . . . . . 41	Ogden, Maria C. . . . . 165
Macaulay, Mr. . . . . 343	Mead, C. . 143, 232, 261	Mosolekatsi, 18, 38, 43-45, 264	Ogilvie, Mr . . . . . 485
Macbrair, rev. R. M. 13	398, 556	Mounstansford, id, 223	Olyphant, D. W. C. esq. 89
14, 108	Medhurst, rev. W. H. 91	230	Omnesh Baity . . . . . 544
Macdonald, rev. J. . . . . 119	92, 95, 160, 230, 232	M'Swinye, Mr. . . . . 168	Onderdonk, bp. B. T. 120
223	326, 349, 398, 461, 463	Mühlhauser, rev. J. G. 426, 427	Opiia . . . . . 330
Macdonald, A. . 163, 384	Mehlhose . . . . . 173	Müller (Abyssinia). 82	Orsthagen, J. . . . . 246
Macdonald, Charles, 165	Meigs, B. C. . . . . 159	Müller (Greenland), 173	Orsmond, J. M. . . . . 163
Macdonald, Mr. . . . . 446	Meisner . . . . . 172	Müller (Tinnevely). 137	Otrlepp, A. . . . . 43
Mack, John . . . . . 126	Melbourne, id. visc. 443	Müller, rev. T. . . . . 82	Oster, rev. P. J. 452, 453
Mackay, rev. W. S. 149	Melville, John. . . . . 27, 28	Müller, rev. T. . . . . 82	455
507	Mends, capt. str. R. 437	Müller, Pauline . . . . . 25	Otho, king. . . . . 182, 186
Mackie, capt. . . . . 119	Mengé, rev. C. C. . . . . 133	Müller, Miss . . . . . 81	Oubea, 56, 58, 60-63, 110
Mackintosh, L. . . . . 127	201, 464, 467, 503, 506	Mulligan, Miss F. . . . . 81	Owen, rev. F. . . . . 44, 264
Mackworth, lt. col. 221	Menzel . . . . . 172	Mundy, Geo. . . . . 189, 294	308, 823—225, 430, 539
Maclean, capt. . . . . 803	Merrick, rev. J. L. 80, 81	Munger, S. B. . . . . 145	540, 537
Mac'Morland, rev. P. 223	Messer, J. George. . . . . 29	Mann, Bethuel . . . . . 165	Owen, Mrs. 44, 430, 541
Macomo . . . . . 31, 319	Messerby, Mr . . . . . 52		540, 537

INDEX OF NAMES OF PERSONS.

Owen, Miss, 430, 541	Phillips, rev. T. .... 237	Read, Mrs. .... 145	Russia, emperor of, 84
Owen, capt. C. 233, 430	Phillips, capt. C. .... 438	Read, rev. James . . . 26	Ryan, sir Edward. . . 124
Paine, B. H. .... 140, 141	Phillips, Mr. .... 147	232, 322, 398	Sabo, Michael. .... 160
Pakhyanaden. .... 131	Phipps, lieut.-col. .... 228	Read, rev. J. jun. 26, 30	Salisbury, bp. of. . . 520
Palmer, S. 35, 36, 359	230, 236	120, 264, 398	Sallab, Pierre. .... 14
Panayotes. .... 75	Piffard, Charles. .... 138	Redfield, Mr. .... 46, 47	Samathanm. .... 144
Pang. .... 190	Pilkington, G. esq. . 236	Redford, Mr. F. 472, 520	Sampson, Mrs. .... 145
Parish, Mr. W. .... 472	Pilley, H. M. .... 162	Regel, J. A. .... 144	Sampson, Mr. .... 145
Parish, Mr and Mrs, 119	Pinkerton, Dr. 406, 408	Reichardt, rev. J. C. 450	Sanders, W. .... 14
264	Pinto, C. (Cotta) . . . 154	452	Sandys, rev. T. 132, 283
Park, Mungo. .... 51	Pinto, C. (Kandy) . 156	Reid, capt. .... 383	493, 495—498
Parker, rev. Dr. .... 461	Pirie, Mrs Alderm. 445	Reid, Mr. James. .... 119	Sandys, Mrs, 285, 493-8
Parker, rev. S. .... 520	Pitnan, C. .... 163, 556	169, 431	Sanger, Mr. .... 237, 355
Parker, B. W. .... 165	Pitman, Mrs. .... 556	Reid, John . . . 140, 141	Sanmuggam, J. P. . . 159
Parker, Mr J. W. 484	Platt, G. .... 163	Reilly, W. A. .... 102	Sard, Mr John. .... 263
485	Platt, T. P. esq. .... 71	Requa, Mr. W. C. . . 46	Sass, Christopher, 29, 30
Parker, Peter. .... 95	Plumptre, J. P. esq. m.p. . 173	Renner, rev. M. .... 238	Satchell, Mr and Mrs, 401
Parparia, A. .... 253	Po-Bin-Luon. .... 89	Reuben. .... 497	Saul. .... 38
Parry, capt. sir E. 230	Poexold, Mr. .... 267	Reynolds, rev. R. V. 120	Saul, Mr. A. .... 452
472	Pohlé. .... 268	130	Schaffter. .... 137
Parry, J. .... 126	Pomare, queen. .... 210	Reynolds, Mrs. .... 120	Schauffler, rev. W. G.
Parys, John. .... 158	Poor, D. . 146, 147, 159	Reynolds, J. S. esq. 119	73, 74, 85
Paterson, rev. Dr. 343	Porter, Edward. .... 145	231	Schlenker, rev. C. F. 12
Paterson, rev. N. . 223	Postans, Miss. .... 125	Reynolds, T. esq. . 236	13, 238, 415
Paterson, James. .... 139	Poulier, J. A. .... 158	Rhenius, Mr. 136—138	Schliens, rev. C. F. 71
Paterson, Mrs. .... 139	Powell, Mr H. .... 261	Rhodes, rev. E. D. . 230	82, 119, 216, 384
Pato. .... 30, 34, 35	Powers, rev. P. O. . . 77	Rice, rev. B. 144, 344, 398	Schmelen, J. H. 32, 264
Patterson, rev. J. 14	Pownall, H. esq. 219, 227	Rice, Mrs. .... 398	Schmid, rev. B. 137, 261
173, 384	231	Richards, Mr. R. . . 293	Schmidt. .... 458, 459
Pattison, rev. J. T. 556	Poynder, J. esq. 97, 225	Richards, W. . 165, 520	Schmidt, G. .... 26
Paul. .... 132, 288, 544	303, 383, 430	Richards, Mrs. .... 520	Schneider, rev. B. 69, 71
Paul, Miss. .... 557	Fran Kissen Singh. 294	Richter. .... 173	77, 80
Payne, Mr. W. H. . 150	Preece, James. .... 162	Ricksecker. .... 170	Scholefield, rev. prof.
Pearce, G. 128, 130, 493	Pringle, A. esq. m.p. 223	Ridsdale, rev. S. . . 135	221, 226, 343
Pearce, Mrs G. .... 128	Pritchard, G. . 163, 209	Ridsdale, W. .... 154	Schomburgh, Mr. . 373
Pearce, W. H, 128, 278	Proby, rev. J. C. 128, 293	Riggs, Elias. .... 76	Schön, rev. J. F. 13, 240
520	Proudfit, rev. P. 230, 443	Riggs, Mrs. .... 76	244, 419, 420, 423—425
Pearson, rev. J. N. 233	Pryce, capt. .... 342	Rill. .... 35, 38	440
Pearson, rev. Kilner, 47	Puckey, W. .... 104, 162	Ripon, bp. of. .... 222	Schön, Mrs. . . . 343, 472
Pearson, rev. T. .... 216	Raban, rev. J. 12, 13, 179	Rivington, Messrs. 484	Schopman. .... 22
Pearson, Mr. .... 401	438	Roberts, capt. J. W. 233	Schreyvogel, rev. D. 131
Pearson, Mr & Mrs T. 401	Raban, John. .... 157	Roberts, John. .... 136	Schroeder. .... 43
Pease, rev. L. W. 77, 78	Rabe, capt. .... 26	Roberts, J. J. D.D. 81	Schürmann, rev. J. A.
Pease, Mrs. .... 77	Rabeholm, J. C. .... 126	Robbins, rev. S. P. 161	139, 140
Pease, J. esq. m.p. . 236	Rabone. .... 163	Robins, rev. S. .... 231	Scott, rev. George, 219
Peel, sir Robert. .... 472	Rachel. .... 217	Robinson, archd. . . 132	227, 230, 231
Peet, Rev. Joseph. . 135	Radama. .... 65, 215	Robinson, Dr J. . . 305	Scott, rev. John. .... 219
Peggs, Mr. .... 147	Radanath. .... 138	Robinson, Charles. . 95	Scott, Ralph. .... 159
Péllisier, J. P. .... 39, 40	Radloff, T. .... 43	Robinson, W. . 103, 126	Scudder, John, m.d. 159
Péllisier, Mrs. .... 39	Rae, James. .... 127	Robson, Adam. . 28, 29	Seddon, Mr D. . . 335
Penn, William. .... 318	Raffles, sir S. . 327, 542	Rogers, E. H. . 165, 167	Seitz, J. .... 264
Penney, Mr J. 124, 128	Raftopoulou, Mr P. . 72	Rogers, Mr and Mrs, 173	Selkirk, rev. James, 154
Penny, Mr. .... 47	Raikes, rev. H. 218, 222	401	155, 203, 204
Percival, P. 159, 468	225, 233, 274, 343, 477	Rodgers, John. . 163	Selkirk, Mrs. .... 154
516, 517	Ramchundra. .... 147	Rolland, Mr. .... 40	Sergeant. .... 136
Perera, D. D. .... 159	Ram Das. .... 284	Rolland, Mrs. .... 343	Sergeant, Mr R. . . 557
Perera, Hendriell. . 156	Ramdhone. .... 132	Roode, Frederic. . . 105	Seasing, rev. F. 335, 365
Perkins, rev. J. 80, 81, 83	Ramdhun. .... 288	Roop. .... 132	367
Perry, rev. J. M. S. . 159	Rambhuree. .... 126	Rosen, rev. D. .... 131	Seasing, Mrs. .... 368
Peter. .... 132	Ramsay, Mr A. .... 357	Rosenbald, count. 536	Seewajee. .... 145
Petrani, Stasso. .... 82	Ramsay, Mrs. .... 557	Rosenfeldt, Mr. . . 453	Seymour, rev. M. H. 225
Petri, Mr C. G. . 452	Randall, Mrs. .... 47	Ross. .... 136	Shadrach. .... 141
Pettitt, rev. G. .... 136	Ras All. .... 56	Rottler, rev. Dr, 131, 267	Shakwundais. .... 430
Peyton, Mr T. 472, 520	Rassam, J. A. .... 82	—269	Sharrocks, rev. J. 171, 401
Pfander, rev. C. G. . 71	Rata. .... 33	Roxby, rev. H. R. . 233	Shaw, rev. W. 19, 33, 36
Phardalis, professor, 184	Rathbone, Mr. .... 262	Rule, rev. Mr. .... 410	264, 303, 401
Philip. .... 295	Rathbonne, Mr T. . 456	Runjeet, T. .... 133	Shaw, Barn. 33, 264, 430
Philip, rev. Dr. 17, 21, 26	Ratray, rev. C. .... 557	Runnasingh, Corn. 156	Shaw, Mrs, 33, 401, 430
68, 222, 228, 232, 316, 398	Ratray, Mrs. .... 557	Rüppell, Mr. .... 57	Shepherd, James. . . 162
Philip, Matthew. . 157	Rawson, G. esq. .... 224	Russell, lord John, m.p. . 228	Shepstone, W. .... 34
Phillips, rev. G. W. . 229	Read, rev. Hollis, 145, 344	Russell, rev. J. .... 557	Sherman, rev. J. 219, 228

INDEX OF NAMES OF PERSONS.

Shick, J. C. .... 431	Stoffels, Stoffel .... 246	Thompson, J. F. .... 128	Van Singen, A. .... 30
Sbondee. .... 197	Stoffels, Andries, 26, 120 384, 398	Thomson, rev. John, 131	Vansittart, Mrs S. 49
Short, rev. T. V. .... 234	Stoltz. .... 24	Thomson, rev. J. .... 167	222
Short, rev. W. .... 230, 236	Stone, Cyrus. 145, 473	Thomson, capt. .... 146	Venable, rev. Mr, 43, 264
Shundor. .... 547, 548	Stone, Mrs. .... 473	Thomson, Miss. .... 125	Vigis, Mr. .... 262
Sidney, rev. E. 225, 231	Stovel, rev. C. 228, 483	Thornton, Miss. .... 125	Villiers, Mr C. P. M. P. 533
Siers, Hendrick .... 154	Stowell, rev. Hugh, 218 221, 225, 226, 228, 231 233, 236, 313	Thorpe, rev. J. 219, 223	Vines, W. .... 383
Silva, Cornelius .... 154	Strachan, Mr J. M. 216	Thurston, Asa. .... 164	Visuvanaden .... 131
Simeon, rev. C. 521, 522	Straus, Mr .... 456	Thwaites, Mr, 392, 393	Vogler .... 172
Simons, Thomas. .... 94	Stronach, rev. A. .... 472	Thwaites, Mrs, 392, 393	Voiz, Mr. .... 110
Simpson, rev. T. C. 131	Stubbins, rev. J. 147, 384	Tiddy, Mr W. P. .... 407	Von Schubert, prof. 186
Simpson, Alex. .... 163	Stubbins, Mrs, 147, 431	Tietze, F. C. .... 23	187
Sims, capt. .... 520	Sturge, Mr J. 332-334	Tietzen. .... 173	Von Wurmb, Mr. .... 43
Slatterie, rev. A. J. 236	Stürman .... 172	Tigonias, Antonio. .... 82	Vos, Arie .... 27
Smalley, rev. C. 63, 383	Sukertort, Mr. .... 453	Tilden, Miss. .... 76	Vossania. .... 35, 539
Smith, sir Culling	Summer, capt. .... 165	Timothy. .... 141	Vourlah, bp. of. .... 185
Eardley, 221, 235, 472	Sunday, John. .... 430	Timpson, rev. T. .... 236	Wade, Jonathan. .... 94
Smith, rev. Dr. J. Pye, 236	Sundur .... 132	Tinker, Reuben, 164, 166	Wade, W. R. 162, 557
Smith, Dr. A. .... 45	Sunkhoor .... 132	Todd, rev. J. .... 451	Wake, capt. .... 556
Smith, rev. Eli, 78, 79, 120	Sussex, duke of. .... 332	Todd, capt. .... 383	Wakefield, Miss 124-5
Smith, Mrs, 78, 79, 120	Sutton, Mr & Mrs, 147-8	Todd, W. 146, 147, 475	Waldegrave, hon. capt.
Smith, rev. J. 143, 144	Sutu, queen. .... 31	Todd, Mrs .... 146, 475	234, 472
Smith, rev. R. .... 453	Swallow, Mr & Mrs, 520	Tolly, gen. .... 230	Walker, Hen. esq. 219
Smith, rev. W. 127, 133	Swan, W. .... 86	Tomlin, Mr. .... 95	Wall, Mr. .... 520
Smith, Lowell .... 165	Swargdham .... 290	Torres-Amat, bp. .... 485	Wallbridge, Mr. E. 168
Smith, Mr (Cape Coast), 48	Swartz .... 268	Tottenham, rev. E. 220 225, 226, 228	169
Smith, Mr Isaac, 472, 520	Tainton, Mr .... 35	Touzaa, Miss .... 343	Wallis, James .... 162
Smith, W. O. B. .... 130	Talant, bp. of. .... 75	Townley, rev. H. .... 233	Walpole, rev. J. K. 131
Smith, Louisa G. .... 165	Tarbutt, capt. .... 472	Townsend, rev. H. .... 135	Warburton J. 13, 179-80
Smith, Marcia M. 165	Tarn, Mr .... 173	414, 420, 440	239, 240, 244, 413, 414, 421, 423
Smylie, H. .... 127	Tarn, Mrs. .... 173	Toyne, rev. E. 103, 158	Warburton, Mrs 240, 413
Snow, rev. Thomas, 233	Tarn, Mr Joseph, 50, 119	Toyne, Mrs. .... 104	Ward. .... 310
Solomon. .... 140	Tate, capt. .... 556	Tracy, Dr. S. .... 161	Ward, rev. N. M. .... 160
Somerset, lieut.-col. 25	Taunooos El Haddad, 78	Tracy, Mrs. .... 161	Ward, N. D. 159, 160
Sonderman .... 22, 23	Taylor, rev. R. .... 162	Tracy, Ira. .... 95, 96	Warming, capt. .... 342
Soobhroo .... 126	Taylor, Mr. .... 144	Tracy, W. .... 147	Warren, Edw. sen. 146
Soojatalulee. .... 128, 129	Taylor, Mr F. W. 556	Trajan, emperor .... 316	Warren, E. jun. .... 146
Southey, R. esq. .... 472	Taylor, Mr & Mrs H. 556	Travancore, rajah of, 142	Warth, rev. C. F. 133, 201 202, 464-7, 505, 506
Southgate, rev. H. .... 82	Taylor, John. .... 264	Travelli, rev. J. .... 161	Waschitscheck, Mr, 452
Spain, queen of. .... 457	Taylor, Joseph. .... 140	Travelli, Mrs. .... 161	Waterboer, capt. .... 32
Spaulding, Eph. .... 165	Teignmouth, lord. 222	Travelli, J. S. M. D. 95	Watkins, rev. J. 163, 210
Spaulding, Levi, 159, 520	228, 230, 234, 302, 472	Tregaskis, rev. B. 216, 401	Watson, rev. J. .... 170
Spaulding, Mrs. .... 520	Temple, rev. D. .... 76	Treloke .... 133	Watson, rev. W. .... 162
Spencer, rev. G. T. 471 520	Terlinden .... 43	Trimnell, rev. G. C. 156 157, 253, 254	Watson, R. .... 52, 468
Spencer, Mrs .... 556	Teutsch. .... 21-24	Tubou .... 213	Watts, rev. T. .... 168
Speranza, George. 69	Thabé .... 320, 321	Tucker .... 163	Wayde, rev. J. W. 236
Squire, Mr E. B. 96, 216 326-328, 541, 542	Theiwall, rev. A. S. 233	Tucker, rev. J. 136-138 305, 309, 310, 557	Webb, Abner. .... 93
Squire, Mrs, 96, 216, 326 327	Thomas. .... 163	Tuckett, H. esq. .... 317	Webster, E. A. .... 145
Stack, James. .... 162	Thomas, rev. John. 187 264, 303	Tuivakano .... 212	Weeks, rev. J. 12, 64, 179 415, 416, 418, 440, 457
Stallworthy, G. .... 163	Thomas, rev. J. N. H. 228	Turnbull, rev. G. 144, 398	Weeks, Mrs, 12, 64, 416 418
Stallybrass, E. 86-7, 120	Thomas, James. .... 128	Turnbull, Mrs. .... 398	Weiss, J. M. .... 82
Stallybrass, Mrs, 87, 120	Thomas, capt. .... 430	Turner. .... 163	Weiss, Mrs. .... 82
Starr, rev. Mr, 127, 129	Thomas, W. .... 126	Turner, bp. .... 306-308 347	Weitbrecht, rev. J. J. 132, 133, 287, 288, 499
Staunton, sir G. T. 302	Thomason. .... 308, 311	Turner, Nathaniel. 162	543, 545, 546
Stearne, Mr W. .... 168	Thompson, rev. A. C. 131	Turner, W. esq. .... 219	Weitbrecht, Mrs. .... 287
Stedman, Mr H. 472, 520	Thompson, rev. J. C. (Calcutta) 132, 283, 286	Tyalie .... 319	Wellard .... 163
Steele, Dr. John. .... 147	Thompson, rev. J. L. 76 78	Uhila, Zechariah. 211	Wellesley, hon. capt. W. 230
Stein .... 22	Thompson, rev. W. 231	Ulbricht. .... 173	Wendt, rev. G. .... 453
Stephen. .... 144	Thompson, rev. W. (Madras) 144, 398	Umkye .... 35	Wenger, Mr .... 250
Stevens, E. 91, 95, 326, 431	Thompson, rev. W. M. 77, 78	Umselekaz. .... 541	Wesley, A. 148, 295, 298
Steward, Rob. .... 133	Thompson, rev. G. esq. 236	Urwick, rev. Dr. 226-28	West, Mr J. C. H. 452, 453
Stewart, rev. A. .... 229	Thompson, J. C. (Qui- lon) .... 142	Uzokiso. .... 539	West, Miss. .... 472, 520
Stewart, rev. J. H. 234		Vadanna .... 35	Wheeler, Mr. D. 164, 167
Stewart, capt. .... 342		Vaeammatale, W. 212	White, rev. David. 344
Stock .... 172		Vale, rev. Dr. .... 263	White, Mr and Mrs, 163
Stockenstrom, col. .... 19		Vallopullu, Sol. .... 159	White, Miss .... 124
Stockfield, Mr J. 452, 453		Vam ..... 89	
Stocking, Mr W. R. 642		Van Duzee, W. S. 165	

INDEX OF NAMES OF PERSONS.

Whiteley, John... 162	Wilmot, sir J. E.M.P. 520	Winckler, rev. C.W. 63	Wrigley, rev. G.O. 14, 15
Whiting, rev. G.B. 79, 80	Wilson, bp. — See	216, 369	344, 401
Whiting, Mrs. .... 80	Bishop of Calcutta.	Wingrove, Mr. .... 327	Wrigley, Mrs. .... 15, 401
Whiting, rev. J. .... 293	Wilson, Dr. .... 43, 264	Winn, capt. .... 342	Wuras, C. F. .... 43
Wijesingha, C. .... 158	Wilson, J. D.D. 150, 151	Winslow, rev. M. 146, 160	Wybrow, rev. F. .... 342
Wilcox, Abner .... 165	Wilson, Mrs. .... 150	Winslow, Mrs. .... 146, 160	Yates, rev. W. 121, 128
Wilhelm, Mr. .... 419	Wilson, rev. D. 218, 231	Wiseman, Dr. N. .... 2—4	York, archbp. of... 261
Wilkinson, rev. M. .... 293	233	151	Young, Mr Thomas. 216
309	Wilson, rev. H. V. .... 223	Withers, rev. G. W. 130	Young, rev. J. .... 223, 226
Wilkinson, H. 13, 51, 520	Wilson, prof. .... 123	Witney, S. .... 165	Young, W. (Batavia) 160
Wilkinson, Mrs. .... 13	Wilson .... 163	Withy, Mr H.R. 472, 520	Young, W. (Sierra
Williams, rev. E. 26, 120	Wilson, C. .... 163, 209	Wolf, rev. J. 55, 64, 110	Leone) . . . 13, 240, 410
398	Wilson, John A. .... 162	111, 317	412, 421, 424, 440
Williams, Mrs. .... 398	Wilson, Mr (Calcutta)	Wolfe, S. .... 92	Young, Mrs. .... 13
Williams, rev. H. 120, 162	509	Woodcock, rev. J. .... 135	Youngblood, W. .... 161
431	Wilson, Mr (Cape Pal-	261, 472, 520	Yuille, Robert .... 86
Williams, rev. J. 222—	mas) .... 16, 344	Woodcock, Mrs. 472, 520	Yusuf Effendi .... 187
224, 226, 227, 232, 353	Wilson, T. esq. .... 232	Woodward, Mr. .... 160	Zahn, Mr. .... 27
399, 472	Wilson, Mrs. 124, 123	Woon, W. .... 162	Zaphiris, Nicholas. 82
Williams, rev. W. .... 162	306, 493	Wrangles, capt. .... 520	Zealand, bp. of. .... 267
Williams, Mr J.M. 63, 216	Wimble, capt. .... 342	Wray, rev. John. .... 431	Zera Haيمانot, S. 58
Williams, S. W. .... 95	Wimmer, Michael. 32	469, 472	Zerwick, Lewis .... 43
Williams, Miss. .... 78	Winchester, bp. of, 221	Wright, Peter. .... 31, 54	Ziegenbalg .... 268
Williamson, James, 129	233, 476, 481	320—323	Zorn, Jacob. .... 63
Wil is, col. .... 114	Winckler, John. .... 135		

INDEX OF NAMES OF PLACES.

Abyssinia. . . . . 55, 59, 61—	432, 457, 458, 480, 489	America, North, 106, 107	Ashantee Country. . . 338
64, 82, 83, 109, 110	520, 550—552	317, 339, 342, 398, 426	Asia. . . . . 146, 222, 338, 339
120, 264	African Islands, 64, 397	529	335, 450
Accompong . . . 370, 371	Agra, 124, 128, 133, 265	America, N.W. 213, 214	Asia, Eastern. . . 281, 338
Acle . . . . . 231	266, 293, 306, 310	221, 255—261, 298—302	Asia, South-Eastern, 518
Acra . . . . . 344	Agurparah . . . 493, 497	340—342, 394, 535, 553	Asia Minor, 69, 76, 77, 82
Adam's Peak. . . . . 254	Ahmedabad . . . 147	340—342, 394, 535, 553	184, 187—88, 336, 338, 552
Adelaide Province, 107	Ahmednuggur, 111, 113	America, South, 167, 352	Assam, 94, 124, 127, 328
Adowah, 56—58, 61, 62	—115, 145, 146, 336, 344	Amhara . . . . . 56, 58	Assmere . . . . . 197
82, 83, 109, 520	Alguilla, Cape. . . 24	Amy Hall . . . . . 335	Athens, 69, 71—73, 75, 81
Afghanistan . . . . . 338	Airy Mount . . . . 365	Amlamgoddy . . . 158	183, 188, 252, 428
Africa. . . . . 14—16, 18, 21	Ajmere . . . . . 147	Amptiydam . . . . 156, 207	Atlantic, 11, 313, 382, 552
26, 40, 42, 44, 215, 220	Akena . . . . . 164	Amsterdam, New. 264	Atlantic, South. . . 264
—222, 232, 328, 339	Aku Town . . . . . 241	431, 469, 470, 472	Aurangabad . . . . 114
344, 355, 357, 367, 390	Akyab . . . . . 96	Anderssool . . . . 192	Austral Islands . . 163
400, 425, 430, 433, 440	Albany . . . . . 19, 30, 34, 37	Andover . . . . . 264	Australasia . . . 161—163
450, 459, 528	227, 230, 232, 431	Angir . . . . . 364	221, 303, 384, 394, 401
Africa, Central . . . . 45	Aldeen . . . . . 310, 311	Ankoy Tea Hills. . 90	431, 520
Africa, North, 64, 69, 84	Aleppo . . . . . 78	Annan . . . . . 446	Australia, 219, 484, 529
Africa, South, 10, 17—	Alexandria, 110, 216, 370	Antigua . . . . . 106, 107, 173	Australia, S. . . . 397, 528
45, 54, 55, 63, 106, 120	Algiers . . . . . 71	216, 219, 220, 227, 229	Ava . . . . . 94
173, 174, 180, 181, 215	Algoa Bay . . . . . 24, 28, 44	281, 332, 334, 388, 397	Azum . . . . . 109
216, 221, 225, 228, 232	303, 324, 430	352	Ayr . . . . . 446
246—249, 261, 264, 303	Alipore . . . . . 124, 497	Appleton . . . . . 371	Ayyetn Pettah . . . 144
316, 319—325, 342, 343	Allainabad, 124, 125, 127	Archipelago. . . . 327	Baddagame . . . . 156, 253
358—363, 380, 384, 394	129, 133, 152, 153	Archipelago, Greek, 86	Badgad . . . . . 450
397, 398, 401, 430, 431	Allepie. . . . . 123, 136, 137	91	Bahamas 47, 167, 225, 383
458—460, 472, 492, 493	145, 152, 221, 557	Archipelago, Indian, 95	Baikal, Lake . . . . 86
537—541	Ambanati . . . . . 539	160, 161, 338, 339, 364	Bakerjabad . . . . 290
Africa, South-Eastern,	America. . . . . 10, 64, 81, 94	365, 431, 541, 552	Balasoore . . . . . 147, 431
336	147, 160, 222, 230, 275	Archipelago, Malayan,	Balownee . . . . . 116
Africa, Western, 4, 12—	283, 326, 349, 355, 396	93	Bancoorah, 132, 287, 288
17, 51—54, 64, 84, 108	407, 440, 442, 462, 475	Argos . . . . . 73, 76	543
109, 173, 178—180, 219	523, 529, 557	Argyle . . . . . 446	Bangalore, 123, 141, 148
221, 237—246, 303, 336	America, British. . . 219	Argyle Pen. .... 370	227
343, 380, 384, 394, 396	401, 531	Arkeeko . . . . . 83	Banjermasin . . . . 161
400, 401, 419—426, 430	America, British North,	Armagh . . . . . 528	Bankok . . . . . 93—95
	231, 484, 529, 530	Arracan, River . . . 96	Baraset . . . . . 286



INDEX OF NAMES OF PLACES.

Barbadoes, 106, 107, 168 173, 174, 264, 401, 528 529	Black Sea, 68, 77, 170, 339	Calais . . . . . 262, 484	Chirnside . . . . . 446
Barbary . . . . . 69	Blink Klip (Tsant-aban) 322	Caledon . . . 23, 27, 39, 40	Chitpore . . . 128, 225, 493
Bareilly . . . . . 133, 293	Blyendaal . . . . . 470	Caledon, river . . . . . 40	Chittagong . . . . . 96
Barking . . . . . 224	Bohea, or Wooc Hills, 90	Callee Poojah . . . . . 289	Chittore . . . . . 141, 144
Barni . . . . . 500	Boinchee . . . . . 547	Cattara . . . . . 158	Christiania . . . . . 409
Barrackpore . . . 126, 493	Bombay . . . 64, 103, 115 121, 122, 124, 125, 134 140, 145, 146, 150, 152 153, 194, 200, 221, 304 336, 339, 446, 473, 475	Cambay, gulf of . . . . . 147	Christianfeld . . . . . 537
Barrispore, 126, 130, 493	Bonstalloh . . . . . 128	Cambodia . . . . . 95	Chumie . . . . . 39, 41
Barsee . . . . . 115	Boodoloh . . . . . 131	Cambridge . . . . . 225, 237 521, 522	Chummerah . . . . . 94
Bäsle . . . . . 110, 264, 535	Boosa . . . . . 338	Canada . . . . . 430, 529	Chunar, 122, 133, 290, 305, 306
Batavia . . . . . 92, 125, 160 161, 230, 232, 264, 327 398, 463, 552	Borneo . . . . . 161, 338	Canada, Upper, 107, 172 217, 229, 397, 529, 402 529, 530	Chur . . . . . 535
Bath . . . . . 215, 228	Bosjesfeld . . . . . 26	Canara . . . . . 152, 344	Circars, Northern . . . 152
Bathurst (S. Africa) 34	Bossiou . . . . . 30, 41	Canara Upper . . . . . 152	City-road Chapel, 49, 223
Bathurst (S. Leone) 13 415, 416, 419, 423, 438	Boston (N. America) 73 95, 145, 147, 161, 165 275, 430, 473, 518, 523 556	Candahar . . . . . 64	Ciune . . . . . 373
Batticaloa . . . 159, 297	Boujah . . . . . 185, 186	Candy . . . . . 253	Cianwilliam . . . . . 43
Batticcotta, 159, 160, 517	Boulogne . . . . . 487	Canea . . . . . 182	Clareboro' . . . . . 229
Baug Bazaar . . . . . 285	Bourdeaux . . . . . 262	Canje District . . . . . 470	Claremont Chapel . . . 232
Bay of Biscay . . . . 33	Bradford . . . . . 522	Canton, 87, 89, 91, 93, 95, 96, 190, 326, 327, 338 431, 460—462, 552	Clarkebury, 35, 36, 537 —539
Bay of Islands . . . . 472	Bradmanpore . . . . . 547	Cape Breton . . . . . 530	Clomanthleen . . . 44, 539
Bedford . . . . . 237	Brenchley . . . . . 237	Cape Coast, 14, 15, 17, 48 219, 344, 401, 557	Clonmell . . . . . 236
Bejapoor . . . . . 114, 115	Breslau . . . . . 452	Cape Town, 20—22, 26, —34, 38, 39, 41, 43, 232 264, 323, 325, 338, 342	Clulula . . . . . 44
Beersheba . . . . . 39, 40, 343	Bridgetown . . . . . 107	Carnatic . . . . . 146	Clusie, river . . . . . 35
Begpoor . . . . . 141	Bristol, 173, 215, 262, 352 430, 521, 522	Caspian Sea . . . . . 68	Coblenz . . . . . 537
Behar . . . . . 123	British Islands . . . . . 170	Castletown, County Meath . . . . . 236	Cochin, 135-137, 152, 261
Beit Jaalah . . . . . 80	Bromberg . . . . . 452	Caucasus . . . . . 63, 84	Colombatore . . . . . 141
Beka . . . . . 30, 34, 35	Broosa, 69—71, 77, 185	Cavally, river . . . . . 16	Colombo, 153, 154—159 297, 516
Belfast, 230, 231, 277, 315	Brunswick, New, 529, 30	Cawnpore, 122, 125, 128 130, 131, 152, 153, 305	Colosa . . . . . 35
Belgaum . . . . . 140	Bucks . . . . . 237, 533	Cerigo . . . . . 72	Colpetty . . . . . 157
Belgium . . . . . 350, 407	Budgebudge . . . . . 286	Ceylon . . . 103, 153—160 145—147, 152, 154, 159 195, 203—209, 214, 220 221, 225, 253—255, 297 303, 336, 338, 344, 384 394, 401, 468, 469, 516 —519, 520, 552	Columbia, river . . . 256
Bellary . . . . . 122, 140, 141	Bugis . . . . . 328	Chamtooa, river . . . . . 27	Concan, Northern . . . 151
Belligam . . . . . 159	Buntingville, 35, 36, 359 360, 430	Chandoree, 111, 112, 134	Congella . . . . . 539, 541
Benares, 11, 122, 124, 127 133, 139, 40, 289, 305-6	Burdsiau . . . . . 409	Channel Islands . . . . . 237	Congo Town . . . . . 241
Bengal, 123, 137, 282, 305 310, 472, 494, 545	Burdwan, 125, 132, 133 283, 287, 288, 499, 500 543, 545, 548	Chan's Place . . . . . 70	Conjeveram . . . . . 102
Berlice, 64, 119, 168, 372 397, 398, 429, 469	Burishol . . . . . 126	Chantabun . . . . . 95	Connaught . . . . . 234
Berbice River . . . . . 431	Burmah, 91, 93, 94, 124 328, 552	Chapel of Ease, Isling- ton . . . . . 233	Constantinople, 68, 69 72—74, 76, 77, 80, 82 85, 185—188, 336, 338 519, 552
Berea . . . . . 44, 541, 557	Burn's Hill . . . . . 31, 38	Charlotte, 13, 243, 415 416, 419	Copenhagen, . . . 87, 267
Berhampore . . . 122, 124 139, 147, 293, 342, 398	Butterworth . . . 35, 36, 41 249, 537	Charlotte Chapel . . . 232	Corantyne river . . . 377
Berks . . . . . 237	Buzar . . . . . 135, 305, 306	Charlottenburg . . . . . 107	Corfu . . . . . 71, 86
Berlapanater . . . . . 159	Byamville . . . . . 154	Chavagacherry . . . . . 159	Corinth . . . . . 188
Berlin . . . . . 43, 227, 452— 454, 522, 523	Caffraria, 19, 23, 25, 37 40, 41, 219, 319, 359, 430	Chawadi . . . . . 116	Corinth, Isthmus of, 69 188
Bermuda . . . . . 275	Caffreland, 31, 180, 359	Cheam . . . . . 231	Cornwall . . . . . 237
Berne . . . . . 535	Cairo . . . . . 55, 82, 110, 120 303, 520	Chelikut . . . . . 109	Coromandel . . . 174, 328
Berthelsdorf . . . . . 106	Calabar Town . . . . . 241	Chelsea . . . . . 63, 218	Corsica . . . . . 236
Bethany . . . . . 43	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Cherrapoonjee . . . . . 127	Cosseir . . . . . 83
Bethelsdorp . . . 28, 29, 44	Calculta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Cheston . . . . . 232	Cotalpur . . . . . 545
Bethlehem . . . . . 80	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Chester, 218, 225, 233-4	Cotta, 154, 155, 203, 204 209, 253
Bethnal Green . . . . . 451	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	China, 87—96, 161, 189 190, 221, 303, 325—328 336, 338, 348, 349, 364 394, 397, 400, 431, 460— 463, 473, 525, 541, 542 551, 552	Cottayam, 123, 135-7, 152
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Chinsurah, 122, 125, 130 131, 138, 294, 543	Cradock . . . . . 32
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Chirnside . . . . . 446	Craven Chapel . . . . . 232
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Chitpore . . . . . 128, 225, 493	Crete . . . . . 182, 252
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Chittagong . . . . . 96	Croagh Patrick . . . 313
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Chittore . . . . . 141, 144	Cronstadt . . . . . 552
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Christiania . . . . . 409	Croydon . . . . . 394
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Christianfeld . . . . . 537	Cuddalore . . . . . 131
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Chumie . . . . . 39, 41	Cuddapah . . . . . 144
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Chummerah . . . . . 94	Culina, 124, 132, 287, 289
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Chunar, 122, 133, 290, 305, 306	Cumberland . . . . . 237
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Chur . . . . . 535	Curdistan . . . . . 71
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Circars, Northern . . . 152	
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	City-road Chapel, 49, 223	
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Ciune . . . . . 373	
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Cianwilliam . . . . . 43	
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Clareboro' . . . . . 229	
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Claremont Chapel . . . 232	
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Clarkebury, 35, 36, 537 —539	
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Clomanthleen . . . 44, 539	
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 265—267, 278— 284, 286—288, 293, 302 305—307, 326—328 339, 342, 345, 388, 398 430, 431, 445, 446, 478 493—498, 500, 507— 510, 516, 520, 528, 529 542, 543, 545, 552, 556	Clonmell . . . . . 236	
Bethulia . . . . . 39—41	Calcutta . . . 93, 103, 120 —133, 137—139, 145 147—153, 174, 216, 221 223, 26		

INDEX OF NAMES OF PLACES.

Cutch.....	512	Fairfield, New, 172, 217	Gnadenfrey.....	537	Hanover (Jamaica) 368
Cuttack.....	147, 148	Fairfield, Old.....	Gnadenthal, 20—24, 26	107, 215, 430, 458, 459	369, 469, 470
Cutwa.....	129	Falmouth... 63, 119, 520	Goa.....	152	Hanover Chapel... 232
Cyprus.....	73, 77, 78	Fattoto.....	Goahaly.....	127	Hants.....
Dacca.....	126, 127	Fejee.....	Godavery, river, 111-13	137	Harmony Hall, 3, 71, 372
Dahdah.....	435	Fejee Islands.....	Gojam.....	109	Harrow.....
Damascus... 78, 86, 344		Fernando Po.....	Gondar.....	82—64, 109	Hart river.....
Danish Islands.....	170	Finsbury Chapel... 221	Gonorua.....	206, 207	Harvey Islands.....
Dantzic.....	409	Fish river.....	Good Hope, Cape, of, 17	18, 20, 21, 26, 28, 31, 37	38
Davapatam.....	475	Fiwemba.....	39, 41—44, 64, 68, 151	173, 215, 222, 303, 323	163
Davia's Straits.....	392	Flat Head.....	324, 342, 344, 345, 347	354, 398, 430, 446, 529	Hastings (W. Africa) 13
Debritzen.....	528	Fokeen.....	539		242, 419, 424, 425
Deccan.....	146	Fort Beaufort... 34	Goozerat.....	151, 512	Hatcolah.....
Delaware, 107, 172, 217		Fort Gloucester... 149	Goree.....	17	Havre.....
Delhi.....	124, 152, 297	Fort St. George, 98, 99	Gorrukpoore... 122, 124	125, 133, 292, 293	82, 552
Demerara, 106, 107, 168		101, 120, 174, 303, 308	Goshen.....	217	Hawaii.....
216, 372-3, 397, 431, 557		383, 384, 445	Gosport.....	223	Hayti.....
Denmark.....	409	Fouheki.....	Gotha.....	536	Hebron... 108, 172, 383
Derry.....	219, 237	Foulah.....	Gour Parra.....	293	Hemel-en-Aarde, 23, 26
Devon.....	237, 263, 533	Fourah Bay... 13, 411	Gozo.....	384	Hereford.....
Dewalalee.....	134	414, 457	Graaf Reinet, 18, 30, 39, 45	358, 430, 492	Herrnhut... 21, 384, 536
Dharwar... 140, 152, 153		France, 42, 64, 230, 236	Grahamstown, 19, 20, 30	430, 472, 520, 556	Herrnhut, New (Greenland) 173
Digah.....	129	303, 343, 356, 384, 400	31, 34, 264, 303, 325		Herts.....
Digheepar... 285, 497		401, 406, 408, 453, 455	Gravesend, 63, 119, 214		Hibiho.....
Digskin.....	548	487, 490, 491, 534, 552	430, 472, 520, 556		210
Dinagopore.....	127	Frankfort... 408, 522	Great Queen St. Chapel, 219		Hilo.....
Dondra.....	159	Frankfort on-the-Oder, 454	219		164
Donegal.....	312	Fraustadt... 452, 454	Great River.....	321	Himalaya Mountains 153
Doorga Poojah.....	289	Fredericksthal, 107, 173	Greece, 69, 72, 73, 75—	77, 81, 82, 86, 183, 184	Hindooatan, 124, 306, 328
Dorset.....	237	Freetown.....	187, 188, 386, 356, 551	552	469
Dover.....	556	13, 14, 64			Hokianga river... 162
Dresden.....	452, 454	173, 178, 244, 343, 410			Holland.....
Dublin, 215, 227-9, 236		412, 421, 424, 438, 457			88, 537
313, 451		Friends' Meeting House			Holland, New... 221, 396
Duli Bazaar.....	546	236			Holy Land, 85, 110, 188
Dumdum.....	126	Friendly Islands... 210			189, 342, 524
Dumfries.....	446	220, 401			Honduras.....
Dunbar.....	446	Fuhkeen Province, 190			64, 225
Dundee.....	170	Fulnec.....			Honolulu, 164—166, 329
Dunse.....	446	Futtypoore... 124			520, 552
Durham.....	237	Galla.....			Hoobly.....
Dusselthal.....	522	103, 155, 158			288
Eaton Chapel.....	230	Gambia... 12, 13, 17, 51			Hooghly River, 125, 384
Ebenezer.....	443	384, 401, 520			497, 548
Ebo Town.....	241	Gambia, river... 13			Hopedale, 108, 172, 383
Eden, New.....	264	Gambier Islands... 164			Hopfield.....
Edinburgh, 215, 223, 275		Gampola.....			46
343, 430, 523		127, 290			Houma.....
Egypt, 56, 63, 71, 82		339, 508			Houran.....
110, 249		Ganges, Ultra, 364, 397			86
Eiland's Kloof.....	358	398			Houtkloof.....
Eimeo.....	164	Gannya.....			24
E'ko.....	436, 437	Gatambe, 156, 206, 207			Howrah... 124, 128, 130
Elin, 21, 23, 24, 26, 107		Geneva, 236, 406, 407, 535			Huahiné.....
Elizabeth, Port, 28, 29		George Town... 27			164, 344
39, 324		Georgia.....			Huddersfield... 223
Emmaus.....	264	80, 84			Hudson's Bay... 213, 382
England, New.....	548	Georgian Islands... 163			Hungary... 528, 536, 552
Enon.....	24, 26, 107	Germany... 88, 106, 215			Huntingdon... 237
Ephesus.....	187	384, 401, 407, 408, 455			Hurnee.....
Episcopal chapel, Gray's		535, 536			151
Inn Lane... 230		Ghursimfapel... 546			Huron, lake... 172
Episcopal Jews' Chapel		Gibraltar, 400, 401, 484			Huron river... 217
119, 226, 227, 451, 521		Gibraltar Town, 241, 412			Hyderabad... 265, 309
Epsom.....	219	Glasgow... 38, 119, 215			Hydra.....
Erzeroum.....	80, 81	223, 275, 430			73, 252
Essex.....	237	Gloucester (W. Africa)			Ightham.....
Euphrates, river... 339		13, 244, 415—418			237
Ewa.....	165	Gnadenfeld.....			Ijah'i.....
Exeter.....	263	537			435
Eyo Country.....	433				Ik-ke-ku Yé-re... 436
					I'ko-sy.....
					436
					India, 11, 41, 42, 48, 84
					97, 98, 101, 102, 119
					124—126, 129, 130, 132
					137, 139, 140, 145—149
					151—153, 174, 179, 198
					216, 220—223, 232, 261
					265—268, 277, 278, 281
					283, 303, 305, 306, 308
					309, 349, 357, 383, 384
					388, 400, 402, 430, 431
					443—445, 468, 471—474
					484, 494, 510—512, 514
					515, 517, 518, 520, 525
					529, 550

INDEX OF NAMES OF PLACES.

<b>India beyond Ganges,</b>	Janjara . . . . . 130	Kondekhos . . . . . 545	Madeira . . . . . 120, 410
87—97, 363, 364	Japan, 95, 327, 338, 463	Königsberg . . . . . 409, 449	Madrapore . . . . . 130, 131
<b>India, British.</b> 224, 351	Jaunpore . . . . . 557	452, 454	Madras . . . . . 11, 49, 99, 101
<b>India, Central.</b> . . . . 149	Java. 160, 161, 225, 336	Konkun . . . . . 111	120—122, 124, 125, 131
<b>India, Continental,</b> 3, 49	338, 397	Kool Kraal . . . . . 33	132, 136—138, 140, 141
<b>India, East,</b> 398, 446, 447	Jedburgh . . . . . 446	Koosie river . . . . . 261	144—146, 151—153, 160
<b>India, North.</b> 123, 133	Jellifree . . . . . 51, 52	Kopergaon . . . . . 113	174, 175, 216, 221, 232
221, 394, 397, 552	Jersey, New . . . . . 398	Kotah . . . . . 124	261, 264, 265—269, 296
<b>India, Peninsular</b> . . . 398	Jerusalem, 78—80, 85, 86	Kunchunnugger . . . . . 288	--298, 303, 305—307, 309
<b>India, South,</b> 3, 99, 132	110, 189, 226, 316, 317	Kurnaul . . . . . 133, 152, 153	310, 314, 345, 383, 385
135, 137, 146, 152, 174	342, 375, 450, 452, 498	Kurumau, river. 32, 38	388, 398, 401, 430, 443
221, 266—268, 297, 336	Jessore . . . . . 126	Kutaiah . . . . . 70	446, 472, 529, 542, 557
338, 380, 394, 397, 401	Jidda, 55, 64, 83, 111, 120	Kuttao . . . . . 115, 116	Madrid . . . . . 410
519, 552	John-Street Chapel, 221	Labrador, 106, 107, 172	Madschar . . . . . 83
<b>India Ultra-Gangetic,</b> 92	Joonur . . . . . 503	382, 383, 458	Madura . . . . . 146, 159, 295
<b>India, West,</b> 133, 151, 221	Jaunpore . . . . . 557	Lagos, river. . . . . 436, 437	298, 475, 517
264, 338, 394, 398, 528	Jumna, river. . . . . 127	Lahaina . . . . . 165, 552	Magdeburg . . . . . 452, 454
<b>India within the Ganges,</b>	Kaawalooa . . . . . 164	Lahainaluna . . . . . 165	Magnesia . . . . . 82, 184, 186
97—102, 111—118, 120	Kafaa . . . . . 165	Lambeth . . . . . 219, 342, 388	Mahabuleswar Hills,
—153, 190—203, 216	Kailua . . . . . 164	471, 520	473
225, 264, 278—298, 303	Kaitaia . . . . . 104, 162	Lancaster, 215, 237, 275	Mahegaon . . . . . 112, 113
344, 384, 431, 464—	Kalee Ghaut. . . . . 496, 497	Lander . . . . . 446	Makame . . . . . 321
468, 493—516, 543—	Kaluaha . . . . . 165	Langholm . . . . . 446	Malabar Coast . . . . . 142
548, 557	Kamschatka . . . . . 64	Lapithos . . . . . 78	Malacca, 90, 92, 173, 174
<b>Indies, British West,</b> 107	Kanchoe . . . . . 165	Larnica (or Larnaca) 77	326, 327, 343, 363, 397
<b>Indies, Danish West,</b> 107	Kandy, 155, 156, 205—	78	Malay Peninsular, 92, 152
<b>Indies, East.</b> . . . . 396, 529	208, 297	Lasta . . . . . 56, 109	Malcolm Paith, 145, 146
<b>Indies, West.</b> . . . . 4, 15	Karabegh . . . . . 83	Latakia . . . . . 78	Malta, 63, 64, 69, 71, 72
61, 167—171, 174, 178	Karass . . . . . 83, 84	Lattakoo, 18, 32, 45, 322	78, 82, 86, 119, 181, 186
216, 219—221, 261, 264	Karen . . . . . 94	Lattakoo, Old . . . . . 38	187, 216, 249, 263, 303
303, 331—336, 355, 357	Kassabah . . . . . 186	Leeds . . . . . 224, 232, 522	384, 401, 520
365—378, 383, 388, 391	Kat river, 26, 30, 384, 398	Leeward Islands, 164, 528	Malwa . . . . . 512
394—396, 400—402, 426	Kattergam . . . . . 297	Leicester . . . . . 237, 521	Manaar . . . . . 297
—431, 446—448, 458	Kauai . . . . . 165	Leicester (S. Leone), 13	Manaar-goody . . . . . 148
469—472, 528, 529, 557	Kazan . . . . . 70	415	Manchester, 63, 215, 218
<b>Indos</b> . . . . . 515	Kazem . . . . . 70	Leinster . . . . . 234	219, 225, 522
<b>Indus, river</b> . . . . . 339	Kei, river . . . . . 19, 36	Leipsic . . . . . 454	Manepy . . . . . 159
<b>Inland Seas,</b> 55—63, 58	Keiskamma river, 18, 30	Leopold . . . . . 437	Mangalore . . . . . 153, 344
—86, 109—111, 120	31, 35	Liberia . . . . . 15—17	Mangapouri . . . . . 162
<b>Inowraclow</b> . . . . . 452	Kelso . . . . . 416	Lichtenau . . . . . 173	Mangungu . . . . . 162
<b>Inverness</b> . . . . . 445	Kendal . . . . . 215	Lichtenfels . . . . . 173	Manitobah, lake . . . . . 341
<b>Ionian Islands.</b> 72, 187	Kennington . . . . . 228	Lille . . . . . 535	Manitoulin Island . . . . . 172
<b>Ireland.</b> . . . . 119, 161, 220	Kent . . . . . 237, 534	Lily Fountain . . . . . 33, 264	Maragha . . . . . 81
222, 226, 228, 236, 311	Keppel's Island . . . . . 344	Limasol . . . . . 78	Marburg . . . . . 409
—315, 399, 400, 443	Keraponi . . . . . 208	Limerick . . . . . 313	Marlborough . . . . . 473
487, 488	Kerikeri . . . . . 162	Lincoln . . . . . 237	Marquesas . . . . . 163
<b>Irkutsk</b> . . . . . 86	Khamb . . . . . 503	Lintin . . . . . 462	Marseilles . . . . . 64, 552
<b>Irrawaddy, river</b> . . . . 94	Khamesberg, 33, 34, 264	Lisbon, 33, 216, 236, 410	Maryland . . . . . 16
<b>Ish'i.</b> . . . . 434, 435	Kharee . . . . . 123	Lisburn . . . . . 315	Massowah, 56, 64, 82, 83
<b>Iserlohn</b> . . . . . 409	Khassee Hills . . . . . 127	Liverpool, 119, 234, 272	264, 520
<b>Islamabad (see Chittagong)</b>	Khodon . . . . . 86, 87	342, 451, 488, 532	Masulipatam . . . . . 309
<b>Isle of Man</b> . . . . . 237, 393	Kidderpore . . . . . 138, 493	Lochmaben . . . . . 446	Matamata . . . . . 162
<b>Isle of Wight.</b> . . . . 342	Kielce . . . . . 453, 454	London, New . . . . . 520	Matavai . . . . . 209
<b>Islington,</b> 119, 221, 233	Kilkenny . . . . . 313	Loodianah . . . . . 124, 152	Mathibee . . . . . 55
395	Kingerre . . . . . 141	Lough Dearg . . . . . 313	Matura . . . . . 159
<b>Ispahan</b> . . . . . 81	Kingston (Jamaica) 168	Lovedale . . . . . 38	Maui . . . . . 165
<b>Italy</b> . . . . . 408, 409, 535	170, 216, 365, 369, 431	Lublin . . . . . 453, 454	Maulmein . . . . . 94
<b>Izeli Bazaar</b> . . . . . 500	Kirkcudbright . . . . . 446	Lucknow . . . . . 124, 128	Mauritius . . . . . 64, 68, 305
<b>Jabbo</b> . . . . . 436	Kirkwall . . . . . 446	Luckyantipore . . . . . 128	342, 354, 398, 529
<b>Jackon-Forkhill</b> . . . . . 528	Kishnaghur . . . . . 124, 132	Lusatia Prussian . . . . . 536	Mayaveram 137, 261, 431
<b>Jaffa</b> . . . . . 80, 85	133, 287, 288, 543	Lyd . . . . . 80	Mayo, Country . . . . . 313
<b>Jaffna.</b> 6, 85, 146, 153-4	Kissey . . . . . 4, 13, 53, 179	Lydia, Ancient . . . . . 187	Mediterranean . . . . . 63, 71
157, 159, 297, 468, 516-17	238, 240, 245, 413, 414	Maberly Chapel . . . . . 232	82, 181—189, 216, 221
<b>Jagooly</b> . . . . . 294	421, 423	Macao . . . . . 90, 95, 326, 462	249—253, 264, 303, 316
<b>Jaina</b> . . . . . 146	Klip Fountain . . . . . 33	Macarthy Island, 13, 14	339, 344, 380, 384, 394
<b>Jamaica,</b> 63, 64, 106, 107	Klipplaat river . . . . . 25	57, 246, 384	396, 397, 448, 520, 556
119, 167—171, 174, 219	Knapp's Hill . . . . . 31	Macedonia . . . . . 339	Meerut . . . . . 122, 124, 128
223, 264, 331, 335, 365	Knockalva . . . . . 365, 369	Mackinaw . . . . . 339	133, 293
367, 383, 397, 398, 416	Kohan . . . . . 64	Macusie Country . . . . . 373	Melinde . . . . . 64
447, 473, 483, 520, 528	Ko'ee Warda . . . . . 192	Madagascar . . . . . 64, 65, 67	Melnattam . . . . . 49, 148
529, 556	Koloa . . . . . 165	68, 215, 216, 232, 262	Memaree . . . . . 547
	Komaggas . . . . . 32	342, 398, 400	Memel . . . . . 64, 409

INDEX OF NAMES OF PLACES.

Mergui..... 94	Newfoundland, 231, 523	Pantura..... 158	Rarotonga, 164, 344, 384
Mesopotamia. 187, 338	529	Paramaribo..... 107, 170	556
Metz..... 452, 453, 455	Neয়ো... 123, 143, 556	Paris. 82, 184, 236, 302	Raspunge..... 286
Mexico, 167, 365, 370, 372	Nez Perces..... 339	303, 343, 384, 407, 490	Raypur..... 546
Mhow..... 152	Nicosia..... 78	534, 535	Reading..... 49
Middlesex..... 97	Niesky..... 536	Patna..... 124, 127, 129	Red Lake..... 341
Milapur..... 295	Nieluwiéd..... 537	Paumotu Islands..... 163	Red River, 172, 177, 213
Mirichgaon..... 115	Niger, river, 12, 338, 339	Pawnee Country..... 339	255, 256, 261, 298, 340
Mirzapore, 129, 283, 284	425	Pekin..... 91, 189, 524	341, 553
493, 496, 497	Nile, river..... 392	Pennsylvania..... 46	Red Sea..... 68, 109, 339
Mirzapore lane..... 385	Nilgherry Hills, 135, 137	Penpont..... 446	553, 556
Mississippi, river, 46, 339	261, 431	Pera..... 74	Redditch..... 49
441	Nimburgee..... 116	Perachora..... 188	Regent, 13, 238, 415, 416
Missolongi..... 73	Nipad..... 190	Percy Chapel..... 225, 229	418—421
Missouri..... 46, 339	Nisbett Bath..... 34	Pershore..... 533	Rehoree..... 113
Missouri, river..... 45	Nobamba, 537, 539, 541	Persia, 80, 82, 84, 336, 338	Reit's Fountain..... 32
Molokai..... 165	Norfolk..... 237	Persian Gulph..... 68	Retford..... 229
Monghyr..... 129	Norfolk Island..... 161	Perth..... 223	Rhine, River..... 537
Monmouth..... 237	Northampton..... 237	Petersburg..... 64	Riet, River..... 43
Monrovia..... 16	Northumberland..... 237	Petuah..... 141	Riga..... 409
Montgomery..... 107	Norway..... 409	Pettquoting..... 217	Rillegalle..... 158
Montserrat..... 426	Norwich..... 177, 522	Philadelphia..... 137	Rio Janeiro..... 552
Moodooloor..... 131	Nottingham..... 522	Philippolis..... 32, 39, 43	Rio Nunez..... 432
Moore Town..... 366	Notts..... 237	Piedmont..... 408	River Bazaar..... 118
Morea..... 209, 210	Nova Scotia..... 529, 530	Pimplu..... 115	Rockspring..... 365, 368
Moorshedabad..... 139	Nuddea..... 124, 287, 289	Pinang, 91, 92, 173, 174	Rocky Mountains..... 339
Moija..... 39—41	Nukunuku..... 212	397	520
Morley..... 35, 36, 359	Nuton Gunge..... 501, 502	Plaatberg..... 37	Rokello..... 419
Moruga..... 426	Oahu..... 164	Piræus..... 253	Rome..... 2, 312, 534
Moruwa Corle..... 159	Ocho-gu..... 434	Pirrie..... 38	Rondebosch..... 323
Motito..... 38, 39, 45	Ockbrook..... 63	Pittsburg..... 46, 551	Rotherham..... 219
Mottingen..... 535	Odessa..... 73, 74	Plymouth..... 82, 119, 162	Rotorua..... 162
Mount Coke..... 35, 41	Offenbach..... 452, 453	215, 224, 227	Royapetta..... 296
Mount Unity..... 370	Ohio, river..... 46	Pohpoh Country 436, 437	Rum Key..... 47
Mozambique..... 64	Ojibwa Country..... 339	Point-a-Pierre..... 426	Rungpore..... 127, 149
Muckmalabad..... 134	Okkak..... 383	Point Pedro..... 159	Russia, 188, 409, 536, 552
Mungulwari..... 116	Oliphant's river..... 264	Poland..... 375, 464	553
Munich..... 186	Olympus..... 77	Polynesia, 64, 163—167	Rutland..... 237
Munnipore..... 328	Ona..... 86	209—213, 328—331	Ryde..... 64
Munster..... 234	Oodipoor..... 147	344, 384, 401	Sadamahl..... 127
Murdhee..... 194	Oodooville..... 159, 517	Poonah..... 111, 125, 151	Sadaya..... 328
Muskingum..... 217	Oormiah..... 80, 81	153, 173	Safet..... 344
Mussoorie..... 152, 153	Orange river, 18, 41, 264	Poonamallee..... 345	Sag Harbour..... 520
Mysore..... 148	Orange street Chapel 235	Pooree..... 147	Sahebgunj..... 126
Nagercoil, 123, 142, 264	Oregon river..... 339, 520	Port Antonio..... 365	Sakhorce..... 113
Nain..... 172, 383	Orenburg..... 446	Port Louis..... 68	Salem (India)..... 141
Namaqualand..... 37	Orissa, 122—124, 131	Port Natal..... 35, 36, 44	Salford..... 225
Namaqualand, Great, 34	147, 552	303, 325, 338, 430, 557	Salop..... 263
Namaqualand, Little, 33	Orkney..... 446	Portsmonth, 63, 261, 342	Samarang..... 160
34	Orkney Isles..... 488	383, 430, 472, 557	Sandwich Islands..... 164
Namaquas..... 33	Orleans, New..... 522	Portugal, 236, 410, 535	165, 328, 331, 336, 338
Naparima, North..... 426	Osage, river..... 46	Posen..... 409, 454	352, 518—520, 549
Naparima, South..... 426	Otaheite..... 352	Potuldungah..... 284, 285	552
Narea (or Enerea), 64	Oundah..... 195	Prince Edward's Islands	San Fernando..... 427
Nassau..... 47	Ovenburg..... 64	530	Santipore..... 287, 289
Nassuck..... 111, 117, 121	Oxford..... 49, 123, 237	Prussia..... 223, 408, 535	Saratoga..... 443
133—135, 190, 192, 193	Paarl..... 27	Pundurpoor..... 111, 116	Sardis..... 187
199, 202, 304, 464, 465,	Pacaltsdorp, 27, 105, 246	Puriri..... 162	Saskatchiwiu, River, 256
467, 502, 503	Pacific, 153, 164, 339, 520	Queen Adelaide, Pro-	Satpoo..... 466
Natal..... 44	Pacific, North..... 338	vince of..... 25	Sault St. Mary..... 172
Navigator's Islands, 64	Pacific, South..... 4	Quilon..... 142, 152, 264	Savanna Grande..... 426
163, 164, 344, 384, 399	Padang..... 160	Raggapore..... 130	Saxony..... 536
Nauplia..... 73	Pahia..... 162	Raiatea..... 222, 223	Sayunkhoodu..... 112
Naxos..... 250, 253	Paisley..... 215	Rainham..... 237	Scala..... 78
Ne, apatam, 49, 148, 298	Palamcottah..... 123, 136	Rajpootana..... 338, 512	Schoenbrunn..... 217
Negambo..... 158	303, 431	Ramiseran..... 297	Scilly..... 484
Nc 3re157, 255, 303, 517	Palestine..... 80, 226, 227	Ranilah..... 80	Scio..... 77, 253, 264
Netherlands..... 161	338, 344	Ramnakalchoke..... 138	Scotch Church, Crown
Nettle Creek..... 555	Palmas Cape, 11, 16, 338	Ramsgate..... 486	Court..... 234
Nevis..... 557	344	Rangoon..... 93, 94	Scotland..... 11, 149, 215
Neudietendorp..... 536	Panchmura..... 546	Rapids, The..... 257, 259	262, 387, 445, 447, 488
Newark..... 398	Panditeripo..... 159	301, 553, 556	507, 523

INDEX OF NAMES OF PLACES.

Scotch Church, National, 223, 225, 234, 236	St. Bride's..... 220	Sydney, 64, 161-3, 384	Tsantsaban..... 32
Secrole..... 306	St. Clement Dane's, 231	472, 520	Tsaya..... 58
Sediqui..... 186	233, 236	Syra, 69, 70, 73, 75, 81, 82	Tseen Tang..... 326
Sedibore..... 128	St. Croix..... 431	181, 182-4, 250, 252, 253	Tugala, river..... 539
Seebua..... 158	St. Domingo..... 520	Syria, 72, 78-80, 187, 188	Tulbagh..... 27
Selimabad..... 499	St. Dunstan's... 225, 231	336, 338, 344, 550	Tulgoe..... 191
Selinginak..... 86, 87	St. Gall..... 535	Tabernacle..... 232	Tunis... 69, 71, 86, 344
Selkirk..... 446	St. George's Mountains, 366, 367	Table Bay, 264, 323, 325	450, 455
Semien..... 58, 62	St. George's (W. Ind.) 335	Tacasse..... 56, 62	Turkey, 74, 184, 187, 188
Senegal..... 17	St. George the Martyr, 230, 236	Tahiti, 64, 163-4, 209-10	Turk's Island... 47, 401
Serampore, 86, 102, 121	St. Ives's..... 272	344, 398, 399	Uitenhage... 24, 25, 28
122, 126, 127, 310, 493	St. John..... 264	Takee..... 149	29, 107
548	St. John's (Bedf. Row) 228, 230, 232, 235, 236	Tallygunge... 130, 493	Ulster..... 234, 315
Serawe..... 62	St. John's Chapel... 232	Tamatave..... 68	Ummerapoora... 94
Seringapatam... 140, 141	St. Kitt's... 106, 107, 264	Tamuwada..... 112	Umpakani..... 37
148	St. Mary's, Gambia, 13	Tananarivo..... 68	Umtata, river... 361
Seriphos..... 73	51, 52	Tanjore, 131-3, 143, 148	Union..... 46
Shaldon..... 119	St. Michael's..... 229	297, 307	United States... 5, 6, 15
Shampooer..... 285	St. Olave, Jewry... 234	Tartary..... 70	17, 82, 88, 95, 120, 147
Shang-hoe..... 327	St. Peter'sburgh, 91, 120	Tartary Chinese... 93	230, 232, 264, 329, 344
Shans..... 91	140, 513, 536	Tauranga..... 162	427, 430, 440, 443, 520
Sheffield... 63, 215, 229	St. Saviour's Southwark, 225	Tavistock Chapel... 229	529, 549, 551, 552
232, 523	St. Stephen's Coleman Street..... 556	Tavoy..... 94	Unkunkinglove, 539, 541
Shetlands..... 488	St. Thomas in the East, 335	Tebriz... 80, 81, 83, 84	Ural, river..... 70
Shiloh..... 25, 26, 107	Stafford..... 229, 237	Teheran..... 81	Utrotcht..... 537
Shiré..... 62	Stanstead..... 533	Teignmouth..... 230	Valetta..... 72
Shoa..... 63, 64, 109	States, N. American, 336	Tellichery..... 135	Van Dieman's Land, 162, 529
Sholapoor..... 111, 115	340, 378-382, 518, 519	Tembien..... 62	Varany..... 159
Shrewsbury..... 523	548-553	Tenasserim..... 94	Vatara..... 111
Shusha..... 71, 83, 84	States, Spanish American..... 167	Tepuna..... 162	Vaudois..... 528
Siam, 91-93, 95, 96, 336	Steinkopff..... 32	Thaba Kuruhela... 37	Vavey..... 535
338, 380, 542, 550, 552	Stellenbosch... 33, 43	ThabaUnchu, 37, 492-93	Vavou..... 163, 213
Siberia... 86, 87, 120, 397	Steppe Kirghesian... 70	Thakurpuker..... 286	Vepery, 131, 132, 267-269, 310, 387
Sierra Leone, 12, 14, 17	Stirling..... 215	Thames, river, 120, 233	Vienna..... 267
178, 179, 237, 261, 303	Stockbridge..... 339	261, 486	Villeverde..... 407
343, 344, 369, 384, 401	Stockholm, 219, 227, 230	Theopolis, 29, 31, 216, 398	Vindaya Range... 279
410, 415, 420, 425, 433	231, 401, 409, 536	Thermopylæ..... 392	Vizagapatam... 144, 145
438, 457, 471, 473, 520	Stockwell..... 232	Thibet..... 94	306
556	Stranraer..... 446	Tiflis..... 83	Volga, river..... 70
Silesia..... 537	Straaburg... 267, 452-3	Tigré... 58-58, 62, 109	Vourlia..... 185
Silver-street Chapel, 232	Stromness..... 446	Tillipally..... 159	Wagenmaker Valley, 38
Siulah, 149, 152, 153, 285	Stuttgardt..... 408	Timbuctoo..... 62	Wailaia..... 164
493, 495, 496	Subha..... 503	Tingalinta, river... 432	Waiawa..... 557
Simon's Town... 33	Sudiya..... 94	Tinnevely, 3, 4, 123, 131	Waimate, 162, 221, 895
Singapore, 91, 92, 95, 96	Suez..... 64	132, 136, 261, 303, 307	Waimea..... 164, 165
161, 216, 327, 328, 336	Suffolk..... 237	Tino..... 252, 253	Wales, 64, 237, 262, 354
338, 397, 431, 462, 519	Sulkea..... 130	Tinos..... 73	488
541, 552	Sumatra, 160, 161, 225	Tipperary... 313	Wales, New South, 142
Sion Chapel..... 232	336, 338	Tobago... 106, 107, 383	161, 398, 401, 529
Sioux Country... 339	Sunday river..... 18	Togo..... 435	Wallis's Island... 344
Sir Charles Sander's Island..... 164	Sunderbuuds..... 126	Tonga... 163, 210-212	Walworth..... 232
Sleswick..... 537	Superior, Lake... 339	Tongataboo..... 211	Wapping..... 224
Sleswick Holstein... 409	Surat, 192, 140, 510, 512	Tooting..... 221	Warsaw, 227, 452-454
Sligo..... 228	Surinam..... 106, 107	Tottenham Court Road Chapel..... 232	523
Smyrna, 69, 71-73, 76-78, 82, 85, 120, 184-186	Surrey..... 216, 237	Toulouse..... 406, 535	Warwick..... 237
252, 264, 384, 519, 552	Surrey Chapel, 219, 224	Trafalgar..... 392	Waterloo (W. Africa), 419, 425
Somerset..... 33, 237	232, 277	Tranquebar, 3, 267, 268	Wellington (W. Africa), 13, 179, 241, 414, 424
Snow Mountains... 39	Sussex..... 237	Travancore... 135, 232	425, 439
Society Islands... 164	Swan river..... 161	398, 556	Wellington Valley... 162
Sookhane..... 190	Swan river..... 161	Travancore, South, 142	Wesleyville... 30, 35, '1
Soory..... 129	Swarlinjia's river... 264	143, 261, 264	Westmoreland... 2
South-Sea Islands, 352	Sweden, 215, 230, 400	Trebisond..... 77, 80	Whitechapel..... 5
402, 472	409, 536, 552	Trewada..... 115	White river... 24, '7
South Seas, 64, 164, 209	Switzerland, 216, 236	Trichinopoly... 122, 131	Wigan..... 234
219, 227, 232, 351, 397	263, 407, 535	Tricomalee... 159, 297	Wigton..... 446
472, 556	Spain..... 356, 409, 535	Trinidad... 63, 168, 216	Wilts..... 237, 532
Spafields Chap. 219, 223	Sparta..... 183	304, 426, 520	Windsor (W. Indies) 370
Spain..... 356, 409, 535		Trinity Chapel... 234	—372
Sparta..... 183		Tripetty..... 350	
		Tripoli..... 78, 25 1	

INDEX OF NAMES OF PLACES.

Windsor.....215	Worcestershire ....533	Yarkand..... 64	Zangibar ..... 150
Windward Islands, 164	Wuda'a .....115	Yelavunkum..... 141	Zealand, New, 4, 104, 120
Winnipeg Lake.....341	Wuerag .....115	Yellow river ..... 55	162, 220, 221, 303, 352
Winnenden .....401	Wuiluku .....165	York.....237	396, 401, 431, 472, 520
Witty Revier..... 25	Wuppertal..... 43	York, New, 120, 161, 230	557
Woggera ..... 58	Wurdgaon .....112	349, 383, 442, 520	Zeyst .....537
Wolkait..... 58, 62, 109	Württemberg ..408, 535	Yorkshire ..... 174	Zoolah Country, 43, 323
Woolli .....384	Wye.....237	Yunnan ..... 94	539
Worcester .....218, 237	Wynberg ..... 33	Yuwulē ..... 192	Zuurberg..... 24
Worcester (S. Africa) 43	Ya..... 94	Zanah ..... 62	

930 25









