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ΑΚΡΟΓΩΝΙΣ



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Soc. of Inquiry.









THE  
**MISSIONARY REGISTER**

FOR  
M DCCC XXV.

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

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THE WORDS ARE CLOSED UP AND SEALED TILL THE TIME OF THE END: MANY SHALL BE PURIFIED, AND MADE WHITE, AND TRIED; BUT THE WICKED SHALL DO WICKEDLY: AND NONE OF THE WICKED SHALL UNDERSTAND; BUT THE WISE SHALL UNDERSTAND.

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# Missionary Register.

JANUARY, 1825.

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

### INTRODUCTORY REMARKS.

IN the Introductory Remarks prefixed to the last Survey, we pointed out some indications of the PROGRESS ALREADY MADE in the great work of converting the world. This is such, indeed, as to be a ground of unfeigned thankfulness to the Great Head of the Church: yet, to stimulate to greater exertions, and more especially to an increase of earnest prayer for the abounding influences of the Holy Spirit, it may be seasonable and advantageous to consider the COMPARATIVELY LITTLE PROGRESS yet made in the great work.

We shall avail ourselves, on this occasion, of the remarks of Mr. Faber, introductory to his Sermon before the Jews' Society. They exhibit an affecting picture of the comparatively slow progress of the Gospel in these latter days:—

There is a very peculiar circumstance, respecting the propagation of Christianity, which can scarcely fail, I think, of arresting the attention even of the most cursory student of history. The circumstance to which I allude, is this—the amazingly wide and rapid diffusion of the Gospel during the earlier centuries after our Lord's ascension to heaven, and its comparatively slow and trifling progress during the middle and later centuries.

In a very few years, the religion of Christ had more or less pervaded the whole Roman Empire; and had made successful inroads into the contiguous nations, both barbarous and civilized: in little more than three centuries, it became the established theological system of the greatest and the most-polished monarchy then subsisting. Succeeding events seemed to threaten, if not its absolute extinction, yet at least its contraction within its original narrow limits. But the result was the very opposite of what, by political sagacity, might reasonably have been anticipated. The religion of the conquering Goths was, in every instance, nationally abandoned: some of the northern warriors might be earlier, and some might be later, proselytes; but the ultimate universal concomitant of Gothic National Invasion was Gothic National Conversion.

When this great moral revolution was effected, the Victories of the Cross seemed, as it were, to be suddenly arrested in their mid-career. Much about the time that our Saxon Ancestors were exchanging the ferocious idolatry of their fathers for the milder religion of Christ, the Saracens attacked the whole southern line of the Roman Empire; and, after the interval of a few centuries, they were followed by the Scythic Turcomans. Each division of these irresistible conquerors obtained permanent settlements upon the Roman platform: the Saracens, in Syria, and Africa, and Spain; the Turks, in the entire territory of the Eastern Empire. Yet mark the wide difference of the result. All those earlier invaders, who seized upon the fragments of Roman Dominion from the north, embraced the religion of the vanquished; though in direct opposition to a well-known maxim of Paganism—that the success of their votaries was the surest test of the power of the Gods: all those later invaders, who planted themselves upon the Roman Territory from the south-east and the east, not only rejected the religion of the vanquished,

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but continued to be pertinaciously animated by a most violent spirit of hostility against it.

The difference between the two cases is sufficiently striking: but the matter does not rest here. It is not, that other remote nations were rapidly accepting the Gospel, while the Saracens and the Turks, with an unhappy singularity, were rejecting it: so far from such being the fact, it would be difficult, I believe, to produce any prominent instance of a national conversion to Christianity, subsequent to the period during which the ancestors of the present Europeans received it as their public rule of faith. The Mexicans and the Peruvians, indeed, may have been half exterminated, and half forced into a semblance of our religion; and, in our own days, on better principles and to a purer mode of faith, the petty Islands which are washed by the great Pacific Ocean may have been nationally converted: but what are these, when contrasted with the vast field for Missionary Exertion, which stretches far into comparatively civilized Asia! INDIVIDUALLY, some conquests may have been made by the pious and laborious men, who have undertaken the mighty task. But what has been done NATIONALLY? What has been done upon a grand scale? What has been effected, which bears any resemblance or proportion to the earlier Triumphs of the Cross? Both Romanist, and Protestant, and Greek, are alike compelled to give the same desponding answer—JUST NOTHING. Look at Persia—look at Arabia—look at Boutan and Thibet—look at Tartary—look at Hindoostan—look at China: in one word, cast your eyes over the whole of Southern Asia with its dependent Islands—and what do you behold? NO WHERE is the Cross nationally triumphant: EVERY WHERE, an incalculable majority of the people either bows to the idols of Paganism, or is besotted through the delusion of Mahomedanism.

Without entering into other inferences which might be grounded on this fact, that which is most obvious is most to our present purpose. The early triumphs of the Church were the fruit of the Divine Blessing on the exertions of her youthful and vigorous days; the Primitive Christians having zealously laboured to extend the influence of the Gospel: but her days of effeminacy and sloth had been long creeping on, and had prepared her for the tyranny of the Western Antichrist and for the judicial visitations of the Eastern. In her debility, she has been vainly striving, for a thousand years, to make successful inroads on her Mahomedan Foes. This conquest must be achieved by other hands, which shall wield the *sword of the Spirit which is the Word of God*, while the Christian Warrior *prays always with all prayer and supplication in the Spirit*.

The late Rev. William Ward, in one of his "Farewell Letters" on his return to India, places this subject in a striking light, in reference to the Annual Missionary Meetings held in London. It might have been expected, he says, that, on these great days, Christians would assemble from all quarters, for solemn acts of fasting and prayer: he adds—

What an impressive and most interesting spectacle would this be, to see all England, Scotland, and Ireland, on their knees, supplicating the Father of Mercies in behalf of ONE HUNDRED MILLIONS of Heathen Subjects; or, rather, in behalf of A SINFUL AND LOST WORLD! And might we not hope, that their united cries would come up with acceptance before Him with whom is the residue of the Spirit? But, instead of fasting and prayer at these great seasons, we keep a religious jubilee, although SIX HUNDRED MILLIONS of the beings to whom it refers die every thirty years *without God, without Christ, and without hope in the world!* We meet with the feelings of conquerors, when, in fact, the whole country remains in the hands of the enemy.

On the necessity for the more abundant influences of the Holy Spirit for the conversion of the world, we shall quote another passage from the same devoted Labourer: and we would remark on the extract which follows, that it sufficiently accounts for that state of exultation and hope in our Societies at home, to which Mr. Ward refers in the passage just

quoted, as contrasted with the actual condition of the world. The thoughtful and devout Missionary, who lives among the dreary tombs of Idolatry and Sin, derives but feeble consolation from the transient and flickering beams which now and then dart into these chambers of the dead, and finds his chief refuge in the promise of future days of life and glory: his temptation, therefore, is to a despondent undervaluing of the actual progress of the work as compared with its difficulties; and he will be apt to fall into this snare, unless the temptation be counteracted by lively affiance on the Divine Promises. Mr. Ward says—

The anxiety felt by Missionaries on this subject, it is probable, is increased by their residence among Idolaters—by beholding whole countries perishing; so that the Missionary is like a person walking through a populous town in India in the extremity of a famine, when the streets are filled with crowds of the famished and dying inhabitants—by having had to grapple with the tremendous difficulties in the way of conversion among the Heathen, in addition to those which exist in what is called a Christian Country.

Britain contains many thousands of faithful Ministers: even Wales, which has not so great a population as Calcutta, has a thousand. These Ministers are surrounded with large attentive congregations, and conversions are now and then produced. Here, then, the want of Divine Influence is less manifest. But in Hindoostan, millions are to be taught: the Labourers are lost among this dense population, like a drop in the ocean. The prejudices of the Natives, their superstition, their ignorance of all Scripture-truths, their levity, their multiplied errors, their slavish subjection to the priests, the difficulties of the languages, and the terrific deprivations following a profession of Christianity—these, and many other difficulties, added to the natural enmity, hardness, and unbelief of the heart, all lead the mind of the Missionary to feel the need of Divine Help. His spirit is bowed down within him, when he sees himself surrounded only with idol temples, and idolatrous priests, rites, and cruelties; and when those, for whom his very heart bleeds, treat his most serious addresses with contempt or ridicule. How often is he ready to ask, *Can these dry bones live? O Lord God, thou (only) knowest.* If the Friends of Missions could realize the scenes with which the Missionary is surrounded, they would be better able to participate in the deep anxiety felt by him, relative to those influences which make the Gospel *the power of God.*

This exemplary Missionary, having thus borne his testimony at home, returned, in this spirit and with these hopes, to resume his toil: but was soon taken to his reward.

Let us listen to another Labourer, who has also run his course, and has entered into his eternal rest. Dr. Milne, in his “Retrospect of the Ultra-Ganges Mission,” has left us these impressive remarks on that malignant influence which counteracts Christian Efforts, and which can be subdued and defeated only by the Heavenly Influence against which it is arrayed:—

THE DEPRAVITY OF HUMAN NATURE makes man averse to God and divine things, and alienates the heart from spiritual pursuits. This is the source of all that stupidity, blindness, perverseness, and secularity of soul, which we see so abundantly manifested in the Heathen World. False philosophy, magic, astrology, infanticide, persecution, and nameless other evils, are all derived from this overflowing fountain of wickedness; for the secondary causes to which these are frequently attributed, are only the occasion of their manifestation, or the opening of channels by which they may flow out.

THE AGENCY OF SATAN over the depravity of man, appears—in the increased violence of corrupt passions and propensities—in that dominion of fear which he maintains over the Heathen World, and which is one of the strongest props of Paganism—in the insidious or self-deceiving ratiocinations of sophisticated minds, by which even vice itself is sometimes made to appear harmless, yea, praiseworthy—and in those political jealousies, the trembling suspicions of disappointed pride and unsatiated ambition, which, by an invention more than human, find in the Missionary's labour of love, in his visits to the sick, in his attempts to enlighten

the mind of youth with the knowledge of the duties of time and the retributions of eternity, the seeds of anarchy and the pretext for persecution.

If we consider the mighty and unceasing opposition of Depraved Nature and of the God of this World to the Gospel of Christ, need we wonder if its progress through the earth be slow? We find nothing in the external means, in themselves considered, equal to master this opposition; or we should see the most aged men, who have longest enjoyed the means, *all righteous*. A spiritual agency, more powerful than that of Sin and Satan, is absolutely necessary to counteract them, and to subdue their ascendancy in the human heart, before the Gospel can be cordially received, and the world reformed.

This agency is most clearly pointed out in the Scriptures: it is that of the HOLY SPIRIT; to whose inscrutable operations, accompanying the means, the conversion of the Heathen and the virtues and moral excellencies of the true Christian are uniformly ascribed throughout the New Testament. While, therefore, we diligently use the appointed means, we must look up, by faith and prayer, for the secret but efficacious influence of the Sacred Spirit, to produce conviction, faith, repentance, and holiness in the Pagan mind and character: without this, the Heathen may indeed make a profession of the Gospel, and be drilled to punctuality in external observances and forms; but they will be destitute of the fear and love of God, which are the only genuine evidences of a sound conversion, and which alone are pledges of men's steadfast adherence to the truth.

When His influences shall be copiously poured out on the Heathen World, the work of an age may be effected in a year: more sound conversions will take place in twelve months, than formerly in a century: for the energy of this all-pervading Spirit can operate on millions of hearts, at the same instant of time; producing, in each of them, that diversity of spiritual conceptions and views, best suited to promote conversion: and though we are not informed of the precise extent to which His aids may be expected in the latter days, yet we have the utmost reason, from prophecy, promise, and the general tenor of Scripture, to believe, that, when the Heathen World, or any part thereof, is put into the proper train, as it respects the means—not, however, that His influence will be entirely withheld till then—His aids may be expected in such a degree, as exceedingly to hasten the period when the whole earth shall receive the Gospel.

The operations of the Holy Spirit, like all the acts of Deity, are regulated by infinite wisdom and sovereignty. They, sometimes, *larry not for man, nor wait for the sons of men*: and it often happens, that, while the servants of God are cast down and ready to faint, through the want of success, He is then secretly working in the hearts of some persons whom they least expected to feel, and in places where the greatest blindness and obstinacy may have been manifested. The Holy Spirit is omnipresent; and His working with us in one place, does not hinder His watering the seed sown elsewhere at the same time.

The growth of grain depends not on the presence, or even the life of the sower; but on the genial showers and the warming beams of the sun. So it is here. The good seed may be sown on a passing visit, while the Missionary has no time to stay and watch over its growth; and the written Word may be sent, through his instrumentality, to places whither his feet can never travel, and to a people whom his eyes shall never see. He will no doubt commend them to God; and the best wishes of his soul will go along with the silent messengers of Salvation, which he himself cannot accompany. The duties of his station may call him to go elsewhere; and his attention may be so fully and properly taken up with other parts of his duty, as not to admit of his thinking much about the discourses delivered on such a visit—the books sent to such a place—the tracts intentionally dropt in such a traveller's way—or the result of the conversations in such a temple, at such an afflicted person's bed-side, and in such a fisherman's hut. *He rises up, day and night, to perform other duties; but the seed springeth up, though he knows not how, when, or where.* He may be called to lie down in the dust, and sleep with his fathers, before the blade make its appearance; but that omnipotent Spirit, who garnished the heavens, is the guardian of Divine Truth, and will not suffer the words of the Lord to return to Him void, but cause them to prosper in effecting the gracious purposes of His sovereign will. He, who sowed the seed, may, indeed, first learn the success in eternity; but other men will *enter into his labours*, and feel the better for his

having gone before them. Of their predecessor, they may be ignorant; but if they find the fields ripe for the harvest, and a people prepared for the Lord, their progress will be speedier, and the triumphs of the Gospel more glorious.

Well, then, may Mr. Ward speak as he does, in the following passage, on the duty and benefit of more fervent Prayer—

Neglect of prayer must be considered as grieving the Holy Spirit. If the work of conversion, bringing men out of darkness into light and from the power of Satan unto God, be His own work, in vain do we attempt to convince, to illuminate, and to renovate, without Him: and if His influences are bestowed in answer to prayer (*How much more shall your Heavenly Father give the Holy Spirit to THEM THAT ASK HIM!*) then it is the highest arrogance, not to say profaneness, to go into this work without the true spirit of believing dependence—a disposition to give to Him the honour of a work so peculiarly His own. And if we ever enjoy, to any great extent, the saving visitations of this Almighty Agent, they will be given only in answer to prayer: the conversions of the Day of Pentecost were given to the first Missionaries, as men assembled together in one place, and waiting for them. Those extensive and deep impressions of religion, which have been felt at different times and in various places, have generally been preceded by the use of prayer and supplication.

It is a most encouraging consideration, that we have in these influences all that we can wish for; whether to meet the most unpromising individual case, or to subdue the alienation of a world. No persons could be apparently farther from the kingdom of God than the hearers of the Apostle Peter: some of them had, scarcely washed from their hands the blood of the Son of God: and yet THREE THOUSAND persons, forming also the most heterogeneous concourse that were ever collected together, were converted under one simple discourse.

To urge us to greater diligence in seeking the Divine Assistance, we should consider, that the whole progress of the dispensation of mercy through the world is inseparably connected with prayer. 1. How long had the pious Jews to pray and wait for the Consolation of Israel! Christ was not obtained, then, without the prayers of the Church. 2. If there ever was a being on earth to whom prayer was unnecessary, it must have been the Lord Jesus Christ; and yet he spent whole nights in prayer to his Heavenly Father; nor could He finish salvation till He had prayed in an agony three times. 3. Further, the reason given why He can save unto the uttermost is, because he ever liveth to make intercession. 4. It would appear from the eighth verse of the Second Psalm, that the possession of the Heathen, also, by the Saviour is suspended upon His petitions—*Ask of me, and I shall give thee the Heathen for thine inheritance, &c.* 5. The blessings of Pentecost, it appears, were given while the Apostles were, with one accord in one place, waiting to be endowed with power from on high. 6. Our Lord Jesus Christ, too, directs us to pray for the Spirit, and to pray to the Lord of the Harvest: and the Apostle Paul entreats, that the Church would pray for him and his Missionary Brethren, *that the word of the Lord might have free course, and be glorified.*

In prayer for the Holy Spirit, the Christian brings to his aid an Almighty Agent—an enlightening, quickening, and transforming Spirit. It is weakness laying hold of infinite strength: "Prayer," says an eloquent writer, "moves the hand that moves the world." "He who has the EAR," says another writer, "has the HAND of God:" the Divine Being condescends to connect the prayers of His saints, with the accomplishment of His purposes. And thus also, in the bestowment of mercy, He is seated on the throne of grace, to receive the petitions of the penitent: when the Christian is found in this attitude, we see Elijah, in his conflicts with the idolaters of his time, bringing the fire from heaven: it is the prophet Elisha, bringing down the rain, after a drought of three years and six months: it is going to the Fountain of Mercy, to intercede for perishing millions; and moving the Divine Faithfulness, to fulfil the exceedingly great and precious promises, pregnant with the blessings of salvation: it is engaging an influence, which brings the criminal, condemned to death, into a state of pardon and favour, through the Redeemer; which restores to the image of God and to a capacity of enjoying him for ever, a wretch who was deformed by every hateful disposition toward God and man; and which unites him to a phalanx of holy men, who are co-workers with God in the renovation of a world: finally, it is opening a direct communication between



heaven and earth—herein God himself descends and dwells with men. And thus the kingdoms of this world are to become the kingdom, conquered by the power as well as the grace of our Lord Jesus Christ.

Yes, it becomes us to take into the account the incalculable good which will follow the bestowment of this blessing—a good rolling on, in a mighty torrent, age after age, till the earth is filled with the knowledge of the Lord. Let the influences of the Holy Spirit be poured out, and then all obstacles give way—whether these obstacles are connected with the state of the Heathen, or the weakness of the instruments: and men will be made willing to renounce all for Christ, for this will be the day of Divine Power. The Converted Natives themselves will be prepared by these influences to become the most efficient agents in the work of conversion. Missionary Funds too, in consequence of this success, will flow into the Missionary Treasury. And the spirit of prayer itself will be increased, from those encouragements given in answer to our petitions. And thus the life and salvation of millions will be given to BELIEVING PRAYER, while success has been, and will for ever be, denied to our most splendid efforts without it.

It is impossible for the truly-awakened Christian to read these admirable remarks without benefit. While he feels roused, by the views of the writers whom we have quoted, to more earnest zeal and unwearied prayer, he will see the strongest ground of encouragement for every effort of his heart and of his hand.

And we would here add on the subject of Encouragement, that, while the temptation of the devout Missionary, placed in the midst of difficulties and favoured with little comparative success, is to despondency, that of his friends at home is of a contrary nature—that is, to overvalue the progress made as compared with the vast mass of depravity and sin which remains to pollute and destroy the world. We, who live in Christian Countries, and are upheld and animated by the piety of our immediate associates and friends, and saved from witnessing the appalling out-throwings of the corrupt nature of the mass around us by the restraints which Christianity imposes even where it does not save—we are but feebly impressed by the report of those enormities which sink the heart of the Missionary, and are far more capable of estimating and strongly feeling the value of his success in the conversion of but a single sinner. Nor do we think that either party should rebuke the other, so far as to ask for a general and characteristic alteration of its views and feelings. Rather, while the Missionary prays against ingratitude and despondency, let him catch a cheerful ray from the perhaps too-sanguine hopes and expectations of his friends at home: and let those friends, while they pray against confidence in the arm of flesh and all undue exultation in the work done, strengthen these feelings by laying to heart the awful representations of abounding wickedness which their faithful Missionary transmits to them.

We quoted a passage, at p. 165 of our last Volume, from Dr. Marshman's Memoir of Mr. Ward, in reference to the danger to be apprehended from the APPARATUS of Missions destroying their GENUINE SPIRIT. The caution was just and reasonable; though, perhaps, not sufficiently modified by that reference to comparative circumstances, to which we have alluded. We should be unwilling to check the effusions of holy joy—such, for instance, as those in which Mr. Sibthorp gratefully indulged in (see p. 271 of our last Volume)—for, however disproportionate they may be to the actual progress of the work as compared with what remains to be done, yet they have a just and adequate cause, in ANY measure of progress as compared with UNIVERSAL wickedness and corruption, and in the rescue of one single soul from eternal misery.

We have been led so far by these important topics, that we can but

briefly notice, at present, the rapid progress, during the last year, of that **OPPOSITION** to pure Christianity, to which the attention of our readers was called in the Introductory Remarks to the last Survey. The working of the Malignant Spirit is betraying itself, not only in the increased perversion of power, wherever power can be openly exerted against the diffusion of the Scriptures, but in the manifestation of indirect and covert hostility in quarters where it was less to be expected. On this last topic, in particular reference to Russia and some changes of an unpromising nature which have recently taken place, one of our Correspondents, well acquainted with the state of things in that vast Empire, writes—

The Sermon, preached by Mr. Cunningham before the Church Missionary Society, fully accounts for the hostility which is shewn to the Cause of the Redeemer; and, if duly considered, will prepare the minds of Christians for hearing, and seeing, and feeling many things, which have not been known to this generation.

In France, the dread of the progress of knowledge has led to the destruction, among the Roman Catholics, of the Schools of Mutual Instruction; and even the Prisoners, who were, by means of these Schools, in the fair way to reformation, have been deprived of this blessing!

In truth, the Powers of **LIGHT** and **DARKNESS** have been long arraying themselves for war: and the simultaneous and strenuous efforts, by which the most enlightened and devout Christians throughout the world are making rapid progress toward the diffusion of the pure Word of God in every language, have brought these opposing Powers into actual conflict. The last year has exhibited the extraordinary spectacle of both the Western and the Eastern Antichrists issuing public anathemas against the distribution of the Holy Scriptures!

An extract from a Circular, issued by the Pope, at Rome, on the 3d of May, was given at pp. 287, 288 of our last Volume. This Circular was followed, on the 24th of that month, by a Bull, appointing the present year to be observed as a Jubilee, and promising remission of sins to such as should, in the course of it, make a pilgrimage to Rome!

These two documents should be circulated throughout the whole Christian World. From beginning to end, they demonstrate that Popery is, at this moment, as utterly opposed as it ever was to all freedom of conscience and intelligent use of the Scriptures; and that all hope of its having been, as a System, improved or meliorated, by the course of events and the advancement of knowledge, is at an end. It is fit that Scriptural Christians all over the world should settle it in their minds, that Popery, as a System, never has departed, and seems never likely to depart, from that which is its predicted characteristic—**BLASPHEMOUS USURPATION OF THE PLACE OF GOD!**

What, then, remains, but that Scriptural Christians echo all over the world the voice of affectionate warning which is heard from heaven—*Come out of her, my people! that ye be not partakers of her sins, and that ye receive not of her plagues.* That there is every encouragement to do this, sufficiently appears from the promising state of numbers of Roman Catholics, on some parts of the Continent, who are eager for the Scriptures. Very gratifying intelligence on this subject was given at pp. 435—439 of our last Volume.

In our own country, indeed, we have to lament an open and violent opposition to the Scriptures, on the part of the Roman Catholics of Ireland. Of the extent of Protestant Exertions in behalf of that country, some judgment may be formed from the Reports of different Societies, an abstract of which was given at pp. 174—188 of our last Volume. The eager

desire of the people to learn, and the rapid progress among them of Scriptural Knowledge, have led to a systematic opposition; some particulars of which, as manifested at the Meetings of various Societies, we stated at pp. 287, 463, 476, and 477. Public discussions have taken place, on the right of the Christian Community to the free use of the Scriptures. The final issue of this state of things does not admit of a doubt in the mind of one who receives the Word of God in simplicity.

But the Eastern Antichrist co-operates with the Western! The following Firmân, addressed to different Turkish Governors, was issued from Constantinople, a short time after the Pope's Circular was published at Rome:—

Know that it is ascertained, that books have been printed in Europe, viz. Bibles, Psalters, and Gospels, with the History of the Apostles at the end, two or three thousand of each sort, with a Tract in Persian. And there have come to my capital two or three hundred of each sort, with four or five of the Persian Tracts. And as it is my duty to prevent entirely such things, when they happen in my kingdom, during my reign, let these books be returned to Europe; and if, hereafter, any of them arrive at the custom-houses, let careful search be made and advice sent to my capital, in order that none may be sold or bought. Likewise let no Turk whatever take any of these false books; and, whenever any of them are found, let them be taken and cast into the fire, that they may be burnt; and let them not be bought or sold in any country. This is my royal pleasure: and, on this subject, a "Kat Hamayoon" [edict] has been issued from my palace, according to which you will cause these books to be sent back. For this purpose "Buyourdiés" have been issued from my palace, for Anatolia, Greece, and the Three Roads, in so many Firmâns, which have been written and forwarded to every place. You, therefore, Governors, &c. make known this order to the places under your jurisdiction, and take care that no Turk take of the above-mentioned books; and, if they are found with any person whatever, take them from his hands, and cast them into the fire to be burned. Take heed that no means be found to sell them in any place whatever. Our order has been forwarded by express, by one of the officers (salhechor) of the Grand Vizier, named Moham-med Mehiyddes. It is my desire that you employ all diligence; and that, in this matter, neither dissimulation nor indulgence be permitted, in any manner. As soon, then, as you have knowledge of our orders, act and labour in the manner here pointed out, to put them in execution; acquitting yourselves with the duties wherewith you are charged, and engage in an exact search. On the arrival, then, of my Firmân, which you must follow, and according to the tenor of which you must act, proceed in the manner here pointed out, taking good heed not to violate it. Know this, and assure yourselves of our signature, &c. Constantinople, about the middle of the month Chaoüal, 1239.

The following extract from a Letter of the Rev. Pliny Fisk, one of the American Missionaries in the Mediterranean, dated Aleppo, August 2, 1824, traces out the movers in this affair:—

Three days ago, the Pacha sent for the dragoman of Mr. Barker the British Consul, and informed him that a Firmân had been received from the Grand Seigneur, prohibiting the distribution of the books, the Law, Psalms, Gospel, and Epistles, which come from Europe; and ordering such as have been distributed to be collected, and that all such as arrive at the custom-houses hereafter should be sent back to Europe. The Firmân was put into the hands of the Cadi, who sent for the chiefs of the different Christian Sects—told them what the Sultan's orders were—and ordered them to cause all their people who had any of these books in their possession to deliver them up, threatening to hang any man who should be found to keep back any of them. I was told, however, last evening, that not a single book had yet been given up, and Mr. Barker thinks that they will not be given up. All whom I have heard speak on the subject here, Catholics as well as others, believe that the Firmân was procured by the Catholics. Mr. Lesseps, French Consul at Aleppo, has conversed on the subject in such a manner as to leave but little doubt in my mind that he has written to Constantinople on the subject.

Mr. Barker feels very indignant, that Papal Missionaries should be allowed to carry on their plans so openly and extensively in the country, while an English Missionary must be prohibited from giving even the simple Word of God to Christians.

With the statement of this extraordinary fact we shall close these Introductory Remarks. Every thing around us proclaims to the attentive Christian unbounded encouragement in his labours to promote among men the Kingdom of his Lord; while it enjoins on him the true spirit of a Servant—holy diligence and humble fear.

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## Western Africa.

THE death of Governor MacCarthy has been a most serious loss in this first quarter of our Annual Survey. He fell, as our Readers have been apprised, in a war with the Ashantees, on the Gold Coast. His Excellency had visited that coast in the summer of 1823, and sailed thither again at the end of October. On the 21st of January following he fell in action. At p. 276 of our last Volume, we quoted the honourable testimony to his memory of His Majesty's Council at Sierra Leone, and noticed the appointment of Major-General Charles Turner as his successor; and now extract from the Gazette of the Colony an abstract of the Address of the Acting Chief Justice, delivered at the first Quarter Sessions held after the death of Sir Charles:—

The Chief Justice stated, that, since the Court had last met, it had pleased the Almighty to visit us with the severest dispensation which could have happened to the Colony, in taking from us our common Friend and Father; and thus depriving us of the fostering care of him, whose days and nights were devoted to our welfare.

The Gentlemen whom he was addressing knew his late lamented Excellency personally. They had been the spectators—they had been the assistants—in his valuable labours; and nothing which the Bench could say could give such a picture of his successful exertions for the good of the Colony and of Africa in general, as every one now present could draw for himself from his own personal knowledge.

It had always been his great object to advance the commercial and agricultural importance of the Colony—to raise by the labour of Freemen, what was, in other countries, raised by the labour of Slaves—to extend British Commerce; and to make this the great focus, to which the produce of this valuable Continent should be brought, from its inmost recesses—to open the paths into its most important countries; and, by the well-merited influence of the Colony and its inhabitants for good faith and honest dealing, to enable the Native of its farthest extremity to visit it with confidence and with security.

But he had higher views than these—to bring forward the Negro to his proper station in society—to raise the victim of oppression, from the state of the savage to that of the man, from the slave to the freeman—to prove to the world, not by theory but by fact, not by one example but by thousands, that the whole human race belongs to one great family of the Creator, that all mankind are children of the same Father, that one soul animates the whole, and that the only inequality which exists is the work of man—the difference between the debasing effects of ignorance, superstition, and slavery, and the glorious fruits of light, religion, and liberty.

To his success in these endeavours, the Gentlemen present could all bear witness. They were all personally cognizant of his exertions and of their fruits. Every one present knew to be a fact, what, if it could be described as it deserved, would be classed by strangers as the overflowings of ill-regulated zeal, the outbursts of affectionate gratitude.

Gratitude is due to Sir Charles, and will always be paid to his memory; but the appeal, at present, is to FACTS. Look at the state of the Colony when he arrived, and look at it now. Look at the difference in Freetown—in the inhabitants, in the resources, in the importance of the Colony: but, above all, look at the Liberated Africans and their villages. Could the Gentlemen present, who have themselves seen it, have otherwise believed the change which has taken place? To say nothing of the churches, the houses, the cultivated fields which are everywhere occupying what was previously a dark and impenetrable forest, look at the change in the MAN. Is the man who is now worshipping his God as a Christian, who daily performs all the duties of civilized and social life as a duty for which he knows himself answerable, and many of whom are now in this room as constables and as jurymen—are these the debased, degraded, ignorant beings, scarcely equal to the brute, whom British Philanthropy rescued from destruction—from the hold of a slave-ship—from slavery both of body and mind? The change has been miraculous! The finger of God is here!

But our late lamented Governor was the honoured instrument of Almighty Mercy to these poor creatures. And well and faithfully, through every difficulty, through every danger, did he perform his duty to its utmost extent. He has laid the foundation, he has commenced the superstructure, of African Civilization—of the improvement of the Negro Race—of the extension of Christianity over this vast Continent, so firmly, that even his loss, great as it is, can-

not long retard it. By the blessing of God they are now so firmly fixed, that, with a continuance of our united exertions, neither the hatred nor malice of our enemies shall prevail against them.

Had he lived to complete the plans which he had formed, he might have retired to enjoy, in the repose of age, the blessings which he had been the means of diffusing among hundreds of thousands of his fellow-creatures; and, with more justice than the Poet, might have exclaimed, "Exegi monumentum ære perennius." As it is, he has left his memory engraven in the hearts of thousands—never to be erased, while the vital spark exists. Let us raise to him a monument more durable than marble or brass. Let us shew our regard, our affection, our gratitude to him, by redoubled exertions to complete the plans which he was pursuing. Let every one of us, in his sphere of action, instead of being depressed at the loss which we have suffered, take fresh courage in the good cause. Let us redouble our determination and perseverance, till the work is completed.

But the name of MacCarthy will not only be remembered by all who had the happiness of knowing him. It will be a rallying-word for those who shall labour for the good of Africa, when we have all passed away; and, when the light of Civilization, Liberty, and Christianity shall have overspread this whole Continent, the millions, who shall then enjoy the blessings which he sacrificed his life in obtaining, shall hail the name of MacCarthy with affection and with rapture, as their benefactor and their friend.

We have quoted this Address with the more pleasure, as it bears a strong testimony to the improved state of the Colony of Sierra Leone; and appeals, for the truth of its statements, to witnesses on the spot, perfectly acquainted with the facts of the case.

The Ashantees received, on the 11th of July, a signal defeat, by the troops under Lieut.-Colonel Sutherland; and Government have placed troops at the disposal of Major-General Turner, adequate, with the blessing of God, to ensure the return of tranquillity.

On the subject of exploring the interior of this vast continent, the Directors of the African Institution, in their last Report, give the following information:—

They remark, with pleasure, the continued, and even increased interest, which seems to be taken in the arduous work of exploring the African Continent. One traveller, of considerable promise, Mr. Bowdich, has fallen a victim to the climate, just as he was about to proceed from the Gambia on an expedition to the Niger. Mr. Belzoni, so eminently distinguished as a traveller, who had determined on attempting to penetrate to that river and Tombuctoo from the Bight of Benin, and had landed in Benin for that purpose, has unhappily shared the same fate. The most successful enterprise of this description, hitherto made, has been that of Major Denman, Lieutenant Clapperton, and Dr. Oudney; who, proceeding southward by the route, formerly taken by Captain Lyon and Mr. Ritchie, of Tripoli and Mourzouk, reached, in February 1823, the capital of the kingdom of Bornou, situated in about twelve degrees-and-a-half of North Latitude, and fourteen degrees of East Longitude: from the reports of these travellers, we may shortly expect to obtain much interesting information respecting these hitherto unexplored regions.

In the Appendix to their Report, the Directors give the Journey of a Tartar, named Wargee, across the centre of Africa, from Tripoli to Cape Coast, by way of Mourzouk and Tombuctoo. It appeared, first, in the Gold-Coast Gazette; and, afterward, in that of Sierra Leone.

## Gambia.

On every part of this coast where Slave Traders can gain a footing, the exertions of Christian Benevolence are still cramped and palsied. The Directors of the African Institution remark, in reference to this River—

They have still to deplore, that nothing has yet been done to exclude the French Slave-Traders from the Gambia; where they continue to carry on their nefarious practices, notwithstanding that, in addition to all the more general prohibitions against the French Slave-Trade, they are debarred by the express stipulations of treaty from navigating that river, which was wholly ceded to this country by the treaty of 1782.

## BATHURST.

A Settlement on the Island of St. Mary, at the Mouth of the Gambia—inhabitants, upward of 2000; almost entirely Jaloofs and Mandingoes.

The following statement will give an

idea of the growing importance of this Settlement:—

From the 1st of January to the 30th of June 1823, the Invoice-amount of the cargoes imported, in 16 vessels of 1574 tons, was 26,665*l.* 12*s.* 6*d.* The duties collected in the same period amounted to 1830*l.* 19*s.* 9*d.*

The estimated value of the prime cost of the buildings at Bathurst, consisting of 42 houses, is 29,400*l.*

WESLEYAN MISSIONARY SOCIETY.

1821.

John Morgan; Robert Hawkins,  
Missionaries.

Mr. and Mrs. Hawkins sailed in March, and arrived in safety on the 14th of April.

Before Mr. Hawkins's arrival, Mr. Morgan writes—

My school, though small, is encouraging. It consists of about 25 boys, with 7 adults, who attend in the evenings and on the Sunday Mornings; and it often tends to support my mind when walking to Public Worship, and cast down by the

participation of a small congregation, to be accompanied by such a number of the children of harlots, drunkards, sabbath-breakers, and thieves; and nearly half of them with their Bibles in their hands, to read after me the Word of God.

The School-hours were from seven o'clock till two. He had much encouragement in this work, as the boys learnt well.

Mr. Morgan preached by an interpreter, a pious native, in Jaloof. He gives the following notice of one of his hearers:—

I visited the sick; and felt much pleasure with one poor woman, who lay in the most excruciating pain. Her husband, an irreligious man, seemed to murmur at Divine Providence—"Me no sabby, (know) Massa, what for that poor woman get that bad sick: too much pain catch her this time: me no sabby what for." The poor woman immediately rebuked him, though almost incapable of moving on her bed—"Ah, no talky so! No let poor sinner say he no sabby what for sick catch him: we been do wicked enough."

Frequent conversations are held with Mahomedans. An intelligent inquirer among them, while he acknowledged the Fall in Adam, gave Mr. Morgan the following account of their hopes from their constant ablutions:—

They expect all their actual sins to be freely pardoned when they believe Mahomet: and, from the pollution of the original offence, they look to be delivered by external washing with water; which, as oft as they pray, they apply to such parts of the body as they think were most active or instrumental in the transgression. Thus they wash the legs and feet, which bore the offenders to the tree; the eyes, which saw the forbidden fruit; the hands and arms, which gathered it; the nose, which smelt it; and the mouth, which ate it: and, lest Adam and Eve should have had occasion to stoop to get under the tree, they wash the knees!

Mr. Morgan adds—

I asked him if he thought the Heart had nothing to do in it. He replied that the heart certainly desired it; but, having no way of washing that part, they rest content with doing what is in their power.

From the latter part of April to that of May, Mr. Morgan spent in a visit up the river to the place of their intended new Settlement. The thermometer rose there, at two o'clock on some days, as high as 110 degrees in the shade. Mr. Morgan says—

I was almost led to fear that I should not be able to live here; but, while men, actuated by the love of gold, expose themselves to such inclemencies, I trust that the love of souls will not be less essential on me.

In June, a new and convenient Place of Worship was opened at Bathurst, with every prospect of increased congregations and usefulness. The Members are 25.

### BIRKOW.

A Mandingo Town, on Cape St. Mary—about 8 miles from Bathurst, near the Sea.

#### SOCIETY OF FRIENDS.

1824.

Richard Smith, *Settler and Teacher.*

The measures taken by a Committee of the Friends for the establishment of a Mission in the Gambia, with the particu-

lars of a visit to the coast by Mrs. Hannah Kilham and three companions, were detailed at pp. 221—226, 296—303, and 394—401 of our last Volume; and, at p. 414, we stated the return of Mrs. Kilham and Ann Thompson, with the death at sea of John Thompson.

On the arrival at Bathurst of Mrs. Kilham and John Thompson from their visit to Sierra Leone, the whole party assembled at Birkow on the 24th of May, a temporary Female School at Bathurst having been given up. A month's residence there convinced them of the eligibility of the place for a permanent abode: the house, however, the use of which was granted by the Governor, could not accommodate the party during the rains. It having been judged right that most of them should return, Richard Smith was left in charge, and the rest embarked for England.

The death of Mr. Thompson was a great trial. Of his character and conduct Mrs. Kilham writes—

He was sincere and diligent, in the discharge of the trust committed to him; and, in several departments of our new establishment, was peculiarly qualified for usefulness. His conduct in the family, among the Europeans, and before the natives, was exemplary, and consistent with his profession as a Friend; and I have no doubt that he will be remembered in Africa with the feeling of affection and esteem.

Of his death-bed, she thus speaks—

I could not doubt, from the precious feeling that was sensibly about him, and from the state of mind which was evinced, both before and in his sickness, that Divine Love was near him, and the refining influence of the Redeemer's power preparing him for a better habitation. The support which was mercifully extended to his beloved sister and to myself in the awful moment of his departure, the precious feeling of peace which accompanied, and the Divine Consolation which covered our minds as a light dispersing all darkness, while we sat beside the remains of our much-endear'd friend, when brought upon deck to be committed to the great deep, are unmerited favours, which will, I trust, still be held in humbling and grateful remembrance.

From Mrs. Kilham's account of the state in which they left Birkow, we extract the following particulars:—

The establishment was left as agreeably settled as could be hoped for—the garden, of about half an acre, enclosed, and several fruits and vegetables in cultivation: the distance, indeed, nearly a mile from the house; but the situation good, and the soil fertile—a well made in the garden, which gave for it and for the family a constant supply of good water—a kind of carriage, prepared for bringing up water in a cask, for the house, drawn by a horse, the first taught to perform labour in that district, and the wheels the first pair ever used at the Cape. The plough sent out by the Committee had been brought into use, and the land near the house was preparing against the rainy season. The house department was pretty well settled. Provisions had been laid in against the rains. A young native married-couple were living with Richard Smith in the house. A boy on the premises can interpret Mandingo for Richard Smith, who is now about to apply to the acquisition of that language for himself. A set of lessons has been prepared in the Mandingo, a copy of which is left with Richard Smith, for his use. A school had been opened on First-days, for the instruction of the boys and girls

of Birkow in Mandingo. There was also an evening school for the few young people of the family. Our friend R. Smith is well qualified to act in these concerns, and he has the esteem and confidence of the people. We found that we could now leave Birkow with satisfaction, although deeply attached to the cause in which we were engaged.

Of the two Native Teachers who went out with the Friends, Mahmadee had married and settled about 20 miles up the river: he is industrious, and purposes to attend to cultivation, and to have an Evening School, but has not continued that connection with the Committee which was originally designed. Of Sandanee, the other Youth, it is stated—

The Committee regret to say, that he has not evinced a stability of conduct equal to his talent for conducting a Native School, which, upon trial at Bathurst, was found to be considerable. He was left at that place, for the present, under the care of John Morgan, a Wesleyan Missionary, in whose school he was to be employed; and whose firm and judicious conduct toward him affords a hope (as he has appeared often sensible of his faults) that he might yet be so far restored, as to justify the Committee in entrusting him with a school for himself.

#### The Committee add—

On reviewing the progress and present state of this interesting and very important engagement, they feel that much is already effected, in the way of laying a foundation for future labours. They consider the present degree of suspension of the work, as regards the instruction of the natives in school-learning, to be owing chiefly to the want of a sufficiently commodious dwelling, which might afford to the friends engaged a reasonable prospect of preserving their health in the rainy season; and it is obvious, that, unless such accommodation can be provided, there is little or no prospect of an effectual prosecution of the work.

It is the intention of our friend Hannah Kilham, in the prosecution of the proposed arrangements, should Divine Providence so permit, to return to the coast of Africa, for a longer or shorter season, as circumstances and a feeling of duty at the time may appear to require.

The Committee have deemed it right for them, thus to lay before the Subscribers the circumstances in which they are placed. The measures, which it may be proper for them to take for the future prosecution of the object, will now become a subject of serious deliberation.

### Sierra Leone.

To the general improvement of the Colony, the Directors of the African Institution bear the following testimony:—

The accounts received during the last year, of the state and progress of Sierra Leone, are very satisfactory. The trade of the Colony appears to increase; and it is highly gratifying to witness its rapidly growing intercourse with the interior, almost to the banks of the Niger. Caravans of Native Merchants bring their gold, ivory, and other articles, from Fouta Jallon, and places beyond it, which they barter in the Colony for British merchandise; and Merchants of Sierra Leone have occasionally received from 5000. to 10000. worth of gold in a single day, in exchange for their goods.

In other respects, also, the Colony is clearly improving. Crime has diminished—cultivation has extended—substantial erections have been multiplied—churches have either been built or are building, in every village—religious institutions have increased—the blessings of education have been more widely diffused—and the influence of Christianity appears to prevail more and more among the inhabitants. The reports of the un-

healthiness and mortality of the Colony have been exaggerated.

#### BIBLE SOCIETY.

The Seventh Anniversary was held, at Freetown, on the 16th of March.

In reference to the influence of the Scriptures in this Colony, the Committee of the Parent Society remark, in their last Report—

Many painful events have occurred in this interesting place, since your last Anniversary. Death has made some awful ravages; but, in many of those who have thus fallen its victims, the peculiar value of the Bible has been strikingly manifested: while they have been passing through the valley of the shadow of death, they have, indeed, feared no evil; but have rejoiced in hope of the glory of God, through our Lord Jesus Christ. Though dead, they yet speak; and their dying testimonies to the value of the Bible may be considered as so many solemn charges to us to abound yet more and more in this work of the Lord, in which we are engaged.

#### PRAYER-BOOK AND HOMILY SOCIETY.

A Meeting was held, on the 31st of March, to form an Association in support of the objects of the Society. A large number of Prayer-Books had been sent out by the Society, at the instance of some of the zealous friends of the Colony lately deceased, the greater part of which were likely to remain unsold at the prices affixed to them. The Acting Chaplain, the Rev. G. R. Nyländer, exerted himself therefore, to bring the subject under public notice. Measures have, in consequence, been adopted, for furnishing Prayer-Books to such as may wish for them, at reduced prices, or even gratis, if necessary.

#### CHURCH MISSIONARY SOCIETY.

The difficulties of this Mission, arising from the sickness and death of its Labourers, were stated in the preceding Survey, and detailed in various parts of the Volume for 1823. Additional particulars appear in the last Report of the Society; and, from our Volume just closed, it will have been seen that further losses have been sustained during the year.

After the death of the Chaplains, Mr. Flood and Mr. Palmer, Mr. Nyländer thus writes from his Station at Kiskey—

Freetown is almost destitute. I attend to it as much as possible, and that with some loss to my own Congregation; and, even then, I can but do what is absolutely necessary, such as preaching occasionally, administering the Sacraments, and marrying.

Toward the close of 1823, Mr. Düring having, in the mean time, sailed for Europe, Mr. Nyländer draws an affecting picture of the destitute state of the Country Parishes:—

Br. Norman has been dangerously ill, and so has Mrs. Norman. Br. Vaughan is ill in bed now, and has kept his bed ten days. It is the united opinion of the Medical Gentlemen, that Mr. Norman should return to England as soon as possible; and what will then become of Regent, Gloucester, and the Christian Institution? I have been to Regent twice, since Br. Düring left; and each time administered the Sacrament to about 400 Communicants; including the people of Gloucester, who came to

Regent on those occasions. I have also administered the Sacrament at Charlotte, where the Communicants from Leopold joined us. Once a month I likewise attend the Church at Freetown; so that I am but one Sunday in the month with my own people. Br. Vaughan reads prayers at Freetown, on Lord's Days; and then usually visits Gloucester, and spends the remainder of the day with the people there: but, at present, even this is prevented.

Regent and Gloucester are like *sheep without a shepherd*: though Br. Norman, when well, pays every attention to them, even above his power and strength; and thereby, no doubt, has debilitated himself to such a degree, that he cannot continue with us much longer.

Of the losses which followed, the Committee thus speak in their last Report:—

Mr. Vaughan departed, at Freetown, on the 25th of November; and, as there is now little doubt, the Rev. Henry Düring and Mrs. Düring, were lost, as it is believed, by the foundering of the vessel in the mouth of the Channel, on their return to this country—the vessel, the *Hadlow*, having left Sierra Leone on the 31st of August, and nothing to this day having been heard of her.

Thus, in the short space of about seven months, from the 20th of April to the 25th of November, the Society has been deprived of *twelve* of its friends and fellow-labourers; nine of whom were in immediate connection with it, and the other three devoted to its objects.

It is added, in a Note—

To the above melancholy list are to be added Mr. Pope and Mrs. Schemel; intelligence of whose death (that of Mr. Pope on the 30th of March, and that of Mrs. Schemel on the 17th of June) has arrived since the Anniversary.

A few particulars of Mr. Vaughan's death appeared at p. 139 of our last Volume; and of Mrs. Schemel's, with notices of her Christian Spirit, at pp. 374, 462, 463.

Mr. and Mrs. Norman sailed on the 25th of January last, and arrived at Portsmouth on the 17th of March.

It is remarked in the Report, in reference to the afflicting events of this Mission—

Under this succession of painful intelligence, the Committee have been supported and encouraged by the dying testimonies of their departed friends, and the holy composure and unabated zeal of the survivors.

Full evidence of this spirit has appeared in our pages, and we shall here add a few particulars. One writes—

We feel very much the want of more help. Indeed, when I touch on this subject, I am quite at a loss for words to paint our destitute state. When I look round, and miss one and another who have been taken from their labours, and see the people wandering as sheep without a shepherd, I cannot express my feelings.

Another thus profits by these trials:—

To the Lord there is *no restraint to save by many or by few*. He has often upheld and saved His Church under greater conflicts. May it please Him to hear and answer the prayers of our Christian Friends in England and all over Europe, and bless us abundantly! What a comfort is it to be assured that there are many prayers daily ascending to heaven in our behalf, and rendered acceptable by the Great Intercessor who continually pleads for the reward of His sufferings! May the Lord support and defend the Missionary Cause! It is the noblest in which we can be engaged. Yet it ought, under the circumstances of our West-

Africa Mission, to become a matter of most serious self-examination for us all, whether our motives are simple and pure; for, doubtless, trials are sent to rectify our motives, as well as to purify our faith and other graces.

He adds, in a later communication—

We are, indeed, now labouring in the dark. We cannot, however, miscarry, so long as we are led by the hand of our Divine Guide and Saviour, to whom *the darkness and the light are both alike*. *Yea, the government is, and shall be, upon His shoulder, and of the increase of His Government and peace there shall be no end.*

It was to be expected, that this state of things would have painful consequences, with regard to the Liberated Africans. In reference to a disturbance which broke out at Regent, and which a few of the Communicants were drawn in to join, the Committee remark—

It will easily be understood by intelligent Christians, that many evils may break out among the irreligious part of such a community as is assembled at Regent; and that some who have appeared to be under the influence of religion may be drawn into these evils, when the restraint of an affectionate Pastor, who had acquired great influence with them all, is removed. Such persons will see in disorders of this nature, not an impeachment of the truth of representations, resting on combined and varied testimony, as to the influence of religion, under more favourable circumstances, in its real power over many, and in its restraining power over the great body of the people; but they will feel the impetuous necessity of supplying these assemblies of Natives with affectionate and devoted Ministers.

It is but justice, indeed, to the Labourers themselves to observe, that, under their peculiar circumstances, they are entitled, though on a ground different from that of the Natives, to the candid consideration of all their Fellow-Christians. Though life may be spared and their work pursued, yet the mind seldom, if ever, wholly escapes from participating in the effects of disease on the body. Advantage is hereby given, both to the evils of our fallen nature and to the devices of the Great Enemy. Proofs of this are seen, occasionally, even in truly exemplary Labourers: which should lead all to wrestle earnestly themselves in prayer, and other Christians in their behalf, for that special grace which alone is sufficient to bear them up, in a spirit of watchfulness and self-denial, under such trials; and to enable them to *keep*, or speedily to recover, *the unity of the Spirit in the bond of peace*. We make this remark here, because it is especially applicable to all fellow-labourers in such climates as that of Sierra Leone, who are liable to be betrayed, under a morbid influence of mind induced by debilitating disease, into a state of feelings respecting one another and their work, which have no just foundation; but which have a direct tendency, if not subdued, to create real evils.

On the effect of the sickness and death of the Labourers, in retarding the progress of the Schools and the designs of the Society beyond the boundaries of the Co-



lony, some remarks occur at pp. 396 & 397 of our last Volume.

In reference to the Adult Scholars the Committee state—

Considerable difficulty has arisen in conducting the Adult Schools among the Liberated Africans. At Kiskey, Mr. Nyländer complains of the indifference of the Adults to instruction: he has always thought it wrong to compel their attendance at school, and very few will voluntarily attend. At Waterloo, Mr. Wilhelm fined for absence: which led to complaints of hardship, that, after working all the day, they should be obliged to frequent the schools. At Charlotte, the evil has strongly manifested itself; and at Leopold, in a considerable degree. The case is confessedly difficult. It appears, however, as might indeed be expected, that, in proportion as religion influences the people, a desire of knowledge and diligence in attaining it discover themselves.

Of the Native Teachers we are happy to report, that those who have been longest in the Society's service have walked consistently and laboured with diligence. Of one other, and of two of the School Assistants, we regret to say, that criminal conduct has required their dismissal from the service of the Society.

The Fourth Anniversary of the Auxiliary Church Missionary Society was held at Regent, on Tuesday the 9th of March: His Honour the Chief Justice in the Chair. A Sermon had been previously preached by the Rev. G. R. Nyländer, from Rom. x. 12 &c. The Resolutions were proposed and seconded by the principal Gentlemen of the Colony, including the Members of the Council and the Senior Officers of the Civil Service.

On the contributions of the Liberated Africans it is remarked in the Report of the Parent Society—

Gloucester has fallen somewhat short of its contributions in 1822, and Regent has contributed less than half what it did in that year: but this might be expected; and furnishes a proof, in addition to various others, that the Liberated Africans, in their present state, are peculiarly dependent on the presence and assiduous care of their Instructors. The contributions from the places which have continued to enjoy the benefit of their former Guides illustrate the same point; Charlotte and Leopold having nearly doubled the contributions of 1822, and Kiskey tripled them, which was also done at Waterloo, besides a Collection and Benefaction.

An arrangement has been made with His Majesty's Government, at a liability to a very considerable increase of expenditure on the part of the Society; but the importance of the object strongly recommends the measure. For the more effectual supply of Christian Teachers, the Society now takes on itself the preparation and maintenance of all the Clergy of the Colony, both those for Freetown and those for the Country Parishes; Government providing for education in the Country Parishes, and supplying all the requisite buildings.

In pursuance of this plan, the Rev. John Raban, the Rev. Henry Brooks, and the

Rev. Charles Knight, with several School-Teachers (see p. 463 of our last Volume), embarked at Gravesend on the 3d of November, in the Margaret, Captain Wilson, for Sierra Leone. The ship was obliged to put into Cowes on the 8th; and was detained there, though several attempts were made to put to sea, till the 5th of January, by the westerly and southerly winds which so long prevailed.

In the following Survey of the Stations, we shall give the names of the principal Labourers as they appeared in the latest despatches. Continual changes were rendered necessary by the failure of so many in health and the loss of so many lives. The rains, indeed, of last year were less injurious to Europeans than those of either of the two preceding years: in August, Mr. Nyländer, who himself had been for many weeks considered as on the borders of the grave, writes that all were then well, and actively employed. The long detention of the Margaret has been a painful trial; both as it has retarded the supply of Labourers where they are so greatly needed, and as it deprives them of the benefit of so much of the healthy season in the Colony: but to what is so manifestly appointed by the hand of God, nothing remains for His servants but cheerful submission.

#### FREETOWN.

The Chief Town in the Colony—in the Parish of St. George—inhabitants, exclusive of the Military, at the Return in January 1822, were 5643.

#### CHURCH MISSIONARY SOCIETY.

Mrs. Pope, *Schoolmistress.*

G. Fox, Mrs. Fox, *Native Assistants.*

Mr. Vaughan, Mr. and Mrs. Pope, and Mrs. Schemel, with the Native Assistants, were in charge, it was supposed, at the time of the last Survey: but Mr. Vaughan had departed from his labours on the 25th of November; and Mr. Pope and Mrs. Schemel, as already stated, have since died.

At Michaelmas 1822, the Return of Scholars was, 267 Boys, 107 Girls, and 88 Adults; at Christmas, 280 Boys, 180 Girls, and 67 Adults: at Lady Day 1824, it was 297 Boys, 125 Girls, and 84 Adults; and, at Midsummer, 340 Boys and 87 Adults, no Return of Girls having arrived.

The attendance had latterly much decreased: at Christmas 1823, the average attendance was 406 out of the total of 527; but, at Lady Day last, it was only 276 out of 506: the chief deficiency was in the Boys and Adults, the average attendance being as follows—150 Boys out of 297, 96 Girls out of 125, and 30 Adults out of 84.

Mr. Vaughan reported at Michaelmas 1823, that the progress of the Boys and

Adults exceeded his highest expectations; and Mrs Schemel, that the Girls advanced but slowly, but that they had acquired a good knowledge of the National System. Mr. Pope, on taking charge of the Schools, in the beginning of December 1823, was obliged, in the destitute state of the Colony, to render every assistance, compatible with his character as a layman, in the duties of Freetown. At Lady-Day last, Mr. Pope having been seized with the sickness of which he died in a few days, Mr. Fox reported the state of the Schools—that they were in good order, and sensibly improving. At Midsummer he remarks on the great evil of the irregular attendance, arising from the parents keeping the children at home to work, and sending them to school only when it suited their purposes. An effectual remedy it is hoped will be found for this evil, in a Resolution adopted on the 18th of June by the Governor and Council, to take on themselves the duty of Visitors of these Schools.

The loss of both Mr. Vaughan and Mr. Pope was very sensibly felt; as they were well qualified for their office, and discharged it with fidelity. Of Mr. Pope, his Widow writes—

He died very happy, and never once regretted that he had come to Africa. Being here by himself, he had a great deal to do: he read Prayers every Sunday Morning in the Church, went to Wilberforce in the afternoon, and to the Camp in the evening: he was much pleased with the people at both these places, and they were becoming much attached to him. Every minute of the week was engaged.

It may be well to notice the remark of one of the more-experienced Labourers in Africa on this subject:—

New comers, just arrived with full European strength, think themselves competent to greater labour than the climate will allow; and, in consequence, expose themselves more than they should do on their first arrival. That has been the case with our dear departed Brother: he used, after reading the Prayers on a Sunday, to ride either to Gloucester or Wilberforce, and afterward would hold Evening Service at the Camp near Freetown—a course of labour which required, in this climate, herculean strength.

The Rev. John Raban is appointed, under the concurrence of the Governor, to take the Ministerial Charge of Freetown on his arrival.

#### WESLEYAN MISSIONARY SOCIETY.

W. Pigott, H. T. Harte, *Missionaries.*

These Missionaries sailed on the 13th of February; and arrived in safety, to the great joy of the Members, as the Mission had been destitute since the death of Mr. Huddleston in July of the preceding year.

In February, Mr. Nyländer wrote, in reference to this Mission—

Congo Town is in great distress for a Teacher. The people meet among themselves; and, as the distance is too great to go to Freetown on Sundays, they do what they can: the Wesleyan Missionaries used to attend to this place, but they are as lately off as we are.

#### KISSEY.

A Town of Liberated Africans, in the Parish of St. Patrick — Inhabitants in the Town and its vicinity, 1500.

#### CHURCH MISSIONARY SOCIETY.

1816.

Gust. Reinhold Nyländer, *Minister.*

Mrs. Wenzel, *Native Schoolmistress.*

*Four Native Assistants.*

Mr. and Mrs. Metzger removed hither, at Michaelmas 1823, from Wilberforce, in order to improve themselves, by Mr. Nyländer's aid, in a knowledge of the best manner of conducting a Settlement: Mr. Nyländer writes, in August, that, during his long illness of 13 weeks, Mr. Metzger had been of great help, in attending to the concerns of both Kissey and Wellington; and would continue his assistance until he resumed, himself, the charge of a Settlement. At Christmas 1823, a Native Young Man from the Christian Institution, and his Wife; they having been lately married, were appointed to assist two Native Young Men previously employed, and have laboured much to Mr. Nyländer's satisfaction.

At Michaelmas 1823, the Scholars were, 95 Boys, 84 Girls, and 20 Adults—at Christmas, 87 Boys and 80 Girls—at Lady Day last, 80 Boys and 80 Girls; the Evening School being then attended only by Boys of the Day School. In the early part of this period, the elder Youths left school to learn trades, and the elder Girls married. The Adults latterly neglected instruction, and would not be warned.

Mr. Nyländer's Ministry at Kissey has been much interrupted, not only by illness and infirmities, but by the duties which devolved on him as Acting Chaplain of the Colony. He reported at Michaelmas 1823—

During this last quarter, my time and my labours have been so variously divided between Freetown and Kissey, that neither the one nor the other has been regularly attended to. By the removal of Messrs. Flood and Palmer, I was called to take charge of the duties of the Church at Freetown, which I have attended to hitherto as often as I was able: in addition to which, by Br. Düring going home, and by the death of our much-lamented brother Johnson, I am also called to attend to these bereaved Congregations in the Mountains. I have, therefore, but little time to be with my own people; and that, after having travelled and wearied myself in other Stations.

Of the state of the people, at that time, he added—

It pleases God still to carry on His own work among my people. About half-a-dozen have been preparing for Baptism. The Communicants continue to walk as it becometh Christians: there are stumblings and fallings among them; but, blessed be God! they are raised again by Divine Grace, and enabled to pursue their Christian Course in faith and humility: two of my Communicants have departed this life, and I have cause to hope that they have entered into the joy of their Lord. Church on Sundays, and Public Prayers morning and evening during the week, are regularly at-

tended: there are frequently not fewer than 700 persons present on Lord's Days, and about 400 on Week Days; so that there is yet hope in casting out the net of the Gospel, and in sowing the seed of God's Word.

At Christmas 1823, he states—

Great and many are the mercies, which God has bestowed on me during this Quarter. He has wonderfully supported and strengthened me; so that I have, in some measure, been able to attend to the duties of my situation. Five-and-twenty Communicants still continue faithfully walking in the ways of the Lord, though sometimes staggering and stumbling. Those whom I mentioned last Quarter, as preparing for Baptism, continue steady in their heavenly pursuits, and will be soon admitted into the Church.

Certainly we see that the hand of the Lord is not shortened, by the loss of so many Labourers. He carries on His work; and thus prepares the fields for those Labourers, who shall hereafter be sent into this benighted land.

At Lady-Day last, Mr. Nyländer reported, that, since Mr. Düring left, at the end of August, he had attended four times at Regent, for administering the Lord's Supper to the Communicants of Regent and Gloucester, and for the baptism of adults and children; generally proceeding, on the same days, for similar purposes, either to Charlotte or Leopold: returning on Monday to Kissey, he usually visited Freetown on the following day, for baptisms or marriages; and perhaps on the ensuing Sunday, to administer the Lord's Supper. At Kissey, the Communicants were 21.

The Contributions of the Missionary Association for the year amounted to 24*l.* 0*s.* 2*d.*

### WELLINGTON.

A Town of Discharged African Soldiers and their Families, in the Parish of Arthur—Inhabitants, at the Return of Jan. 1822, were 547; of whom 351 were Men.

T. Macfoy, *Superintendent*.

Mr. Macfoy is placed at Wellington, by Government, as Superintendent. A very pleasing account of his proceedings, and those of his Wife, was extracted from Mrs. Kilham's Journal at p. 397 of our last Volume.

### CHURCH MISSIONARY SOCIETY. 1821.

G. W. E. Metzger, *Minister*.

Mrs. Metzger, *Schoolmistress*.

At a Meeting held on the 26th of August, Mr. Metzger was appointed, with Mr. Reffell's approbation, to take the Ministerial Charge of this Station. The Native Teacher who was placed here was the one, whose dismissal from the Society's service we have had the pain to mention before.

Mr. Nyländer frequently visited this Station, at the request of the people; and was assisted therein by Mr. Metzger, before he was fixed here. The people are

in a very promising state. The attendance on Sunday and Daily Worship is very good. In March, Mr. Nyländer baptized 7 Adults, and administered the Lord's Supper to 25 Communicants: at Midsummer, the Communicants were 27, and there were 9 Candidates: Mr. Nyländer writes—

We have very pleasing accounts from Wellington: there are a great number of seriously-minded persons.

These were chiefly among the Disbanded Soldiers.

At Midsummer there were 49 Boys in the Schools, 70 Children living with their Parents, and 49 Mechanics attending Evening School.

### HASTINGS.

A Town in the Parish of St. Thomas—Inhabitants, 89 Discharged African Soldiers and their Families, and 270 Liberated Africans.

Daniel Coker, *Superintendent*.

Mr. Coker, one of the American Settlers, was placed here, as Superintendent, by Government, in 1822. The inhabitants contributed, in the last year, the sum of 9*l.* 2*s.* 6*d.* to the Bible Society.

### WATERLOO.

A Town of Liberated Africans and Discharged Soldiers, in the Parish of St. Michael—Inhabitants, 750.

### CHURCH MISSIONARY SOCIETY. 1820.

John Godfrey Wilhelm, *Minister*.

Mrs. Wilhelm, *Schoolmistress*.

Two Native Assistants.

The population of this place has been increased, by the birth of a number of children, and by the addition of 30 men whom the Governor directed to come hither from Leicester Mountain: it consisted, at Christmas, of 750 persons, whom Mr. Wilhelm classes as follows—

Discharged Soldiers (Pensioners) 88—their Wives, 74—Liberated Men, in rations, 188—Liberated Women, in rations, 62—Liberated Men, maintaining themselves, 99—Liberated Women, ditto, 14—School Boys, 80—School Girls, 105—Little Children, 110.

Mr. and Mrs. Wilhelm, with a Native Assistant, have continued their labours at this place. Mr. and Mrs. Lisk removed to Regent at Christmas 1823, to supply the place of Mr. and Mrs. Norman, who were returning home. A Female Native Assistant has been taken into the Society's service.

The mason work of the New Church, mentioned in the last Survey, not being sufficiently solid, was taken down; and, in consequence of the subsequent death of the Governor, the building was suspended.

At Michaelmas 1823, there were 80 Boys in the Schools; 40 of whom could read, and had much advanced in writing and arithmetic, under Mr. Lisk: the

Girls were making progress; less, indeed, at their books, than in sewing and household-work. At Christmas, the Schools were improving; except those in the evening, which the Mechanics neglected to attend. At Lady-Day last, the Day Schools were reported in good order: the Female Adult Evening School had been better attended than that of the Mechanics. At Midsummer, Mr. Wilhelm speaks well of the attention of all the Native Assistants to their duties in the Schools, so that further progress had been made.

Mr. Lisk writes of Waterloo, during his residence there—

While at Waterloo, scarcely any palavers came under my observation. The School was chiefly my employment. Being blessed with uninterrupted good health and spirits, I have been enabled to pursue my work, and felt oftentimes encouraged at the progress of the boys. On the 19th of September, the Governor and some other Gentlemen examined the Schools, and expressed their satisfaction with the children's proficiency.

Being much grieved at the backwardness of the Adults in attending Evening School, Mr. Wilhelm fixed them a quarter of a dollar per month: they complained to the Governor, who told them that a Master was sent, and they must attend. Notwithstanding all entreaties, they will not attend; but suffer the loss of the quarter-dollar, though many of them do not get more than three-quarters of a dollar per month.

Of the state of the Settlement, Mr. Wilhelm reports at Michaelmas 1823—

The work has been kept going on, with little interruption upon the pulpit, in the Schools, and in the management of the secular concerns connected with our Station; although we had alternately to relieve each other, like sentinels, from the post of duty: while one was laid on the bed of sickness, the other was enabled to act for the sufferer.

At Christmas he states—

I feel thankful, in testifying to you at the close of this year of peculiarly afflictive visitation in this Colony, that the people of Waterloo, both young and old, have had, through the mercy of God, the means of instruction and of grace and salvation continued to them. Though it was a very sickly season throughout this year for us Europeans, in this Station as well as in others, yet our sicknesses did not materially interrupt us in the work of the Lord.

At Lady-Day last, the Communicants were 22. Over these, as will be seen in the following extract, Mr. Wilhelm watches with paternal tenderness and wisdom:—

Their outward conduct, so far as it falls under my notice, is without offence: with the exception of four of them, whose irregular attendance on the means of grace, and other improprieties of conduct, manifested their minds to be yet unestablished and wavering; although not in such a degree as to render it my duty to exclude them. Without the exercise of much patience and forbearance, I might be scattering instead of gathering souls: at the same time, much caution is highly requisite, lest we accumulate Members of the Church and Communicants to our own disgrace.

At Midsummer, Mr. Wilhelm writes—

There being 13 Boys and 10 Girls, besides several Adults, who can read their Bibles well, I catechized them, since the commencement of this year, in the Sunday-Afternoon Services, on the portion of Scripture on which I had discoursed in the mornings, which renders it easier for me to go through

Jan. 1825.

the duties of the Sabbath, and appears to be very pleasing and beneficial to the Children and Adults—exciting and fixing their attention, and impressing their minds with the sacred truths more deeply than by preaching only.

Through repeated attacks of illness, I have often been unable to attend Morning and Evening Worship; but there has only been one Sabbath (7th of March) when I was necessitated to leave the pulpit after I had read the Prayers. Some of the Communicants came repeatedly to my bed, and prayed very affectionately for the restoration of my health.

The Missionary Association contributed in the year, 19l. 9s. 3d.

## KENT.

A Town of Africans, in the Parish of St. Edward, at Cape Shilling—Inhabitants, 418: of these, 318 are Liberated Slaves, 92 Discharged Soldiers, and the rest other Natives: they have been since increased.

CHURCH MISSIONARY SOCIETY.

1819.

Robert Beckley, Schoolmaster.

Mrs. Beckley, Schoolmistress.

A Native Assistant.

A Native Youth, from the Christian Institution, has had the care of the Boys' and Men's Schools: he has conducted himself with great propriety, and the Schools have improved under him.

At Michaelmas and Christmas 1823, and Lady-Day and Midsummer 1824, the Scholars were, respectively, as follows:—Boys 84, 90, 90, 101—Girls 80, 83, 64, 66—Adults 56, 80, 84, 84. The increase of Boys in the last Quarter was from the arrival of a captured Slave Vessel. The Girls were 100 in number at Midsummer 1823; but decreased to 80 on the removal of Mrs. Renner to Gloucester, she having had the special charge of them: they were further decreased at Lady-Day last, by the marriage of the elder Girls.

On the improvement of the Settlement in buildings and cultivation, Mr. Beckley thus speaks at Midsummer—

A wall has been completed, enclosing the Superintendent's House with the Boys' and Girls' School Houses on the respective wings, containing 10,800 feet of mason-work; and the Boys' School is so far completed, as for them to be able to live and keep school in it. The quantity of Casada, purchased by Government during the last two Quarters, has been 3620 bushels; which, contrasted with the state in which the Settlement was when I first came gives me much satisfaction: a bushel of Casada, not quite three years since, was not to be found throughout all Cape Shilling.

The Communicants were 19. Mr. Gerber had undertaken to visit Kent every two months, to administer the Sacraments. Of the state of the people Mr. Beckley says—

God has been pleased to carry on His work of mercy. Our Saturday-Evening Meeting has been attended by the Communicants regularly, unless prevented by sickness, when much Christian Edification is experienced among us.

Here, also, are witnessed those genuine influences of Divine Grace, which deeply humble the heart before God. One of the Communicants expressed, in other

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words, the Apostle's meaning when he said, *What I hate, that do I—the evil which I would not, that I do.*—

I feel so much my wicked heart, that thing I no want to do live in my heart all day; and that thing I no want to see, I carry all the day; and I do not know what to do.

### BANANAS.

Islands between 4 and 5 miles west-by-south of Kent—inhabitants, at the Return of Jan. 1822, were 150; about half Native, and the other half Liberated Africans: at Lady-Day last, they were about 110.

F. Campbell, *Superintendent.*

These Islands were purchased from the Family of the Caulkers, and were taken possession of by the British on the 21st of October 1820: see pp. 330 & 332 of our Volume for 1821. The soil is fertile, and the situation very advantageous for trade. Mr. Campbell has been placed here, by Government, as Superintendent.

CHURCH MISSIONARY SOCIETY.

1823.

Of these Islands, Mr. Beckley writes, at Michaelmas 1823—

It has pleased God to open a new sphere of usefulness on the Bananas. The Superintendent, Mr. F. Campbell, having erected a house for holding Divine Worship, entreated me, on behalf of the people, to visit the Bananas for the purpose of exhorting them, once or twice a week; and I feel thankful to God, that He has enabled me to hold Divine Service once a week, during this month and part of last.

At Christmas he adds—

Our new field at the Bananas appears with prospects the most encouraging. I have been enabled to keep Service, with few exceptions, once a week during the past Quarter; when between 60 and 70 assembled, who, from outward appearance, seem desirous of obtaining inward and spiritual grace.

In April last he says—

The people are desirous of receiving instruction, and of growing in the knowledge of Christ. Mr. Campbell assists this desire in every way in his power. I have endeavoured to visit them every Monday Evening: they continue to attend regularly, on these occasions. The Superintendent concurs with me in wishing that a Native Teacher and his wife may be placed here. He might keep Day and Evening Schools, with daily Morning and Evening Prayers, and the reading of the Scriptures; while his Wife might take charge of the Female.

### YORK.

A Town of Liberated Africans, in the Parish of St. Henry, north of Kent, and on the coast of the Atlantic—inhabitants, at the last Return, 494.

Mr. Johnstone, *Superintendent.*

Mr. Johnstone has been, for some time, placed here by Government, as Superintendent.

CHURCH MISSIONARY SOCIETY.

1823.

*A Native Assistant.*

The Rev. C. W. Beckauer dying on the 28th of June 1823, this Station has not since been supplied with a Missionary. Of Mr. Beckauer, Mr. Beckley writes—

A more conscientious Christian I have seldom

met with: he was like a child, fearful of taking a step, lest he should fall. The Scripture was the daily rule of his life. I never heard him enter into argument: he always considered it best to leave the Word of God as it was. He has left upon the minds of the people of York, the character of a Christian indeed.

But a few days before he died, Mr. Beckauer reported—

I believe that the work of the Lord is begun in some of the Disbanded Soldiers; but, being ignorant of the will of God, they do, sometimes, things which are not at all becoming a disciple of Jesus Christ. This experience I have already acquired—that much prayer, patience, and perseverance are required.

Morning Prayer is held here very early, viz. half-past-five, or a-quarter-before-six; and Evening Prayer at seven.

In the Day School are 14 children, mostly boys; and, in the Evening School, 16 boys.

Since my arrival, I have married four couples, and baptized four children.

May the Lord bless every attempt to spread the knowledge of His Salvation among the people at York; and may He pour down His Holy Spirit, and give them the light of the knowledge of God in Jesus Christ!

### CHARLOTTE.

A Town of Liberated Africans, in the parish of St. John—inhabitants, 676.

CHURCH MISSIONARY SOCIETY.

1819.

Christopher Taylor, *Schoolmaster.*

Mrs. Taylor, *Schoolmistress.*

*A Native Assistant.*

Mr. Taylor sees a manifest improvement in the people; though, with a few exceptions, they occasion him much trouble and anxiety. This has been particularly seen in the Adult Evening School.

At Midsummer 1823, as stated in the last Survey, there were in the Schools 64 Boys, 58 Girls, and 136 Adults: at Michaelmas the Boys' and Girls' Schools continued much the same; but, of the Evening School, Mr. Taylor reports—

I have now but few Adults attending Evening School, sometimes none, and never more than five: they have agreed together to absent themselves, without assigning any cause whatever, and seem determined not to be taught.

At Christmas, the Boys were 40, and the Girls 36; and the Evening School was attended by 45 Youths and 6 Men—making a total of 127: the diminution in the number of the Girls arose from many of the elder among them having married. At Lady-Day last, there were 19 Boys, 29 Girls, 24 Scholars born in the town and living with their parents, and 39 Adults: many had been seized with small-pox; which had, during the Quarter, greatly hindered the Schools, and, in this and the next Quarter, carried off two Boys and two Girls. At Midsummer, the total number had increased to 158—being 32 Boys, 33 Girls, 24 living with their parents, and 49 Adults: the progress of the whole was generally encouraging.

Of the proceedings on laying the foundation-stone of a Church, on the 6th of January, particulars were given at pp. 309, 310 of our last Volume; and at pp. 341-343, some communications on the State of the Settlement, with the Sentiments of some of the Native Converts. Mr. Taylor has since corrected a miscalculation respecting the capacity of the Church, and finds that it will not conveniently accommodate more than 1900 persons.

Mr. Nylander attended on four Sundays, either at Charlotte or Leopold, from the end of August 1823 till he was seized with illness last Spring, for the administration of the Sacraments. At Lady-Day and Midsummer, Mr. Taylor reported that Divine Service had been well attended, till the prevalence of the small-pox occasioned a decrease. The Communicants were 7. Divine Grace had been manifested in the recovery of a backslider, and in changing the heart of one who had been a very profligate woman. Mr. Taylor writes at Lady-Day—

In these things which are of this world, we get on much more rapidly than with those which have to do with the heart. The road to Hastings is so far advanced, that some of us have rode to that town, and have even proceeded on to Waterloo—a distance, as I calculate, of 15 miles from hence.

At Midsummer, he states—

Through the scarcity of rice, the people have sold more of the produce of their industry than usual. Government have purchased, during the Quarter, Cocoa to the amount of 90*l.* 3*s.*, and Cassada 38*l.* 4*s.* 7½*d.*

In July, Mr. Taylor adopted, in reference to the Missionary Association, a suggestion of Mr. Davey's, of which he thus speaks—

Finding that the contributions to the Society were getting dull, and knowing that many were willing to give but were not able, I said to those present, that I thought it would be a good plan to receive the produce of their farms, from those who were willing to give; thinking that they might not miss a bushel of Cassada (of which they have such an abundance) so much as they would ninepence. The proposal met with their approbation, and they were glad of such an opportunity of paying the arrears already due, in a manner which would be so little felt. One of them said, "Suppose you tell that to all the people, they can be glad very much: the other day, when you put down the names of all the people for Cassada, I heard plenty people say, 'Come, let us open our eye to pay Society money good, and make Massa's heart glad; for he do we good too much': this makes me think they can be glad to hear that news."

This anticipation was not disappointed: in a few days, 160 bushels of Cassada were presented.

The contributions of the Missionary Association amounted, in 1825, to 15*l.* 4*s.* 8*d.*

### LEOPOLD.

A Town of Liberated Africans, in the Parish of St. Peter—Inhabitants, at Midsummer 1824, were 534; of whom 181 support themselves.

CHURCH MISSIONARY SOCIETY.

1818.

Thomas Davey, Schoolmaster.

Mrs. Davey, Schoolmistress.

At Michaelmas 1823, the Scholars were 54 Boys, 50 Girls, and 177 Adults—at Christmas, 52 Boys, 51 Girls, and 110 Adults—at Lady-Day last, 50 Boys, 50 Girls, and 110 Adults—and, at Midsummer, 50 Boys, 53 Girls, and 35 Adults. Of the reductions in the Adult School, Mr. Davey says—

They have been occasioned by a part of the Adults who attended being struck off rations, and by others considering themselves too old to learn.

At Christmas 1823, he thus speaks of the Children's Schools:—

I am happy to say, that, out of 103 children, 64 can now read the Scriptures. The Girls have made great progress in reading, writing, and marking.

The place appointed for Public Worship having become incapable of accommodating the people, it has been enlarged, and was re-opened on Easter Sunday. Morning and Evening Prayers, with the Services on Sundays, have been regularly kept up, and well attended. The Communicants are 8.

The contributions of the year 1823 to the Society were 17*l.* 12*s.* 6*d.* Of the sale of produce in the same year, Mr. Davey says—

The people of this Settlement have sold to Government during the past year 6112 Bushels of Cocoa and Cassada, for which they have received 396*l.* 18*s.* 7½*d.*

He adds, at Midsummer last—

The people here are as industrious as I can hope to see Africans. They cannot find a market for more than one-fourth of their produce; but this will be remedied, I hope, in future, by their attention being turned to those articles which are more in demand, and can be exported.

On the 7th of July, Mr. Davey writes—

This evening, being the First Wednesday in the month, we held our usual Monthly Missionary Prayer-Meeting: on which occasions I generally read and explain a few verses of Scripture relative to Missionary Exertions; and, afterward, some extracts from the Missionary Register, of the work which is going on in any part of the world, except Sierra Leone. It is delightful to see the interest, manifested by those who attend, to hear all they can. In the course of this evening I read from the February Register (page 81) of the liberal contributions of the people of Huabaine, when it struck me that many were prevented from subscribing in this town for want of means. I therefore determined on receiving from those who were willing-hearted, any part of the produce of their farms, which it might be in my power to dispose of without involving myself in any fresh secular concerns. The people appeared, at once, to fall in with the plan. The next morning I mentioned it to Br. Taylor: it met with his approbation: and he, with myself, adopted it immediately.

On the day appointed for receiving the contributions of produce, 209 bushels of Cassada were presented; and, on a subsequent day, 79 more; amounting, at 9*d.* per bushel, to 10*l.* 16*s.*

### BATHURST.

A Town of Liberated Africans, in the Parish of St

James—Iphabitants, at the return of Jan. 1823, were 393.

**CHURCH MISSIONARY SOCIETY.**

John Gerber, *Minister.*

Mrs. Gerber, *Schoolmistress.*

*A Native Assistant.*

At Michaelmas 1823, the Scholars were 33 Boys, 15 Girls, and 60 Adults; and, at Christmas, 30 Boys, 12 Girls, and 55 Adults. The Returns for the next two Quarters are imperfect, the statements being only of 30 Boys and 12 Girls at Lady-Day, and 23 Girls at Midsummer: the increase in the Girls was from a newly-captured Slave-Ship.

Divine Service and the Schools have been regularly kept, with but little interruption from ill-health. The Congregations are but small.

In the Communicants, 10 men and 9 women, whom Mr. Gerber found at Bathurst, he had, at first, but little satisfaction: several were excluded, but the rest became more decided in their walk as Christians. At Lady-Day last, the Communicants were 17: the statement, in the last Survey, that they were 27, at Easter 1823, must have included some from other places.

Two Candidates for Baptism had given satisfactory proofs of a real change of heart: of these Mr. Gerber says—

Their first awakening was connected with circumstances new and refreshing to me.

Mr. Metzger writes, in April—

Br Gerber's people appear to be much attached to him: and he has, in his Ministerial Office, striking proofs of God's gracious influence on some of their minds, which much encourage him.

Besides his immediate duties, the want of Labourers made it necessary for Mr. Gerber to assist in the neighbouring Stations. From the time of Mr. Düring's leaving to Lady-Day, 128 couple were married by him and 31 children baptized belonging to other villages.

**REGENT.**

A Town of Liberated Africans, in the Parish of St. Charles—Iphabitants upward of 2000.

**CHURCH MISSIONARY SOCIETY.**

1816.

James Lisk, *Schoolmaster.*

W. Davis, David Noah, *Native Teachers.*

*Two Native Assistants.*

Mr. and Mrs. Norman, who had been placed in charge of Regent from the time of the late Rev. W. Johnson's departure at the end of April 1823, being obliged to leave at Christmas, on a visit home for the recovery of their health, Mr. and Mrs. Lisk removed hither from Waterloo, to undertake the instruction of the people; Mr. Reffell, Chief Superintendent of Liberated Africans, charging himself for

a time with the care of their secular concerns. Mrs. Lisk's state of health, however, disabled her for service; and she, in consequence, was obliged to return to England, where she arrived in June.

Of the Native Teachers connected with Regent, William Tamba has laboured at Gloucester; but David Noah and William Davis have rendered great assistance at Regent. The Christian Institution pressing too heavily on Mr. Norman, one of the Native Youths was appointed, at Michaelmas, to take charge of it; and continued therein till removed, at Christmas, to Waterloo, on Mr. Lisk's coming to Regent.

Such has been the difficulty of supplying Labourers to this most interesting Station. It has, indeed, never enjoyed a fourth part of the Labourers required for the full discharge of its Ministerial, School, and Secular Duties: and nothing but that power of gaining the affections and confidence of the people, which their late beloved Pastor so eminently possessed and exercised, acting, as it did, under the special blessing of God, could have enabled him, or his friend Mr. Düring at Gloucester, to carry forward such bodies of people, so circumstanced, so far as they did in the few years of their labours among them.

The manner in which the people received the intelligence of Mr. Johnson's death strongly attests their warm regard to him, as well as the influence of religion on their own minds: some affecting particulars on this subject appeared at pp. 141, 142 of our last Volume; and the same points are strikingly illustrated in the Letters written to him by some of the people, soon after he left the Colony, and which are printed at pp. 483—486 of the same Volume. The last Report of the Committee contains another Letter, from one of the Native Teachers to Mr. Johnson, which speaks on the subject of his death in a manner which sufficiently shews that the Writer has been himself taught, not of man only, but of God. We have seen other Letters, also, from some of the Natives, not yet made public, which plead, most pathetically, for a Minister of like mind with their late Friend. Such a Pastor, we trust, will be found in the Rev. Henry Brooks, who has been appointed to take charge, on his arrival, of the spiritual concerns of this Station.

The last Report contains a dying testimony to the work of God which he beheld at Regent, by the late Rev. Henry Palmer, written a few days after Mr. Johnson sailed and a few days before his own departure from his labours: and it quotes one, even still stronger, from a Naval

Officer on the Station ; who visited Regent between seven and eight months after Mr. Johnson's death, and addressed his testimony to a Lady, who put into his hands the statements which had been published relative to Regent in particular, with a request that he would verify or disprove them : we quoted a part of this Gentleman's Letter at p. 397 of our last Volume, and now add the remainder:—

Regent, and the other Liberated Towns, have surpassed my most sanguine expectations, in all points of view ; and I trust this good work will prosper. If God is on its side, who can be against it? And that His Spirit has wrought wonderfully in the hearts of hundreds, I think there are evident marks. Indeed, I myself found such, in the visits which I made to their huts. Their conduct at Church is, beyond every thing, good. I had the pleasure to see about 1700 in the Church at Regent, and to join with them in praising God from whom all blessings flow. My feelings, on this occasion, were more than I can express. I was present, most likely, at the liberation of many of these people, when I was on this station, some years ago. Then the place was an impenetrable wood, the haunt of wild beasts ; and now, to find myself in a good Church, with so large a Congregation, offering up my humble prayers and thanksgivings to that God who has been pleased hitherto so mercifully to preserve me—you may better conceive, than I can express, the feelings of one so situated.

We find from Mr. Norman's Journal, quoted at pp. 303—306 of our last Volume, that the Officer, whose impressive words are here given, was Commodore Filmore. To Mr. Norman, as will be seen at p. 306, he communicated, repeatedly, the same sentiments.

Regent had, at that time, been nearly nine months under the care of Mr. Norman. Notwithstanding frequent attacks of that debility and disease which at length obliged him to revisit his native country, the people, attached to him by his residence among them and his kindred disposition to that of their late Minister, were kept together ; and manifested, generally, much regard and affection to Mr. and Mrs. Norman. Proofs of this appear in the printed Journal above referred to ; and many other indications were given, which are not there quoted. This will further appear from the following three Reports of Mr. Norman to his Brethren.

At Midsummer, he reported as follows:—

I have heard it said, that, as soon as Br. Johnson should leave us, the people would shew that it was nothing but his presence which kept them in order ; but I am happy in being enabled to say, that the conduct of the Communicants testifies that those principles of the Gospel of Christ, which our Brother faithfully preached, have had their proper effect on them.

The behaviour of the people, in general, is becoming. Divine Service is well attended ; and, during my sickness, was conducted, with propriety, by the Native Teachers—Noah, Tamba, and Davis. Four of the Communicants have fallen, and have consequently been suspended ; but I have yet reason to hope well of three of them : one backslider, has been re-admitted with the advice of Br. Düring who has kindly assisted me. Two Youths belong-

ing to the School were admitted as Candidates for Baptism ; one of whom has since died, in hope of a glorious resurrection to eternal life : the other, and seven Candidates left by Mr. Johnson, continue to go on well.

The Schools are nearly the same, as to number, as in the last Report. The Boys' School, under David Noah, is improving fast.

At Michaelmas, he reported:—

I have been much encouraged, by the affection shewn by the people under my care.

Divine Service has been regularly kept, and well attended ; the Church has been crowded, even in the most unfavourable weather. Two Young Men have been admitted as Candidates for Baptism ; and, with the others, are daily receiving instruction from William Davis. Several backsliders have been re-admitted.

On account of the heavy rains, the Schools have decreased in numbers ; they are as follows—Boys in Day School, 229 ; Girls in Day School, 170 ; Men in Evening School, 535 ; Women in Evening School, 26 ; Youths in the Institution, 23—Total, 1003.

At Christmas, his report was as follows:—

In reporting the state of the people, I must observe that I have seen much that distressed me, and much that comforted and encouraged me : for while some, who professed to love and serve the Saviour, have fallen, others, I have reason to hope, have been restored to the paths of righteousness and peace by the good Shepherd and Bishop of Souls. Divine Service has been regularly kept ; and, during my inability to perform that duty, by David Noah and William Davis. The Lord's Supper, on account of the illness of Br. Nylander, has been administered but once : the privation of that Ordinance has been severely felt, both by myself and by the people.

Nine of the persons, mentioned in a former Report as Candidates for Baptism, go on well ; and are exceedingly anxious to be admitted to communion and fellowship with the servants of God : the remaining one has removed to Kiskey.

In consequence of the small-pox having been introduced into the Schools, they have been very sickly, and some of the new children have died. The Girls' School is also much reduced by marriages, and that of the Boys by their being placed out to trades. The Evening School, through part of the Quarter when I was confined to my bed, was rather thinly attended ; but has, of late, attained to nearly its usual numbers. The number of Scholars is as follows:—

Boys residing in the School House	- - 170
Boys residing with their Parents	- - 60
	<hr/> 230
Girls residing in the School House	- - 180
Girls residing with their Parents	- - 40
	<hr/> 220
Men's Evening School	- - - - - 549
Women's Evening School	- - - - - 24
Christian Institution	- - - - - 21
	<hr/> 964

The Schools, therefore, which, at the time of the last Report by Mr. Johnson contained 1052 Scholars and 27 Seminarists, now had 960 Scholars and 24 Seminarists. The Scholars consisted at Lady-Day 1823, as stated in our last Survey, of 251 Boys, 230 Girls, 551 Men, and 20 Women ; the deficiency was, therefore, in the Boys and Girls, and the cause is assigned in Mr. Norman's last Report.

The number of Scholars on the books must, however, from the circumstances of the case, have been gradually becoming more and more nominal ; in the Evening Schools, in particular, from the loss of



Mr. Johnson's superintendence and from Mr. Norman's frequent illness. It is not, therefore, matter of wonder that Mr. Lisk, in taking upon him this new charge, should write thus, as he does under date of Jan. 16, 1824—

On entering this most important of all our Stations, where the people are as sheep having no under shepherd (Mr. Norman having been so long unwell), my spirits are almost overwhelmed within me, at my insufficiency for the duties required.

At Lady-Day last, Mr. Lisk reports— With much grief I lay before you the pitiable state of Regent. St. Paul, 2 Cor. iv. 8—10, describes our condition. There are some, I trust, who are bearing about in their bodies the dying of the Lord Jesus. I feel myself inadequate to this most important charge.

The attendance on the means of grace is not such as formerly; the Church is considered unsafe: no one is permitted to go into the galleries.

The number of children in the Schools is greatly decreased, on account of the Small Pox. The Adults are, and have been since Mr. Johnson's death, very backward in coming to Evening School; no women come, and very few men.

David Noah reports, at the same period:—

At present, there are 157 Boys in the Boys' School, and 94 Girls in the Girls' School, and also 48 Scholars living with their Parents—all together, Boys and Girls, 299: in this last Quarter, 7 of our School Boys and 13 Girls have died of the Small Pox. Concerning the Evening Schools, I do not know what to say: for the people do not attend—only a few, now and then.

The Hon. Joseph Raffell, with some of the Missionaries, examined the state of these Schools at this time; and found it such as might be expected under the circumstances which have been detailed: the Girls, in particular, who had been under peculiar want of teachers, were found backward. In order to supply this instruction, it was subsequently resolved that Mrs. Schemel should remove hither from Freetown; but her death frustrated this design, and left the Females of Regent deplorably destitute of suitable instructors and guides.

The administration of the Word and Ordinances, at Regent has unavoidably been, from the time of Mr. Johnson's death, so irregular and so inadequate to the wants of the people, that it is ground of thankfulness to the Great Lord of All, under the peculiar circumstances of a people so numerous and so lately brought out of the gross darkness and habitual pollutions of Heathenism to witness the light and purity of the Gospel, that more and greater evils have not broken out among them.

From Mr. Düring's departure at the end of August to Lady-Day last, Mr. Nylander, assisted by Mr. Gerber from Bathurst, administered the Lord's Supper four times at Regent, to about 380 Communicants each time, including those of Gloucester; and baptized, on these occasions, 20 Adults and 17 Children, belonging to both Stations: on the First Sunday

in June, the Sacrament was administered, by Mr. Gerber and Mr. Metzger, to 320 Communicants; and, in July, to 260, many being probably kept away by the heavy rain which was then falling.

The state of the Church has, latterly, aggravated the evils under which Regent labours. It will have been seen, from Mr. Lisk's Report at Lady-Day, that, among other causes which operate at present unfavourably for Regent, the frequent enlargement of the Church had so weakened the structure, that it was deemed unsafe. It was, in consequence, shut up soon afterward, while it was reduced in size; Divine Service being held, in the mean while, in the Boys' School-House. The Church was re-opened on the first Sunday after Easter; but it is now so small as to be quite inadequate to the accommodation of the people.

We cannot but confidently hope, that one of the first acts in the Colony on the part of Government, under the new Agreement with the Society, will be the erection of an ample and substantial Church, in order to the instruction and edification of a numerous body of people who are so peculiarly dependant as these are, under the blessing of God, on the regular and efficient administration of Public Ordinances; and we are persuaded that the Society will make every practicable exertion, to maintain among this people an affectionate and devoted Ministry.

The contributions of the Missionary Association, in 1823, were 30*l.* 0*s.* 6*d.*

#### CHRISTIAN INSTITUTION.

The difficulties, under which the Mission laboured during the last year, from the sickness and death of the Missionaries, were peculiarly felt in the Institution. Mr. Norman having all the concerns of Regent to attend to, found it entirely out of his power to pay due regard to the Seminary: he applied, therefore, for assistance to the Quarterly Meeting at Michaelmas 1823: the Minute entered on the occasion will place in a strong light the disadvantages under which the Students laboured:—

The Meeting, after long and mature deliberation, were sorry that it was out of their power to afford Mr. Norman that help of which he stood in need.

As a temporary resource, John Johnson, one of the Senior Students, was put in charge, as before stated, of the other Youths: and continued in this office, till Christmas, when Mr. Lisk took his place: it was not, however, in his power to pay them the requisite attention.

At an Examination held in March last, on the same day as that of the Regent Schools, it was found that the number of Youths was reduced to 13: of these, three

were absent through sickness, but three Native Teachers were present. In reading, two or three had made tolerable proficiency, but the rest were very backward: they wrote well; and in arithmetic, as far as compound multiplication, proceeded with alacrity and ease: in English Grammar and in Latin, they had for a long time had no instruction.

For the better Government of the Institution, which had fallen into disorder, it was afterward resolved, among other Regulations, that future vacancies should be filled up by such Youths, from the different Settlements, as should be found, on examination, to be best qualified; none, however, to be received under 12 nor above 14 years of age, nor unless they could read the Bible well: none are to be allowed to marry while under instruction in the Institution. To these were added Rules relative to domestic arrangements and studies.

### GLOUCESTER.

A Town of Liberated Africans, in the Parish of St. Andrew—Inhabitants, 750.

#### CHURCH MISSIONARY SOCIETY.

1816.

William Tamba, *Native Teacher.*

Mrs. Renner, *Native Schoolmistress.*  
*Three Native Assistants.*

On the Rev. H. Düring and Mrs. Düring leaving Gloucester in August 1823, William Tamba, from Regent, was placed in charge, while Mrs. Renner continued in care of the Females; Mr. Nylander undertaking to visit, occasionally, in order to administer the sacraments. Several other Natives have been employed as Assistants; but the Native mentioned in the last Survey has been dismissed for sinful conduct.

The melancholy circumstances attending the death of Mr. and Mrs. Düring were frequently adverted to in our last Volume: some remarks on this subject, with a copy of his last Letter containing a true portrait of the Writer, appeared at pp. 140, 141 of that Volume. The last Report of the Society contains his two closing Reports, at Lady-Day and Midsummer 1823; with extracts of Letters written by him in April and May—all which shew him to have been well prepared to meet that affecting dispensation of Providence by which he was taken away from his labours.

Daily Morning and Evening Prayer and Sunday Services have been regularly held, and generally well attended.

The Communicants were at Michaelmas 127, at Christmas 135, at Lady-Day last 143, and at Midsummer 132. These

are the numbers returned as ranking in the class of Communicants; but, as it appears from what has been stated under Regent, that the Communicants of Gloucester attended the administration of the Sacrament at Regent during this period, many would, of course, be prevented from participating.

The contributions of the Missionary Association in 1823 were 12*l.* 0*s.* 2*d.*

Mr. Düring reported the number of Scholars at Midsummer 1823 to be the same as at Lady-Day: at Michaelmas, there were 72 Boys, 80 Girls, 80 Men, and 20 Women; which was a much smaller number than in the preceding two Quarters, about 100 Men and 40 Women who had joined in the early part of the year having withdrawn. At Christmas 1823, there were 62 Boys, 80 Girls, and 56 Men; at Lady-Day last, 59 Boys, 79 Girls, and 17 Men: and, at Midsummer, 44 Boys with 17 residing with their parents, and 61 Girls with 20 living at home.

To his fellow-labourer in the Schools, W. Tamba bears this honourable testimony:—

The Girls' School goes on well, under the care of Mrs. Renner, both in reading, writing, and marking: they are all busy in other needle-work, such as making up clothes for the town and also for themselves: though she has been tried sometimes very much with them, yet, I believe, they are a pleasure to her; and I believe she tries to do all she can to bring them forward in their learning, both in Day and Evening Schools: she takes delight in being among them, and tries to make them happy both in soul and body.

With great simplicity W. Tamba thus speaks, in the Quarterly Reports presented to the Missionaries:—

Dear Brethren in the Lord—

I have not much to say to you, for you know the feelings and troubles of the mind. I can only say, *The will of the Lord be done!* I have no doubt God will carry on His work. I am but a poor Black Man; but God is no respecter of persons.

— I have met with many troubles, and have been ready to give up all hope: but, no doubt, the foundation of God standeth sure—the Lord knoweth them that are His.

— May the Lord hasten the times, when all the nations shall know Him from the least to the greatest: and that the kingdom of Satan may become the kingdom of our Lord Jesus Christ! May the Lord be with us all, Amen!

The Rev. Charles Knight has been appointed to this Station. We trust that both he, and Mr. Brooks at Regent, will lay themselves out to gain the affection of the Native Teachers: and will thus reassure their minds; and restore them, in a good degree, to that state of confidence and peace, for which they seem so dependent on the friendship of Europeans. William Tamba appears to have laboured faithfully, as he did during Mr. Düring's first absence in Europe: but he saw Gloucester suffering greatly under the loss of an affectionate Pastor; and thus feelingly expresses himself in want of such a guide and friend:—

This is to acquaint you with the state I am in, since the absence of the Rev. W. B. Johnson and the Rev. H. Döring.

When I remember the promises of God, I carry all to Him, who is the Friend of Sinners. The language of Jonah is mine—*I am cast out of thy sight, yet I will look again toward thy holy temple.*

Please do not forget me in your prayers, for it has gone very ill with us; yet the Lord knows what he intend to do with poor Africans.

### LEICESTER.

A Hamlet not far from Gloucester—Inhabitants at the Return of January 1822, were but 30; but have been since increased.

CHURCH MISSIONARY SOCIETY.  
1823.

W. Davis, Native Teacher from Regent, has visited Leicester on Sundays and on Wednesday Evenings. The people assembled in one of the houses; but, the place being found too small, a larger was in preparation.

### WILBERFORCE.

A Town of Africans in the Parish of St. Paul—Inhabitants, at the Return of January 1822, were 595; of whom 365 are Liberated Slaves, 115 Kroomen, and the rest other Natives.

CHURCH MISSIONARY SOCIETY.  
1817.

The removal of Mr. and Mrs. Metsger, at Michaelmas, to Kiskey, for the benefit of Mr. Nyländer's counsel, and his assistance there in the work of the Mission, have been already stated. Their place has not yet been supplied; but this Settlement has been visited as opportunity offered.

### PLANTAINS.

Several Islands, belonging to the Family of the Caulkers, Native Chiefs in the Sherbro—about 40 miles south-east of Sierra Leone, and three miles west of the main land.

CHURCH MISSIONARY SOCIETY.

Stephen Caulker, *Native Schoolmaster.*

Mr. Nyländer reports well of the continued endeavours of the Brothers George and Stephen Caulker to instruct the Natives under the authority of their family.

Stephen Caulker, the younger brother, who acts as Schoolmaster, made the following report at Michaelmas:—

Blessed be the name of the Lord, I feel that I am a wretched sinner, but my dependance is on the mercy of my crucified Redeemer. I am at a great distance from the means of grace, and greatly feel the want of the same: but must confess to the glory of God, that He has preserved me hitherto; and has enabled me, according to my own experience of the grace of God, to instruct others in His Holy Word.

I have, at present, a small number of School-boys that can read Bullom; and we are enabled to read our Bullom Services together on Holy Days. The number of our School-boys is 33; and there are, also, 8 Young Men who attend the Evening School.

My Brother is building a Church; and we hope, when it is completed, that the number of Scholars will be increased.

At Lady-Day last, he states—

Our Church being roofed, we hold Divine Service there in our own tongue. The inhabitants go out early in the morning for work, so that there is no possibility of collecting them for Morning Prayers: they meet, however, in the evening; when I read some of the Psalms in Bullom, and sing and read in English.

The Boys, now 34 in number, in general speak English, and understand a great part of what they read. I have reason to believe that the Books and Tracts which they read, and the Church Catechism which they get by heart, have made a great impression on their minds; and hope that the Lord will not only give me grace to improve in the way of Christ myself, but also to improve them.

At Midsummer, he reports—

The first Class are making a little improvement in writing and ciphering: and 7 boys of the Second Class are reading in the New Testament, and learning Addition, Subtraction, Multiplication, and Division Tables; and the rest of the Classes are doing well.

Blessed be the Everlasting God, the Father of our Lord Jesus Christ, who has preserved me to the present moment in health, which many have not enjoyed; and thanks be to His Holy Name that He has taught me, through His servants, to read His Holy Word, that I may be able also, to instruct my country-people in the way to their crucified Redeemer, Jesus Christ! May the Lord bless what little has been shewn to them; and give me grace and wisdom to instruct them in the right way!

Mr. George Caulker has added some translations into Bullom to those before printed, which will be printed by the Committee. In a Letter to the Secretary, of Jan. 19, 1824, he gives the following account of the School:—

I beg leave to state to you, for the consideration of the Church Missionary Society, that, for the last four years, I have been collecting boys from various places in this part of the coast of Africa, for the purpose of giving them the rudiments of English Education: they are taught by my brother Stephen, who receives a salary through the Rev. G. R. Nyländer, who has done all in his power for the prosperity of the School here, and kindly assisted us with Bibles and Testaments, Tracts, Stationery, &c. Most of the boys can read the Bible, and the rest are getting on according to their respective ages and the time which they have been at school. Some of them can read, in their own language, the Church Service, Hymns, Tracts, &c., which I have translated, and which the Society has had the goodness to get printed for me.

I would willingly carry on this work of the Lord, was I able: but the feeding and clothing of so many boys bears very heavy upon me; and I feel my circumstances so reduced, that I cannot much longer support it. I, therefore, most humbly entreat that the Church Missionary Society may be pleased to take the School under their patronage, and still allow it to be kept here.

In reference to this Station, it is remarked in the last Report—

The Committee will continue to afford every assistance in their power to this first attempt of Native Chiefs to benefit their own country: and they cannot but hope, that the exertions of this family, while they are, themselves, an evidence of the good effect of Christian Labours in reference to the Natives of this coast, will be both the means of extending true religion among their own people, and of rousing other Chiefs to follow their example.

At pp. 311, 312 of the last Volume we have printed a Letter from Mr. G. Caulker to Sir Charles MacCarthy, which discloses the intrigues of his neighbours in sup-

port of the Slave Trade, and bears testimony to the benevolence of the late Governor toward the Natives.

We cannot quit the Colony which is the scene of a Mission so interesting and so peculiar, without calling the attention of our Readers to a few remarks on the present circumstances of the Mission.

In the midst of its abounding difficulties and trials, the blessing of God has been so remarkable, that the Mission is spoken of throughout the Christian World; and its success has served as an encouragement and stimulus to all the servants of Christ who are labouring among the Heathen. The charge, indeed, of high colouring has been brought against the reports of this success; but our pages abound in testimonies, by the Authorities and Official Publications of the Colony and by many disinterested Individuals, that these reports are substantially true.

At present, a dark cloud hangs over the Mission; and we have, in the preceding review of its state, entered the more fully into its trials, that we may engage the earnest prayers in its behalf of all who love the cause of Christ and the souls of men: and if we ourselves, or any others, have, at any time, in reporting or reading the progress of the Work of God at these places, indulged, in any measure, a spirit of self-complacency or confidence in man, let us accept the rebuke which the Great Head of the Church seems now to give to all who may have so displeased Him; and learn, more watchfully than ever, to rejoice in all good done, not as it may reflect honour on the Labourer or on the Society with which he is connected, but as it advances the glory of the Lord.

## Liberia.

An American Colony of Africo-Americans and Liberated Africans, formed at Cape Mesurado.

### MONROVIA.

The Town of the Colony, on the River Mesurado, half-a-mile from its mouth—laid out in lots bordering on one principal street, at the head of which is a strong Fort.

AMERICAN COLONIZATION SOCIETY.  
1822.

James Ashmun, *Agent.*

Lot Carey, Colston M. Waring,  
*Africo-American Missionaries.*

Dr. Eli Ayres, the Agent of the Society in establishing the Colony, arrived there, in May 1823, from his visit to America mentioned in the last Survey. After adopting such regulations as he deemed requisite to its prosperity, he finally returned to America, where he arrived in February of last Jan. 1825.

year, and resigned his Agency; the Board expressing their high approbation of his proceedings.

Mr. Ashmun, who is now left in charge, has laboured with assiduity and success.

Mr. Carey is connected with the American Baptist Missionary Society, and was one of the first Settlers in the Colony: Dr. Ayres, in establishing the Colony, received great assistance from him. Mr. Waring, born, like Mr. Carey, in America, of African Parents, having visited the Colony, returned to America; and embarked again for Africa, in January last, with his family and a number of the Africo-Americans to whom he had been Minister: he possesses considerable property.

A Map of the Colony, and many particulars relative to its state and progress, were given at pp. 440—449 of our last Volume.

In the Spring of 1823, during the absence of Dr. Ayres in America, the Natives, instigated, as it appears, by finding that the Colony acted as a check on the Slave Trade, were on the point, under various pretexts, of renewing hostilities, but were kept in awe by the U.S. Sloop-of-War the Cyane.

On the return of Dr. Ayres, he began to portion out the land, of which the Colony contains, it is said, millions of acres, under the following regulation:—

Each male emigrant residing in the Colony receives one town-lot, five rods by eight in extent; and a plantation of five acres, situated as near the town as possible: if he has a wife, he receives two acres in addition, and one acre for each of three children, if he has any; no one receiving more than ten acres in all. He is bound to build a good and substantial house; and to cultivate two acres, at least, within two years: if he complies with these terms, he is entitled to a deed of his land in fee simple.

The older Settlers were, at first, turbulent; and refused to accept lots of land: more recent comers, however, accepted them, and entered on cultivation.

There were 105 emigrants on board the vessel in which Mr. Carey arrived: these made a total of 330 sent out by the Board; and, of these, 237 were dwelling in the Colony at the end of May of last year. The number of deaths at Cape Mesurado had been 25; but, of these, only 14 were by fever.

Some merchants of Baltimore have opened a trading intercourse, by regular vessels, with Liberia, from which great advantages to the Colony are naturally expected.

The Rev. R. R. Gurley, Secretary to the Board, visited the Colony last summer; and, on his return, presented a Report at a Meeting held on the 13th of November. He left the Colony at peace, and under

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no apprehension of danger. The substance of his Report is thus given :—

The Colony, though in many respects prosperous, appears to require immediate and very considerable aid; nor can its improvement be rapid, until means more abundant shall be furnished from the United States. Not only provisions and clothing for those who have been there for a few months only, and whose industry is spoken of as highly commendable, but a deposit of stores, which may in part be purchased by the older emigrants, seem indispensable. Implements for agriculturists, mechanical tools, articles for completing their houses, irons necessary in the construction of mills, looms and spinning-wheels, with various and numerous seeds, will prove to the settlers of the greatest utility. Though no alarming disease prevailed at the Cape during the visit of the Agent, yet the services of a Physician would, it is believed, relieve much suffering. Great benefits would, no doubt, also result from the affectionate and persevering ministrations of a discreet Clergyman. The fertility of the soil—the happy location of the town—the security of the Colony from hostile attack—the general morality of the settlers, and the universal order and peace which prevailed among them when our Agent left the Cape, are circumstances full of encouragement. They should awaken gratitude, and stimulate to fresh exertions. It is in contemplation to send, shortly, emigrants and supplies to the Colony. It is now but a faint light on a dark and distant shore. Cherished, it will increase, and make whole nations glad.

### Gold Coast.

The recent events in this quarter will give an interest to the following account, extracted from the Sierra-Leone Gazette, of the British Possessions on the coast, which consisted of the following Nine Forts and Settlements :—

*Apolonia*, the western boundary of the Company's Settlements, was a small and perfectly useless fort: Sir George Collier recommended its abandonment. *Discove*, the next to the eastward, was better situated, particularly for supplying timber and lime to Cape-Coast Castle; and Sir George recommended its being strengthened. *Succondoo* and *Commenda* he considered as useless. Next to these came the Dutch Fort of Elmina, one of the very strongest along the whole line of coast. *Cape-Coast Castle*, the principal English station, lies eastward of Elmina: the fort had been for some time declining, but was afterward strengthened: it had a garrison of 100 negroes, well-trained and disciplined, and officered by the White Servants of the Company; Sir George Collier recommended several additions to the defences of the

place. *Annamaboe* was the next British Fort upon the coast: it was of no great value as a place of trade; but Sir George advised its being retained, were it only to prevent its being occupied by other nations: the African Company paid a sort of rent or tribute for Annamaboe to the Ashantee Chief; who, some years previously, had attacked that fort, but was repulsed. *Tantamquerry* was only of utility as keeping open the communication with *Accra*: the last-mentioned settlement was divided into British *Accra* and Dutch *Accra*; the British flag flying at one end of the town, and the Dutch flag at the other: British *Accra* possessed a fort second only to Cape-Coast Castle; and a number of Native Chiefs were attached to and paid by the English: the Dutch had no fort; but they possessed great influence in the vicinity, by encouraging the Slave Trade. Near to *Accra* was also a Danish Settlement, called *Christiansburg*. *Prampren*, the most easterly of the British Settlements, was of small account.

We stated, at p. 198 of our last Volume, the death of the Rev. Richard Harold, one of the Chaplains in this quarter. From a Letter of the Rev. A. Denney, the surviving Chaplain, dated Cape-Coast Castle, Aug. 28, 1824, we extract some account of the state of the Schools :—

In the Colonial School here, about 90 boys are taught on Dr. Bell's System: they can read the Scriptures, write, and some of them can cipher, as the School has been established for several years: 60 is the daily average attendance. The Girls' School consists of about 16, who can read the Scriptures, and do a little plain needle-work: the state in which I found them does credit to Mrs. Smyth, now in England: they are, at present, under the care of Mrs. Coleman, a Mulatto, a pupil of Mrs. Smyth's. Two-thirds of the Children of both sexes in these schools are Mulattoes: some of them were baptised by my predecessor, Mr. Harold: more of them I intend baptising shortly. The Boys' School at *Accra* is not so numerous; but is said to be in a good state. The Master is gone to England, and a considerable falling-off may be expected.

The Annamaboe School consists of about 60 boys, most of whom can write, and read the Scriptures: the Master, John Anderson, is a Mulatto, was trained at Baldwin's Gardens, and bears a good character.

At *Discove*, there is a School of about 20 boys, in which, not having been long established, the progress is very trifling.

These Schools are, at present, in a very disorganized state, and possess few of the requisites of a well-regulated school; nor does the state of the country admit of any immediate measures being taken for their melioration.

### South Africa.

THE Committee of the Wesleyan Society, in speaking of the exertions of different bodies of Christians in South Africa, give the following view of this field of labour :—

The impression already made, and the numbers already enlightened by the labours of those who have devoted themselves to this work of Christian Duty and Benevolence, are pledges of large future success. It is a singular circumstance, that, in South Africa, scarcely any obstacle is opposed to the Gospel by religious prejudices: the people seem to be little attached to any form or mode of idolatry or superstition: their opinions on these subjects, when they have any, sit upon them lightly; and the only difficulties arise from their great ignorance, sloth, and the natural corruptness of the heart. The name and character of Missionaries are, indeed, known and respected among the tribes which are still Heathen; and they are so sensible of the advantages of that civilization which they bring with them, and of the intercourse which, by their means, is opened with Europeans, that they are thereby induced often earnestly to solicit, rather than merely permit, the formation of Missionary Stations, in their respective countries. This disposition, we doubt not, is now overruling by Divine Providence, for the introduction of the Gospel among this people.

But, gratifying as this enlargement of the Missions in Southern Africa will be to the friends of Africa, this is still a part of the world for which little has been done by Christian Zeal. Its central regions and many of its coasts are but partially known, or not at all discovered: yet every discovery which has been made, and every intimation which has been received, indicate that the grossest barbarism and ignorance spread to a vast extent, in the unexplored regions of Central Africa; and that myriads of immortal beings are there waiting the calls of mercy, and inviting, by their peculiar wretchedness, the instant efforts and most earnest exertions of our charity.

The Rev. Dr. Philip's view of the enlarging prospects of usefulness, through the medium of the Bootsuanna Language, were stated at pp. 143—145 of our last Volume.

At p. 158 of the same Volume were noticed the difficulties which the Colony has encountered, particularly in its eastern parts, from repeated droughts, followed by violent and excessive rains.

A Commission from the Government at home has been for some time occupied in investigating the state of the Colony. Mr. Bigge, who so ably discharged this office (see pp. 75, 76 of our last Survey) in reference to New South Wales, is at the head of this Commission. That the same unwearied diligence is now in exercise, as produced the detailed Reports on New South Wales, will appear from the following extract of a Letter from the Rev. Hans Peter Hallbeck, one of the Missionaries of the United Brethren, dated Gnadenthal, Dec. 5, 1823—

On the 22d & 23d of last month, we were honoured with a visit by His Majesty's Commissioners of Inquiry, on their journey into the interior. They attended our Church and School, inspected our shops, visited the Hottentots in their houses and gardens, and entered more minutely into all the circumstances of the Mission than any visitors whom I ever remember to have conversed with in Gnadenthal; and appeared to be particularly attentive to that part of their commission which relates to the Hottentots, and diligently to study the interests of this poor people.

The distances from Cape Town of the London Missionary Society's Stations are here given more correctly than formerly, by the aid of communications made to the Society by John Melville, Esq., Government Agent at Griqua Town.

#### CAPE TOWN.

The Capital of the Colony—Inhabitants, at the end of 1818, were 18,173: consisting of 7460 Whites, 1905 Free Blacks, 810 Apprentices, 536 Hottentots, and 7462 Slaves.

#### SOUTH-AFRICAN BIBLE SOCIETY.

Proofs of the eagerness with which the Scriptures are sought by many, both in Cape Town and in other parts of the Colony, were quoted from Dr. Philip's communications, at pp. 142, 143 of our last Volume.

Of the preceding Anniversary of the South-African Society, it is said in the last Report of the Parent Institution—

His Excellency the Governor, Lord Charles Somerset, presided on occasion of this Anniversary; and assured the Meeting, that every support which he individually could render, and every aid which the authority of the office that he had the honour to hold enabled him to afford, should, at all times, be most cordially given to promote the object of this Institution.

#### GOSPEL-PROPAGATION SOCIETY.

William Wright, *Missionary*.

A New School, supported by voluntary contributions, has been opened, three evenings in the week, at Cape Town. It is exclusively English, except so far as the Dutch Language may conduce to the acquisition of English, or be required for the purpose of present religious instruction.

Another School has been opened at Wynberg. It contains 40 boys and 28 girls; of whom, 47 are English, 6 Dutch, 3 free Malays, 1 Hottentot, and 11 Negroes. The average attendance, daily, is 49.

The Board state—

The Black Servants have already, since their at-

tendance at the School, grown visibly more useful and attentive in their domestic employments.

#### LONDON MISSIONARY SOCIETY.

John Philip, D.D.

*Superintendent of the Missions.*

William Elliott, *Missionary*.

The Directors thus speak of Dr. Philip:—

The important advantages, resulting from Dr. Philip's superintendance of the African Missions, are every successive year more clearly developed. With great pleasure the Directors express their unqualified approbation of his measures, which seem likely, under the blessing of Divine Providence, to be productive of far more extensive good, than could possibly have been anticipated, both to the Hottentots and the interests of the Colony at large.

The attendance at the Chapel is good; and, there is reason to believe, not without benefit to a considerable number. To the sum of 500*l.* voted by the Society toward the erection of the Chapel and Mission Premises, contributions have been added to the amount of 677*l.* 0*s.* 6*d.*: but a considerable debt still remains.

Mr. Elliott, whose return from Johanna was noticed at p. 25 of the last Survey, usually preaches once a week. He superintends the Sunday School, which is carried on with vigour: the average attendance is about 70 children, who are classed under 12 gratuitous teachers. At a Sermon, preached in its behalf by Dr. Philip, 160 rix-dollars were collected.

An Auxiliary Society was formed Oct. 28, 1823. Sir Richard Ottley, who had visited the Cape from Ceylon for his health, was in the Chair. A collection of

600 six-dollars was made. A Ladies' Association, formed at the same time, soon afterward collected nearly the like amount; and resolved to appropriate their funds toward repairing the damage done by the rains at Theopolis and Bethelsdorp (see p. 158 of our last Volume), until all the buildings are restored. In December following, Dr. Philip left Cape Town, for the purpose of visiting the principal Stations within the Colony, with the view more particularly of directing the application of the sums voted by the Directors and contributed by friends in relief of the suffering Settlements.

**WESLEYAN MISSIONARY SOCIETY.**

Thomas L. Hodgson, *Missionary.*

Mr. Hodgson, who proceeded from this Station in the latter part of 1822 to assist in establishing a Mission among the Bootsuannas, returned from Maquasse in the Spring of last year, having rendered very efficient aid to Mr. Broadbent in that quarter.

Mr. Barnabas Shaw, who had supplied his place at Cape Town, left, on the 1st of October 1823, to return to his Station at Khamies Berg among the Namaquas. The Hottentot School-children manifested great feeling on this occasion: they not only wept much at the departure of their friends, but, the next morning, Mr. Shaw says—

When we were a day's journey from Cape Town, we were surrounded by nearly 50 of the poor Heathen Children, who had walked from Cape Town and waded the Salt River to reach our encampment. As they approached the waggon, they formed themselves into a body, and marched up to us singing one of their favorite Dutch Hymns: and while the Namaquas were collecting the bullocks, in order to put them to the yoke, they clung round us with streaming eyes; and would not go till they had obtained a promise, that, on our returning to the Cape, we would write and inform them, that they might meet us a day's journey.

The Members at Cape Town amount to 50. The Mission has increased in interest and importance since the erection of a Chapel, and of a School for the Adult Heathen and their Children.

**Hottentots.**

**STELLENBOSCH.**

About 25 miles eastward of Cape Town.

**LONDON MISSIONARY SOCIETY.**  
1803.

Erasmus Smit, *Missionary.*

A New Chapel has been lately built, which is well attended. A Sunday School has been established, for the benefit of the Slaves.

**GROENEKLOOF.**

About 40 miles north of Cape Town.

**UNITED BROTHERN.**  
1808.

*Missionaries:*

Clemens, Tietze, Schulz, and Hoffman.

The reparation of the loss and damage sustained by storms and floods, as noticed in the last Survey, required great exertion: in rebuilding the wall of the Chapel which had been thrown down, and for other repairs, the people had to make 50,000 bricks. In April last, Br. Clemens thus speaks of their temporal circumstances:—

In regard to externals, we give thanks to our Heavenly Father, that He has granted us a good harvest, by which our present wants are well supplied. The vintage turned out rather short; but wine, our usual beverage, is at present cheap. The damage done by the floods has been repaired, and our premises have been again put into good order. We feel the most lively gratitude toward our worthy English friends and benefactors, for the liberal assistance which they have afforded us, by which they have enabled us to accomplish this undertaking. May God abundantly bless them for it!

Of the spiritual state of the Settlement he thus wrote, a few months earlier—

The character of the Hottentots belonging to this congregation differs somewhat from that of those at Gnadenthal; owing to their vicinity to the Cape, and more frequent intercourse with Europeans. We, therefore, also find them more liable to be seduced to irregularities; and had some painful instances of it in the beginning of the year: but it pleased the Lord to bring the transgressors to repentance; and our sorrow was turned into joy, by the blessing which He laid upon the celebration of the Passion-Week and Easter, when we truly felt His presence with us, and a renewed deep impression was made upon all hearts, of His love to sinners, and of what it cost our Saviour to deliver us from the power of sin and from eternal death. Such seasons prove a great comfort and encouragement to us, His poor servants. Twenty persons were added, or re-admitted to the congregation. Six adults and one child were baptised.

**BOSJESVELD.**

About 40 miles to the northward of Cape Town.

**LONDON MISSIONARY SOCIETY.**  
Cornelius Kramer, *Missionary.*

Mr. Kramer continues his labours among the Farmers, Hottentots, and Slaves, in this district, as formerly. He has reason to believe that they have not been in vain. His congregations are composed of attentive auditors, and many of them appear greatly affected with the Word of God preached to them.

This Station has not been noticed for some time in the Society's Reports: see the last abstract of proceedings at p. 275 of our Volume for 1818.

**PAARL.**

In the District of Stellenbosch—about 35 miles north-east of Cape Town.

**LONDON MISSIONARY SOCIETY.**  
1819.

Evan Evans, *Missionary.*

Mr. Evans's labours are various and ar-

duous. Of those at the Paarl, the Directors give the following statement:—

The attendance on Sabbath-Morning Services, at the Paarl, by Hottentots, Free Blacks, and Slaves, fluctuates between 150 and 300; that of the Whites, in the afternoon, between 300 and 350. On Friday Evenings, Mr. Evans preaches both to the Whites and to Coloured People: of the Whites, from 180 to 300 attend; of the Coloured People, from 60 to 90. Catechetical Meetings and Prayer Meetings are held during the week. The Monthly Missionary-Prayer-Meetings, in particular, are well attended: on these occasions, Mr. Evans usually reads some interesting portions of Missionary Intelligence, previously translated into Dutch for the purpose.

Mr. Evans devotes much of his time in visiting the sick, and in catechizing the young people belonging to his congregations. His success, therefore, as might be expected, is very encouraging.

Besides this course of service at the Paarl, itinerant labours have been continued in the vicinity. Of these the Directors say—

The Congregations at Great and Little Drakenstein, French Hock, Waggon-maker's Valley, Dal Jehoshaphat, and Grovenberg, are attended by Farmers with their families, and by Slaves. Riebeck's Kastel, Mr. Evans visits only occasionally, that place being distant from the Paarl upward of 30 miles. He is encouraged, in the prosecution of his various labours, by witnessing, in every place, satisfactory evidence that the Gospel is made the power of God unto the salvation of many, but chiefly of the Slaves.

The number of Scholars is still 200, but the attendance is often far below that amount. Several of the Slaves and Free Blacks, both adults and children, can read the Scriptures fluently: many, both in the town and in the surrounding country, have committed to memory a Catechism, portions of the Scriptures, and numerous (some more than 100) Psalms and Hymns.

A Female Penny-a-Week Society was formed in 1822, which raised, in its first year, 419 rix-dollars. A Society among the Slaves contributed 44 rix-dollars.

#### TULBAGH.

Is in the District of that name—about 75 miles north-east of Cape Town.

#### LONDON MISSIONARY SOCIETY.

Ariel Vos, *Missionary*.

No report has been received.

#### GNADENTHAL.

About 130 miles eastward-by-north of Cape Town.

#### UNITED BRETHREN.

1736—renewed 1792.

#### Missionaries:

Hallbeck, Fritsch, Stein, Voigt, and Luttrighausser.

The last-mentioned Missionary is on his passage.

Of the Brethren enumerated as at this Station in the last Survey, Bonats and Thomsen have entered, as will be seen, on a New Mission; and Br. Beinbrech has

departed to his eternal rest: of his death, Mr. Hallbeck thus speaks—

On the 2d of August, it pleased the Lord to release him from all suffering; and he departed gently and happily into the presence of his Saviour, in the 52d year of his age. During his long protracted illness, which was a dropy, his behaviour and conversation were highly edifying, and made a blessing to many. The welfare of the Mission, both in its spiritual and temporal concerns, lay very near his heart, and he was ever ready to promote it to the best of his ability.

The Mission has also been deprived of the Wife of Br. Stein, who died in childbirth, on the 24th of July 1823. This was, indeed, a Woman worthy of imitation by all Females, who are engaged in the work of Christ among the Heathen: Mr. Hallbeck says of her—

She was well prepared for her important charge, and her sick-bed presented a most edifying scene. Here death, in no way, appeared as a King of Terrors: but as a peaceful Messenger. She fell asleep as a weary child—was sensible and composed to the last moment—settled all her affairs—took an affectionate leave of her Husband and the Brethren and Sisters present—and concluded with kind salutations to her parents and all absent friends. Her husband has lost a wife of rare excellence. She was a most amiable woman. The Mission has been deprived of one of its best Female Assistants—zealous in the cause, and possessing peculiar gifts for the situation which she filled.

The severe distress of 1822 having drawn forth liberal contributions from friends in Great Britain, Holland, and Germany, the Brethren, both at Gnadenenthal and Groenekloof, anxious to apply this liberality to the best advantage, very prudently formed, after relieving the immediate pressure, a fund for the encouragement of industry among the people, and for their assistance in future cases of extreme exigency.

This bounty had a powerful effect on both Ministers and People. The Missionaries felt their confidence in the Divine Goodness singularly strengthened. Of the People, Mr. Hallbeck says, that, though Hottentots are, on common occasions, prompt and eloquent in expressing thanks, yet, when the Missionaries assembled them and made known the help which had been sent to them from Europe in their sufferings,

Only one of them faintly uttered a few words: all the others appeared so much surprised and overpowered, that they were unable to give utterance to their feelings.

But the effect was of a still higher kind. Mr. Hallbeck adds afterward—

That spirit of despondency, which accumulated distress had caused to creep in among us, is giving way; and a spirit of cheerful activity is gone forth; which is already visible in our streets, gardens, and fields.

This relief has, also, materially contributed to awaken and call into activity that happy spirit of mutual brotherly love, which was nearly extinct by the intensity of suffering last year. Of this I have had many agreeable instances.

We have spoken with all the Communicants, with



great pleasure and edification. It is really astonishing with what freedom and warmth many of the old people speak of their spiritual experience.

Several aged Hottentots have lately departed this life, in a very happy state of mind. The Lord is with us, and blesses us beyond all our deserts.

About a month afterward, in August 1823, he writes—

As long as I have been here in Africa, I do not remember ever to have had so frequent visits of Hottentots, who with earnestness inquire what they must do to be saved, or otherwise ask advice in the concerns of their immortal souls, as in the course of this month.

Of the Schools he states—

They are well attended; and we do all in our power to promote the improvement of the children, and find that our labour is not in vain. We have many slevler readers, and some who write tolerably well.

The plan before mentioned, for relieving the people in exigency, was soon called into action; as the wheat in the close of 1823 was almost destroyed by mildew.

In October 1825, Mr. Hallbeck writes—

We have, this year, planted above 600 oaks; and are, as much as possible, enlarging our plantations on the hills, which will be of great advantage to the Settlement.

On the state of the Congregation, Mr. Hallbeck writes, in January last—

We have celebrated a very happy Christmas and entrance into the New-Year. Many strangers attend our worship. On New-Year's Day there were so many here, Hottentots, Slaves, and others, that a particular meeting was held with them, in which they were seriously and affectionately reminded not to neglect the day of grace, but to seek to obtain the *one thing needful*: a deep and salutary impression seemed to be made upon them. On the 6th of January, being Epiphany, 13 adults received Holy Baptism; and three, baptized as children, were received into the congregation. At the celebration of the Holy Communion on the 11th, 32 persons were present as candidates; 17 of whom will be confirmed next month. It appears to us, and we are assured by old faithful members of our congregation, that, during the solemn festivals, lately celebrated, many have been stirred up to consider their ways, and turn to the Lord their Saviour for pardon and peace.

At the end of April, he adds—

I do not remember ever to have been blessed with more spiritual enjoyment than in those "great days," as the Hottentots call the Passion-Week, Good Friday, and the Easter Holidays. Nor was this my particular feeling only, but that of all my fellow-labourers, and indeed of the whole congregation; all agreeing, that, for many years, we have not had so blessed a festival. Oh what a great comfort is it, to be thus refreshed and strengthened anew, amidst all the trials and troubles of this life! Six adults were baptized, nine received into the congregation, and 21 appointed candidates for the Lord's Supper. On Sunday after Easter, the communicants bore ample testimony to what I have just observed respecting the Passion-Week.

In June, he gives the following instances of triumph over death:—

We have lately witnessed two deaths in this place, which, though in different ways, exhibited, in a striking manner, the influence of Divine Grace. Paul Haas, an old Hottentot Captain, probably upward of 100 years of age, departed gently, after being confined by illness and the infirmities of old age for these two years past. A single woman followed him into eternity, rejoicing in her God and Saviour. The old man was never heard to utter one word implying impatience or dissatisfaction:

he was resigned to the Lord; and willing to wait his own time, though in a world in which he could expect nothing but pain and bodily sufferings. He female, though in the bloom of youth, hoping to enjoy all the comforts of life for many years, was most willing to part with all, and to be at home with Christ, which is far better. The patience of the one to abide, and the willingness of the other to depart, equally astonished every one who visited them on their death-beds. But such are the effects of faith in our Crucified Saviour; and instances of this kind, of which we see many, are truly encouraging to those who have the favour to proclaim the glad tidings of Salvation.

## HEMEL EN AARDE.

A Hospital for the relief of Lepers, about 12 miles from Caledon, and a short distance from the sea.

### UNITED BRETHREN.

1823.

J. M. Peter Leitner, *Missionary*.

On the 9th of January, Br. Leitner

writes—

Many a poor Hottentot has become convinced of his lost condition through sin; and been taught to seek forgiveness; and deliverance from its thralldom, through the power and mercy of our Saviour. Some of the patients have departed this life, in reliance on the merits of Jesus, with a sure and joyful hope of everlasting rest and bliss. Thirteen adults and five children have been added to the Church by baptism, and one person admitted to the Lord's Supper. The Word of Atonement has approved itself the power of God in the hearts of these wretched sufferers, who are indeed outcasts from human society.

There were 6 Communicants before.

In July, he adds—

We have had the favour to add 9 adults to the Church by baptism; and gratefully ascribe it to the grace and power of our Saviour alone, that we can rejoice over their quiet and peaceable deportment and their obedience to the Gospel, though they must live here in the midst of wild and unconverted men.

Mr. Hallbeck writes from Gnadenenthal, August 14, 1824, in reference to this Station—

The word of the Cross has lately, in a remarkable manner, proved itself the power of God, in changing the depraved human heart. A party of Lepers, brought from the interior, between two and three months ago, were very unruly and stubborn, and gave much trouble to Br. Leitner and his Wife: now, some of them are as meek as lambs—weep over their sins and follies—and inquire most earnestly what they must do to be saved. No contrivances of human ingenuity, and no constraints of police, would have produced such a change. If the Gospel had not been made known to these poor creatures and their hearts subdued thereby, they would have become either runaways or prisoners; and, most likely, more and more hardened in villainy, as has often been the case. Now, they are becoming humble followers of Jesus Christ, and children of God.

The Governor, wishing that the healthy children of the patients should be brought up at Gnadenenthal with the advantages of a religious education, a number of them have been sent to that Settlement.

## VOGELSTRUYS-KRAAL.

A New Settlement, on New-Year's River—about eleven hours' ride from Gnadenenthal, and two from Cape Aiguillas.

## UNITED BRETHREN.

1824.

J. H. Bonatz, C. Thomsen, *Missionaries.*

At the latter end of 1823, the Captain of a Hottentot Kraal, about four days' journey to the eastward of Gnadenthal, visited that Settlement, begging for a Teacher of his people, about 50 in number and living in 8 houses: though blind Heathen, they were desirous to hear the Word of God, as their children were growing up in ignorance, and the parents were unable to instruct them. The Brethren Beinbrech and Stein visited this Kraal; but found it impracticable, for want of water and from other unfavourable circumstances, to form a Settlement there. It becoming known, however, in consequence of this visit, that the Brethren had it in contemplation to establish another Settlement, several offers of situations were made to them. They finally fixed on Vogelstruys-kraal; and concluded an agreement for it with the owner, at a reasonable price, on the 12th of May. Mr. Hallbeck thus speaks of it:—

We have long wished to diminish the number of inhabitants at Gnadenthal, by the formation of another Settlement. This neighbourhood seems exactly what we could wish. All the surrounding colonists appear friendly to the undertaking; and wish to see us settled there, both for their own and their dependants' sake. The Hottentots will find work in the immediate neighbourhood, since labouring hands are scarce in those parts.

The Brethren Bonatz and Thomsen, with their Wives, left Gnadenthal on the 29th of July, to settle at this place; and arrived there on the 31st. A few families were to follow them.

## PACALTSORDP.

In the District of George, 245 miles east of Cape Town—three miles south of the Town of George, and two north of the Sea.

## LONDON MISSIONARY SOCIETY.

1813.

William Anderson, *Missionary.*

It is stated in the Report—

There are four Services on the Sabbath, which are well attended. At the Sabbath-Evening Meetings, the adults are asked to relate what they recollect of the Morning and Evening Discourses: this exercise has been attended with good effect. Part of every Sabbath Evening, and two evenings of the week, are appropriated to catechizing the young people.

The Settlement has again suffered severely, from the failure of the harvest, and from excessive rains: a few houses have, however, been built; and some progress has been made in the erection of the New Church.

In the School, 50 or 60 boys attend regularly, and make good progress.

According to the last Return, there were 272 inhabitants; who possessed 111 head of cattle, 110 sheep and goats, 8 horses, and 3 waggons.

The Commissioners of Inquiry visited the Settlement. Being present at Divine Service on Sunday, it is stated in the Report—

On this occasion, a scene equally unexpected and affecting presented itself. The Hon. Commissioners having briefly stated to the congregation the object of their visit, a respectable Hottentot rose up and addressed them as follows:—"I thank the King of England. I thank God for putting it into the heart of the King of England to pity us; and I thank the Great Gentlemen for coming so far to inquire into our state." He was followed by several others; then by all the men in the assembly, collectively, who stood up and expressed their gratitude to the Commissioners. When the men sat down, the women rose, and expressed themselves in a similar manner; some of them in neat and appropriate language. Many of the people were in tears. The satisfaction expressed by the Hon. Commissioners on the occasion, conveyed to the people in Dutch by Mr. Anderson, was received by the assembly with the most lively emotions of pleasure.

## BETH ELSDORP,

In the District of Uitenhage, 450 miles eastward of Cape Town, and near Algoa Bay.

## LONDON MISSIONARY SOCIETY.

1802.

James Kitchingman, *Missionary.*

John Monro, *Schoolmaster.*

*Native Teachers.*

The people continue to improve. Industrious habits are gradually forming. A range of 17 almshouses has been erected, as an asylum for the aged and infirm, by the labour and at the expense of the Hottentots themselves; and will be supported by their small weekly contributions: the building is an ornament to the village, and forms the first establishment of the kind in the Colony. The Public Store succeeds beyond expectation.

From the want of seed-corn and of genial weather, the people obtained little support, during 1823, from their fields and gardens. Their contract with Government for the conveyance of stores, mentioned in the last Survey, afforded reasonable relief under these privations; and they were further assisted by the sale of a species of aloë which abounds in the neighbourhood.

The attendance on Public Worship is good, and the Ministry of Mr. Kitchingman acceptable and useful. The English who reside in the town of Uitenhage have publicly expressed to him their gratitude for his services in the Church at that place, during the years 1822 and 1823, previous to the arrival of their Minister.

An English Class has been formed in the School; and it is intended, that, in future, English shall be taught at all the Society's Schools within the Colony. Of the Sunday School, Dr. Philip writes—

Here all is activity. It is delightful to see all ages, from childhood to grey hairs, conning over their lessons; and children of seven and ten years of age (which is often the case) acting as monitors

to classes of aged people of from forty to seventy years of age.

The Commissioners of Inquiry visited Bethelsdorp; and attended Divine Service there on the 28th of December 1823. On announcing the object of their visit, some of the old men rose and thanked them. They expressed their satisfaction at the progress of the people in the knowledge of the Gospel and in civilization.

### ENON.

On the Witte River, near Algoa Bay.

UNITED BRETHREN.

1818.

*Missionaries :*

Schmitt, Lemmerz, Hornig, and Halter.

In February, Mr. Lemmerz writes—

Our congregation increases both in number and grace; and it seems that the Lord will make Enon a gathering-place for His Church in the wilderness. There are 38 boys and 36 girls in our schools: they attend diligently, and seem to learn with pleasure.

In the same month, Mr. Schmitt thus speaks of the state of the Mission:—

Since the commencement of the year, 90 New People have come to reside here: they are chiefly from the District of Graaff Reynet. Our temporary Chapel is much too small, and it is highly necessary that we should think of building one more spacious, in prospect of an increase of hearers, for which there are the best hopes. The number of inhabitants, old and young, is 277. Since the beginning of 1823, nineteen adults and eleven children have been baptized, and eight received into the congregation. We have cause to rejoice over the general state of our congregation, and more particularly over that of the communicants, of whom we have 60.

On this last point he wrote in June preceding—

It is our greatest delight to speak with the communicants previous to the communion: their trust in God, childlike confidence in His help, and love to Him as their Saviour, are to us most pleasing and encouraging. Truly it appears next to a miracle, when we consider how we have been supported during these last four years—what poverty and want the inhabitants have had to endure, and still endure, and that without murmuring.

Violent rains in October 1823 did great injury to the Settlement, by the floods which they occasioned.

The Hottentots here are very industrious, particularly the women. On the prospect of increasing good among them, Mr. Schmitt writes—

Enon has increased greatly within these last six years: and, in future years, we may expect a further increase. May the power of the Word of the Cross be made manifest in it; and every one of its inhabitants know the Lord, as his Saviour and Redeemer! The door is nowhere shut against us in this country. There are many Hottentots living in it, particularly in the neighbourhood of Graaff Reynet, and many of them wish to receive religious instruction; but, hitherto, they have not been able to leave their masters, and have no opportunity to hear the Gospel. Changes have taken place, and more changes are expected; by which the power of the Boors over the Hottentots will be lessened, and their actual slavery cease.

The Commissioners of Inquiry visited

Enon on the 1st of February. Of this visit Mr. Schmitt says—

They attended the Public Service in the Chapel—asked many questions concerning the Hottentots—entered into every particular relating to their situation here—and appeared well satisfied with the answers which they received. They left a present of 70 dollars for the poor.

Mrs. Schmitt adds—

I believe that the visit of the Commissioners to Africa will do much good. They were not satisfied with superficial information, but went to the bottom of things; and paid as much attention to the evidence of Hottentots, as to that of White People.

### THEOPOLIS.

In the District of Albany—530 miles eastward of Cape Town, and about 60 miles north-east of Bethelsdorp.

LONDON MISSIONARY SOCIETY.

1814.

George Barker, *Missionary.*

Peter Wright, *Artisan.*

Thomas Edwards, *Schoolmaster.*

Jan Tzatzoe (Caffre), *Native Assistant.*

Mr. Wright, destined to labour among the Bootsuannas (see p. 22 of the last Survey), will reside for some time at this Station.

The floods of October 1823, mentioned under the preceding head, occasioned the destruction of nearly the whole Settlement; with about 100,000 bricks, in an unburnt state, prepared for the building of a New Village. The people, who had been much dejected, were revived by the visit of Dr. Philip, who reached Theopolis in January last. On this subject the Directors state—

These providential visitations, and those sustained in common with other Institutions in the Colony from the failure of the harvests, appear to have produced a favourable impression on the people. Their attendance on Public Worship is much improved; and the number who assemble at the prayer-meetings on Sabbath-evenings is supposed to evince the good effect of the preceding Services.

### Albany.

A District in the Eastern part of the Colony.

WESLEYAN MISSIONARY SOCIETY.

1820.

*Stations,*

GRAHAMSTOWN—SALEM.

Stephen Hay, S. Young, *Missionaries.*

Mr. W. Shaw left Salem, in November 1823, with an artisan and their families, to begin the Mission among the Caffres. Mr. and Mrs. Young arrived at the Cape, on their way to Albany, at the end of February last.

This Mission is directed, in the first instance, to the benefit of the Settlers from England, who have recently established themselves in this District; and, so far, it does not come within the view of our work: but it diffuses its influence among the

Hottentots and Slaves, to whose instruction, a Sunday-Afternoon Service, and another on Tuesday Evening, at the Chapel in Grahamstown, are appropriated. In his manner of instructing them, Mr. Kay has adopted, with advantage, the method often practised in the East, of which he thus speaks—

I frequently catechise, at the same time that I preach to them; which plan, I am inclined to think, is the most conducive to their improvement in Christian Knowledge. The occasional throwing in of an incidental question constrains them to be attentive, and compels them to the exercise of memory; while their answers open the way for explaining the subject, and give a good opportunity for enforcing it. Every individual listens to every word, with as much earnestness as if he expected to be called upon to give its meaning.

A small Society of serious persons has been formed among them. The whole number of Members in the District is 100; but, as at Cape Town, these are chiefly Europeans.

In the Sunday Schools of the Mission, 138 Scholars are Hottentots or Slaves. They are eager to learn, and make great proficiency. On this aptitude Mr. Kay remarks—

It may appear strange to such as never laboured to ascertain the real character of the Hottentot; but it is acknowledged by all, who have candour enough to recognise him as a branch of the family of Adam, charity sufficient to give credence to his possessing like ourselves an immortal soul, and patience adequate to the trial of his mind, that, in most cases, he is remarkably apt to learn.

To the civilizing influence of these Schools, Mr. Shaw bears this testimony—

It is not one of the least advantages resulting from these Sunday Schools, that the Scholars are induced to appear at School and at Divine Service, on the Lord's Day, clean and decent. You may, perhaps, find some difficulty in believing, what I assure you is a fact—that they appear as decent as the poor children attending any Village Sunday-School, that I ever saw in England; and yet these are the proverbially filthy Hottentots!

## Caffres.

### CHUMIE.

COLONIAL GOVERNMENT,

and the

GLASGOW MISSIONARY SOCIETY.

Brownlee, Thomson, Ross, *Missionaries.*

John Bennie, *Assistant.*

Mr. Ross has been added to the Missionaries at this Station: he arrived, with Mrs. Ross, Dec. 16, 1823.

The baptism of the Five Caffres, mentioned in the last Survey, took place, not in May as there stated, but on the 29th of June 1823. The admission of these first-fruits of the Mission into the Church was a solemn and affecting scene. In September of that year, there were 15 candidates for baptism.

In the last Report, the Committee give the following view of the Mission:—

Jan. 1825.

The schools, both male and female, are well attended, and the progress of the children is encouraging. The printing-press, which Mr. Ross carried with him, has opened a scene of extensive usefulness. From the chiefs of different tribes, the Missionaries have received warm invitations to become the instructors of their subjects; and, as soon as matters are matured for extending the Mission, they rest assured, that they will receive not only the permission, but the continued countenance of his Excellency Lord C. II. Somerset, of whom they uniformly speak in terms the most respectful and affectionate. In the region of Caffraria, a door has been opened for teaching and preaching the Gospel of Christ Crucified; and many considerations encourage you to hope that it will be great and effectual.

Mr. Thompson thus speaks of the benefit of employing Native Missionaries—

The system would prove a powerful auxiliary. From five to six pounds annually would be amply sufficient for each, and enable them to appear respectable among their countrymen. The plan is here peculiarly necessary; for so long as the people continue to live in small parties of from 50 to 100 in a kraal, some system of local instruction must be pursued.

### WESLEYVILLE.

A New Station—10 or 12 miles from the mouth of the Kalumna—in the district of Caffraria which is under King Pato, which is a narrow slip on the coast, extending from the Keiskamma north-eastward to the Konga or Buffalo River, and containing from 8000 to 10,000 inhabitants.

WESLEYAN MISSIONARY SOCIETY.

1823.

William Shaw, *Missionary.*

— Shepstone, *Artisan.*

The preparations made for this New Mission were stated in the last Survey. Mr. Shaw and his companions arrived on the 5th of December 1823: they had left Grahamstown on the 13th of November; but spent ten days at Chumie. To that place Pato sent them an escort of seven men. They left Chumie on the 1st of December. Of this part of their journey and of their reception, Mr. Shaw gives the following description:—

We had to make a road for the waggons; in doing which many a tree fell before the hatchets of the Caffres who accompanied us. The road was intersected by a great number of streams, that run from the mountains in the north into the Keiskamma: fords over these had to be discovered and rendered passable; in all which we found the Caffres very useful. The only remuneration which they expected or received, was presents of beads.

We were received, on our arrival, by Pato, and his brothers Conga and Kama, with a great number of their people, as though we had been making a triumphal entry. All was bustle; and, as is usual, where many wild and untutored people are assembled together, all was noise and clamour. Every thing about us was, to them, wonderful, and excited the greatest astonishment: our waggons, our wives, our children—all were examined with attention, and appeared to make the spectators wonderfully loquacious. Our waggons were drawn up under the shade of one of the beautiful yellow-wood trees that grow along the side of the river: here we unyoked the oxen, pitched our tent, and praised God for having brought us in safety to the place where we would be.

Mr. Shaw visited Grahamstown in February and in May, and Mr. Kay also

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visited Wesleyville: the distance may be passed, on horseback, in two days.

Of the aspect of the country Mr. Shaw says—

The Caffres have no large towns: but live in villages, scattered over the whole face of the country; each village having its Captain, or Headman, who is subject to the King or Chieftain of the District in which his village stands. Following the course of any of the numerous streams that water the country, the traveller is sure to find a great number of these villages, or kraals, within a short distance of each other. To this state of things, our itinerating system is admirably adapted.

### Griquas, with Boesmans and Corannas.

#### GRIQUATOWN.

North-east of Cape Town 530 miles, and 27 miles north of the Orange River.

LONDON MISSIONARY SOCIETY.

1802.

Henry Helm, *Missionary*.

The Directors state—

On the Sabbath, there are four Services: Prayer-meeting at sun-rise; Morning Service, in Dutch; Afternoon Service, in the Hottentot Dialect; Evening Service, in that of the Boesmans. In the last two Services, Mr. Helm is assisted by the Chief, A. Waterboer. Meetings for worship and catechetical exercises are held every evening in the week, but seldom exceed an hour. The attendance is good. Mr. Helm deprecates the lukewarmness of many of his people; but is cheered and encouraged by the evidence which others afford, that he does not labour in vain.

The Station has been much disturbed by contentions among some of the Chiefs, and the turbulence of several Young Men.

### PHILIPPOLIS.

Jan Goeyman, *Native Teacher*.

Of this New Station it is said—

An attempt has been lately made at Philippolis (a place so called from respect to the Rev. Dr. Philip) to revive the mission to the Boesmans, under the Hottentot Teacher, Jan Goeymann, who was sent there for this purpose. We are sorry to say, that no discernible success has, as yet, attended his labours. He complains, that he cannot acquire the requisite influence over the people, and thinks a European Missionary would succeed where he has failed.

The Directors think, from what follows under the head of Campbell, that Jan Goeyman's conclusion is, at least, problematical.

### CAMPBELL.

Thirty miles eastward of Griquatown.

LONDON MISSIONARY SOCIETY.

Christopher Sass, *Missionary*.

Mr. Sass has long been encompassed with discouragements. Having visited the Corannas on the Orange River, he returned to Campbell only to meet with fresh mortifications from the reprehensible conduct of the people. The Directors state—

Several young persons had even been so daring as to display their profanity during a thunder-

storm, when two of their number were killed by a stroke of lightning: even this awful providence seems to have made no salutary impression; Mr. Sass has since retired to Griquatown; where it is probable he will remain, at least for a time.

## Bootsuannas.

### NEW LATTAKOO.

North-east of Cape Town 630 miles—among the Matchappes, a Tribe of Bootsuannas.

LONDON MISSIONARY SOCIETY.

1817.

Rob. Hamilton, Rob. Moffat, *Missionaries*.

Isaac Hughes, *Artisan*.

The irruption and defeat of the Mantates in this quarter, with the providential preservation and enlarging prospects of the Mission, were stated at pp. 16, & 143-145 of our last Volume. The manner in which the approach of the invaders was discovered is thus described:—

Makkaba, King of the Wanketsons, had invited Mr. Moffat to visit him. With this view, Mr. Moffat left New Lattakoo on the 14th of May 1823; and, on the 30th, came to a town called Nacuning. He had scarcely arrived, when messengers from the Chiefs of the Barrolongs brought him intelligence of the approach of the Mantates, and of their having already defeated and plundered several Bootsuanna Tribes. Mr. Moffat instantly bent his course back to Lattakoo; and, having given the alarm there, hastened forward to Griquatown, to concert measures with the chief Waterboer and Mr. Melville, for averting the impending danger.

The success of these measures has been before stated. On the merciful protection of Divine Providence, the Directors thus speak:—

We cannot conclude without thankfully advertising to the superintending care of the Almighty on the late alarming invasion; and to those circumstances, which seem to have had a providential connection with the escape of the Matchappes and the Mission Families from the impending danger. Among these, may be reckoned the previous establishment and advanced state of the Missionary Institution at Griquatown—the removal, in 1817, of Mateebe, with a large part of the population of Old Lattakoo, to the Krooman—the determination of Mr. Moffat to accept an invitation to visit a Chief, known as the terror of all surrounding tribes; which led him in the direction of the approaching invaders—his immediate return to New Lattakoo, on hearing of their destructive progress, and afterward hastening in person to procure the assistance of the Griquas. Had any of these links been wanting in the chain of providence, it seems too probable that Mateebe and his people, if not also the Mission Families, would have fallen a prey to the barbarians, as many nations and tribes to the eastward of Lattakoo had already done.

Mr. Moffat afterward visited Cape Town; accompanied by Peclu son and heir of Mateebe King of the Matchappes, and by Teysho a distinguished Bootsuanna Chief. The Rev. Adam Robson, with Messrs. Hughes and Edwards (see p. 22 of the last Survey), destined to labour among the Bootsuannas, arrived at the Cape on the 30th of December. Mr. and Mrs. Hughes accompanied Mr. Moffat and the Chiefs on their return to Lattakoo: they left Cape Town on the 3d of March, and reached their destination in the beginning of May.

Rumours of the return of the Mantatees had, in the mean time, induced Mr. Hamilton to take a journey of inquiry to the north-eastward, which occupied from the 10th of March to the 8th of April: no certain intelligence, however, respecting their movements was obtained; but Mr. Hamilton preached to the wandering tribes, and occasionally to large assemblies.

The expulsion of the Mantatees, and the circumstances attending it, have given an entirely new aspect to the Mission. The Directors state, on this subject—

Matebe and his people, aware that they owe their safety to the Missionaries, are far more disposed to listen to their counsel. The King has consented to remove the town to a neighbouring valley, where, it is expected, many advantages will be obtained, and many evils obviated. Of this valley he has formerly ceded a portion for the exclusive use of the Mission. The chiefs, who formerly revolted from Matebe, observing that New Lattakoo, where the Missionaries reside, has been protected from the invaders, while the Old Town, where they themselves remained, has been destroyed by the barbarians, have again submitted to his authority, and engaged to remove with their people to the Krooman. Thus the inhabitants of Old and New Lattakoo will be reunited, under the same government; and all of them, more or less, with impressions favourable to the Missionaries, naturally resulting, as to each party, from the late events.

### MAQUASSE.

A Bootsuanna Town, near the Maquasse Mountains—a day's journey north of the Yellow River.

WESLEYAN MISSIONARY SOCIETY.  
1823.

S. Broadbent, Edward Edwards,  
*Missionaries.*

Mr. Hodgson's return to Cape Town has been before stated. Mr. Broadbent thus expresses himself on the aid which he had received from Mr. Hodgson:—

I have many reasons for being thankful that he came with me into these regions. Much very laborious work was required at the first, which my poor broken frame was unable to perform; but Br. Hodgson cheerfully took it all on himself, for which the Lord reward him. The interpositions of Providence in our behalf have been many and extraordinary. On one occasion my Brother, with great propriety, exclaimed, "This is miraculous!" and hereafter, when we know what we know not now, I doubt not but we shall see more reasons for adoring our gracious Guide and Protector.

A party of Christian Namaquas, sent from Lily Fountain on the western coast of the continent, visited Maquasse in the autumn of 1823. The report of a favourable opening, sent back by them, for a Mission among the Corannas, induced Mr. Barnabas Shaw and Mr. Edwards to agree that Mr. Edwards should attempt a Mission among them, their language being the same as that of the Namaquas. He and Mrs. Edwards accordingly left Lily Fountain, on the 1st of December 1823, accompanied by two single men of the Namaquas and three married men and their families; and reached Maquasse on the

3d of February. Mr. Hodgson being then on the point of returning to the Cape, it was agreed that Mr. Edwards should, for the present, make Maquasse his headquarters, visiting the Corannas as opportunity would allow. On the 1st of March, he set out on his first expedition among them.

The Committee remark on the Communications from the Missionaries—

They give good reason to conclude, that the steps of the Brethren were providentially directed to this Station; and that, both from its vicinity to numerous and populous tribes, and from the general friendly disposition of the Chiefs, there is a cheering prospect of extending the light of our Divine Religion far into the interior of this part of Africa.

Mr. Broadbent thus speaks of the Mission—

Since the retreat of the invading enemy, Sibbanel has left his temporary residence; and is now with his people in a proper Bootsuanna Town, built in a delightful situation, upon the side of a mountain, about ten minutes' walk from our houses. Since he has ceased to wander, a considerable number of Maroslonges have joined him; and the number of houses must be estimated much larger than that stated in a former Letter (500); so that the Station increases in importance.

This people appear different to many of the natives of South Africa, with respect to a disposition to improve in civilization. Our example in digging wells was soon followed by several of the people with equal success. We found them also desirous to possess Indian corn, kidney-beans, pumpkins, &c., which they saw us use in our gardens; and we have the satisfaction of seeing several acres of ground cultivated and planted.

So far as I at present perceive, and so far as these people can understand us, they are willing to be instructed. They acknowledge their total ignorance; and listen to what is said, as to something new and interesting.

Mr. Broadbent has suffered much from ophthalmia and general ill health; but has, notwithstanding, made sufficient progress in the native language, to prepare an elementary work, which he had sent to Cape Town to be printed: on receiving copies, he intended to begin a School. This language, the Sichuan, he considers to be very widely understood.

### DELAGOA BAY.

A Bay on the east coast of South Africa, in 26 Degrees South Latitude.

WESLEYAN MISSIONARY SOCIETY.  
1823.

James Whitworth, Robert Snowdall,  
*Missionaries.*

Mr. Threlfall, from this Station, has visited the Cape on account of his health. Mr. and Mrs. Whitworth arrived at the Cape, from England, at the end of February; and Mr. Snowdall sailed from thence, in May, to join them.

### NAMAQUAS.

#### BETHANY.

In Great Namaqualand—630 miles northward of Cape Town, and about 200 miles beyond the Great Orange River.

**LONDON MISSIONARY SOCIETY.**John Henry Schmelen, *Missionary*.

Peace having been restored, and the chiefs and people wishing his return, Mr. Schmelen left the place to which he had removed, as stated in the last Survey, and proceeded on his way to Bethany as far as Khamiesberg: he was waiting there for the consent of the chiefs to certain regulations, which he had thought it requisite to transmit to them.

**PELLA.**

A little to the south of the Orange River.

**LONDON MISSIONARY SOCIETY.**

1814.

*A Catechist.*

The labours of the Catechist have been greatly interrupted by the contentions of the Namaqua Chiefs, and the frequent removals of the people in search of pasturage. Peace was, however, restored in August 1823.

**STEINKOPFF.**

In Little Namaqualand—formerly Byzoudermeid.

**LONDON MISSIONARY SOCIETY.**

1817.

*A Catechist.*

The dispersion of the people in search of pasturage has here also occasioned much difficulty to the Catechist: they had, latterly, re-united; and his prospects had become more favourable. The corn-lands lying at a distance, a building was to be erected there, to serve as a Place of Worship and a School-room, and for the accommodation of the Catechist, during the seasons of tillage and harvest.

There appears to be a general revival of religion among the people; and the Scholars make good progress.

Mr. Schmelen has translated the Gospel of St. John into Namaqua, and the chief part of St. Matthew; and has begun a Vocabulary.

**LILY FOUNTAIN.**

In Little Namaqualand, near the Khamiesberg.

**WESLEYAN MISSIONARY SOCIETY.**Barnabas Shaw, James Archbell,  
*Missionaries.*Jacob Links, *Native Assistant.*

Mr. Shaw's departure from Cape Town, on his return to this Station, has been before stated. He arrived Oct. 23, 1823; and breaks out on the occasion—

It is seven years, to-day, since we first reached this lofty situation. *Bless the Lord, O our souls, and forget not all his benefits!*

This Institution affords a pleasing contrast to the dreary wilds which we have been crossing during the week past. Instead of a barren wilderness, presenting nothing but sterility as far as the eye can reach, here are fields waving with corn, and ripening apace for the treasuring harvest. Instead of noxious water, which the cattle often refuse to drink, here are numerous fountains, ever sending forth their crystal streams. Instead of a parched desert, destitute of verdure to relieve the languid eye, here are gardens, presenting vegetables in abundance and trees richly laden with fruit. Instead of a lonesome Karree, which used never to hear "the sound of the church-going bell," these rocks and these dales now smile when the Sabbath appears; and a goodly company, who *dwell on high*, join together in calling on the name of the Lord, and in shouting his praises from the tops of the mountains.

The removal of Mr. Edwards to Maquasse, already spoken of, soon followed Mr. Shaw's arrival. He was now left alone, as Mr. Archbell was making preparations for a Mission higher up the western coast, at Waalwich Bay. In the beginning of October Mr. Archbell wrote—

My congregations of late have been attentive, but small. Our School, since my arrival, has been well attended, and the numbers have greatly increased: some are under good impressions; and are anxious to read, that they may become instruments of their own improvement as well as that of others.

Early in November, Mr. Shaw organized the School on the British System; and, in a few days, had 73 scholars.

Mr. Shaw gives the following summary view of the Mission:—

The number of adults, who have received the ordinance of baptism since our arrival amongst them, is 93: of these, four are dead—one expelled from the Church—three have left the Institution. Of the remaining 85, three were cut off for improper conduct; but, on showing evident marks of repentance, they have been restored again.

**African Islands.****MAURITIUS.**

Or. Isle of France—east of Madagascar—Inhabitants 70,000: chiefly French Colonists and Blacks, but belonging to Great Britain.

**LONDON MISSIONARY SOCIETY.**

1814.

John Le Brun, *Missionary*.

The place at present occupied for Divine Worship, being more central than the former, is better attended: the congregation is nearly 200. Mr. Le Brun preaches

three times, weekly, in French, and once in English; besides a Public Lecture, on Wednesdays, in the Military Hospital.

Of the Schools, a Gentleman of the Island, in a recent Letter, of which the following is an extract, makes a report, which may well serve to stimulate others to the same wise and persevering course, in this important department of labour:—

I had great pleasure in visiting Mr. Le Brun's School. There was about 100 present, and the

school-list exhibits 125. I was very agreeably surprised in observing the progress which many of the children have made: not only in reading, writing, and accounts; but in French and English Grammar, composition and translation of both languages. This school appears to be admirably conducted. Mr. Le Brun's Assistant is a Man of Colour, who appears to be perfectly master of the business, and most assiduous in attending to it. The scholars that are fit for learning trades are bound apprentices, and attend but half the day to the school: at that age, however, they are, in general, very far advanced, being able to read well and write legibly in both languages. In fact, the school is doing more for extending the use of the English Language in this island, than any other Institution that I know of. Since its establishment, more than 100 Young Men have completed their education in it, who are now gaining an honest and decent livelihood in their several trades and occupations. On quitting the School, they do not abandon the Church; but are the most regular attendants and communicants of the Congregation.

The Sunday School is also in a very prosperous state: the attendance is generally from 60 to 70 Boys and Girls, who have made great progress in their Bible and Catechism, and in learning the Psalms.

The Boys' School is what I think does Mr. Le Brun the greatest credit. He had much to contend with at the beginning, and for many years; and he is not even now exempt from receiving annoyance from those who are too ignorant and prejudiced to appreciate rightly the good which he is doing. He has succeeded, however, not by violent opposition, but by suffering quietly every mortification, and persevering assiduously to the end: so that he has gained the esteem and respect of those persons here, whose suffrage is worth having.

### Madagascar.

A very large Island, off the Eastern Coast of Africa, in the Indian Ocean, about 800 miles by 120 to 200; in a partial state of civilization, and said to contain 4,000,000 of inhabitants.

LONDON MISSIONARY SOCIETY.

1818—renewed 1820.

### TANANARIVOO.

The capital of the Kingdom of Ovah, and residence of King Radama—17 days' journey inland from Tamatave.

David Jones, David Griffiths, *Missionaries*.  
G. Chick, John Canham, T. Rowlands,  
*Artisans*.

To the English Services have been added, an occasional French Service for the benefit of the French residing at Tananarivoo, and a Madecasse Service every Sunday which is attended by many of the natives.

A Madecasse Version of the Scriptures is begun, with a Madecasse Grammar, and a Madecasse and English Dictionary. Several Catechisms and Elementary School-books have been prepared in Madecasse; with a small collection of Hymns, for the use of the Schools and of the natives who attend Public Worship.

Of the Schools, which contain 120 scholars, the Directors report—

The first classes have acquired a tolerably correct grammatical knowledge of English, and read the English Bible: they learn Geography, and the use of the globes; and some of them have advanced, in Arithmetic, as far as Fractions: many of the boys in these classes will soon be masters of their own

language; and there is not a child in the schools but can read and write it more or less perfectly: of the elder boys some have begun to translate from English into Madecasse. The girls have much improved.

The elder school-boys render great assistance to the Brethren, in writing and copying their translations and other works. On the Sabbath Day, the elder scholars catechize their juniors, without assistance from the Missionaries. Some of the Native Youths, educated under the wing of the Mission, have stood forth as reprovers of sin and defenders of Christianity.

The Youths under the instruction of the Artisans make great proficiency. The King takes a lively interest in this department of the Mission. Besides their respective trades, they also learn to read and write.

An Obituary of Drinave, one of the Youths sent to England, was printed at pp. 465—467 of our last Volume; and, at p. 519, a notice of the baptism of Verkey, another of these Youths, and of his return, with two others, to Madagascar. Three still remain in England.

Some of the Missionaries have examined the country south-east of Tananarivoo, with a view to forming Stations; as the elder School Boys are qualified to take the charge of Schools. From one hill the travellers counted, within the compass of two or three miles, 20 villages, most of which are large and populous. In several places, the people expressed a desire for Schools; and, without contending for their own superstitions, admitted the superiority of the religion of the Missionaries.

The Mission is, indeed, gradually producing its desired effect on the people. Prejudice continues to give way. Some of the natives distinguish the Sabbath from other days, and abstain upon it from their usual employments.

The example and decisive measures of the King powerfully conduce to the influence of the Mission. He has directed his band to abstain from playing on Sundays; except "God save the King," which they consider as a Hymn. He has abolished several inhuman and superstitious customs; and has enacted laws tending to the encouragement of industry and civilization. Infanticide has been prohibited throughout his dominions. His political measures, also, are favourable to the Society's object: by a late Treaty, he has so added to his dominions, as to become ruler of at least two-thirds of Madagascar; which cannot but be regarded, considering his liberal and enlightened character, as auspicious to the extension of Christianity.

### AMBATOUMANGA.

A large Village, about 20 miles from Tananarivoo, 1824.

John Jeffreys, *Missionary*.

Mr. and Mrs. Jeffreys have removed from Tananarivoo, and established themselves at this village.



## Abyssinia.

In reference to Abyssinia, it is stated in the last Report of the Bible Society—

The Four Gospels in the Amharic, one of the vernacular dialects of Abyssinia, edited by your Honorary Librarian, have left the press during the past year. The same Gentleman has also published an interesting Memoir relative to the Ethiopic Manuscripts: of this latter work, Baron de Sacy has observed—"The volume, of which we have given some idea, is, as it were, a forerunner of what the Literature of Abyssinia will shortly owe to the efforts of the British and Foreign Bible Society; of that Society, whose objects and success are now appreciated, and have, at least, we venture to believe, imposed silence on its detractors."

The Ethiopic Version is preparing for the press with all expedition; and is designed to accompany the Amharic.

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## Mediterranean.

It will have been seen, in the Introductory Remarks to the present Survey, that the increasing efforts of Christians to diffuse the Light of the Gospel around these shores have roused increased opposition. But the corruptions of that Gospel, by both the Western and the Eastern Antichrists, will be put to shame when the Divine Power shall effectually accompany that Word, which is silently making its way throughout these regions.

And circumstances seem increasingly to indicate, that, in this very scene of Christian Labours, whence the pure light of the Gospel first shone upon the benighted world, it will achieve its most signal triumph, in the destruction of the greatest and most fearful Adversaries which the Powers of Darkness ever raised against its internal purity and its external progress.

To the corruptions of the Western Antichrist, as gross and palpable in this enlightened age as they were in the darkest of the past centuries, the measures, openly adopted for the purpose of retaining men in spiritual bondage and of arresting the progress of the Scriptures, forcibly draw the public attention. Into the same conflict, the Eastern Antichrist is beginning publicly to enter; incited, on the present occasion, as it would appear, though himself inveterately hostile, by his co-adjutor in the West.

But what will be the issue? Great is TRUTH, and it will prevail! *The Word of the Lord will have free course, and will be glorified!* All who are of full age, as the Apostle speaks, and, by reason of use, have their senses exercised to discern both good and evil, know what those corruptions of doctrine and of practice are, which have been imposed on the Christian Church, and which will fall away before the power of the Gospel: and an eloquent Bishop of the English Church has, long since, pointed out the way in which the Cruelty and Lust, which mark the False Prophet, will fall before the Charity and Purity, which characterize the True Prophet and all His sincere Disciples. In exposing the utter worthlessness of Natural Religion, or that religion the knowledge of which may be acquired without the Scriptures, Bishop Sherlock draws the following inimitable contrast:—

Go to your Natural Religion.—Lay before her, Mahomet and his disciples, arrayed in armour and blood, riding in triumph over the spoils of thousands who fell by his victorious sword. Show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirement: show her the Prophet's chamber—his concubines and his wives: and let her hear him allege Revelation and a Divine Command to justify his adultery and lust.

When she is tired of this prospect, then show her the BLESSED JESUS—humble and meek—doing good to all the sons of men. Let her see Him in His most retired privacies: let her follow Him to the mount, and hear His devotions and supplications to God. Carry her to His table, to view his poor fare, and hear His heavenly discourse. Let her attend Him to the tribunal, and consider the patience with which He endured the scoffs and reproaches of His enemies. Lead her to His Cross: let her view Him in the agony of death, and hear His last prayer for His persecutors.—*Father! forgive them, for they know not what they do.*

When Natural Religion has thus viewed both, ask her which is the Prophet of God—But her answer we have had, already; when she saw part of this scene through the eyes of the Centurion who attended at the Cross. By him, she spoke and said—*Truly! this man was the Son of God!*

The System of Mahomedanism is, as yet, but imperfectly understood among us. Its hold, indeed, on the mass of the people, by its indulgence of what the Apostle brands as *the filthiness of the flesh and spirit*, is obvious: but the sophisms and subtleties, by which it palliates its grossness and follies to acute minds, and retains such men in bondage (if, indeed, such men are not infidels under their avowed creed)

are not so obvious. But as intelligent Christians come more into contact with Mahomedans, the character of their creed will be better understood; and, consequently, the right method of encountering those delusions by which they are deceived. Many incidental notices of this nature have occurred in our pages, and particularly in the last Volume. We are happy, also, to refer our Readers to the Volume of "Controversial Tracts on Christianity and Mahomedanism," by the late Rev. Henry Martyn and the Rev. Professor Lee, the publication of which was noticed at p. 415 of our last Volume. Mr. Jowett's Volume of "Christian Researches," likewise, throws much light on the character of Mahomedanism; and we may expect further notices of its character and influence in a Volume, by him, about to be put to press, of Christian Researches in Syria.

On the opportunities for exertion in these parts, the American Missionaries remark—

It is our united opinion, that an addition of Labourers is extremely desirable, in the extensive regions that border on the Mediterranean; and that the unsettled state of affairs here should not be taken into the account, in deciding on the practicability of such a measure. If the Church must wait till the World is quiet, and ready to hail her kind offices, we fear she will wait till the angel lifts up his hand to heaven, and swears by Him that sitteth on the throne, that time shall be no longer. We are convinced, that the best policy for Missionaries is, to advance as fast as possible; and open the way, if possible, where it is shut, and make it wider where it is open. Doors, we are persuaded, will be opened, in these countries, as fast as proper persons can be found to enter them.

#### AMERICAN BOARD OF MISSIONS.

At the most recent dates, three Stations were occupied by the Missionaries of the Board: of their communications it is said by the Board—

The Journals and Letters from the several members of this Mission have been of the most interesting description; and have afforded ample evidence, that the way had been prepared before them, and that they experienced the Divine favour and blessing.

Eight Greek Youths have been sent to America, and are now in the Foreign-Mission School. A testimony of the Board to their hopeful character was quoted at p. 462 of our last Volume.

#### MALTA.

1820.

Daniel Temple, *Missionary*.

The other Members of the Mission having proceeded to Syria, Mr. Temple has been left alone at Malta. His attention has been occupied chiefly by the press: nearly a million pages of Tracts, in different languages, were printed in 1823; of which the largest part were in Modern Greek. Tracts are in great demand.

Messrs. Goodell and Bird, after a residence in Malta of three-quarters of a year, left it for Syria, in October 1823. They give the following view of their proceedings while in the Island:—

During the nine months which have elapsed, since the kind hand of our Heavenly Father brought us to this island, we have generally enjoyed uninterrupted health; and have had more comforts and fewer cares and anxieties, than any of those who preceded us in this Mission. Agreeably to our instructions, we have devoted our principal time and attention to the attainment of language; and, in the mean time, have assisted—in preaching, several times a week, in English, to very attentive hearers—in conducting various religious meetings with different classes of society in different states of religious knowledge and experience—and in managing a Sabbath School, consisting chiefly of English and Greek Children and Youth, of both sexes, who have committed to memory about 40,000 verses of Scripture

and Hymns. We have been happy in possessing these immediate means of usefulness, while we have been engaged in study; and we trust a future day will shew, that the labour, bestowed upon Malta, by other Missionaries and by ourselves, has not been in vain.

#### PALESTINE AND SYRIA.

1823.

Pliny Fisk, Jonas King, W. Goodell, Isaac Bird, *Missionaries*.

Of the proceedings of Messrs. Fisk and King in Egypt, in company of Mr. Wolf, from the 10th of January to the 18th of April 1823, particulars were stated at pp. 492—499 of our last Volume. Of these proceedings, the Board give the following abstract:—

They were furnished for this journey, with 7000 Tracts from the Mission Press, and between 2000 and 3000 copies of the Scriptures in different languages.

They were received and treated in the most friendly manner by men in Authority, Foreign Consuls, and Bishops and other Ecclesiastics generally, throughout the journey; and had constant opportunities of usefulness, especially by preaching and reading in French, Italian, Greek, Persian, and Hebrew, to companies of from 50 to 150 persons.

Of their journeys and measures in Palestine and Syria, from their entrance into those countries on the 18th of April 1823, to March of the present year, the latter part of the time in connection with Messrs. Goodell and Bird who had arrived in Syria from Malta, ample details appear at pp. 499—509 and 539—550 of our last Volume. With these details, Mr. Conner's Journal, printed at pp. 384—398 of our Volume for 1820, may be compared, as embracing the greater part of the same ground. Of the proceedings of the Missionaries in Palestine and Syria, the Board give the following abstract of the particulars, till the arrival of Messrs. Goodell and Bird, which will be found in the pages above referred to:—

Having passed the Desert, they arrived at Jeru-

salem on the 25th of April 1823; and continued in that city and its neighbourhood till near the end of June. They were received and treated with respect and hospitality, both by the Governor of the city and the Ecclesiastics and People. On the First Monday in May, they held the First Monthly Concert for Prayer on the Mount of Olives; bowing before Ilim who ascended thence to the right-hand of the Majesty on high, after having commissioned His disciples to go forth and preach the Gospel to every creature, and promised to be with them even unto the end of the world. While pursuing the study of Arabic, and preparing for future usefulness, they had constant opportunities of distributing their publications and copies of the Bible; as well as of reading and expounding the Scriptures, and conversing with Jews, Turks, Greeks, and Catholics.

After visiting the Dead Sea, the River Jordan, and various other places, they proceeded about the 1st of July to Jaffa; and thence, through Acre, Tyre, and Sidon, to Beyrout near Mount Lebanon: which place was afterward selected for the residence of the Mission Family in Palestine.

From Beyrout they ascended Mount Lebanon, where the Governor, whom they had seen in Egypt, received them kindly, and gave them authority to travel throughout his dominions.

Mr. King continued through the summer on Mount Lebanon; and Mr. Fisk returned to Beyrout. About the 1st of October they commenced a tour together of several weeks; and visited the convents in the district of Mount Lebanon, of which there are about 100.

Messrs. Goodell and Bird, having passed several months at Malta, in various labours and studies, removed with their families to Beyrout.

On the 16th of November they arrived off Beyrout. Of their landing, the next day, they give the following description:—

There is no wharf at Beyrout; and when our boat struck the sand, the Arabs leaped out, and carried us on their shoulders, through the billows to the dry land, amidst the multitude who ran to witness so novel a scene. We were in the English Costume, and the Ladies were without veils. The Turkish Governor sat with his pipe, looking on with great composure. One of us remained with the boat and baggage, while the other walked with the Ladies to the house of the English Consul; a Turk carrying the infant child, and leading the way. Many Arabs followed in the train, to see what the end of these things would be; and the boys frequently ran across the street before us, in order to see us to better advantage. The English Consul, who had sent a messenger on board kindly offering us every assistance in his power, lives in the country, about a mile from the landing-place: his family, which is the only English Family at Beyrout, gave us the most cordial reception.

At the time of their arrival, Mr. Fisk was on his return to Jerusalem, having set out at the end of October in company of Mr. Jowett: but Mr. King soon joined them, and a house was procured for their accommodation.

On the 9th of December they write—

This day completes one year, since we left the land that gave us birth; and where most of those whom we love will probably sleep till the morning of the resurrection. We spent the evening in exercises of devotion; and sung, as suitable to our circumstances and feelings, the 80th Hymn of the First Book in Watts—"Thus far the Lord hath led me on."

We have great cause for gratitude, that our entrance into this land has been so speedy, and under such favourable auspices. Mr. King had remained in this region, rather hoping than expecting our arrival; and has been to us as a brother indeed: he has given us a pleasant introduction to his circle

of friends; and, by his knowledge of the language and his acquaintance with the customs and manners of the country, he has relieved us from many embarrassments. The English Consul and his Lady have treated us as if we had been their own children; and, by taking us under the wing of their protection, and, as it were, identifying our interests with their own, have given us an importance and respectability in the view of the natives, which we could not otherwise have enjoyed.

Mr. Goodell remained in Beyrout, but Mr. King and Mr. Bird joined Mr. Fisk at Jerusalem on the 21st of January. Mr. King continued there till the 6th of February, when he departed for Damascus. Some difficulties had been encountered at Jerusalem, through the hostility of the Roman Catholics.

The Board observe, in reference to the establishment of the Mission at Jerusalem—

It has been remarked as a singular fact, illustrating the wonderful moral revolutions which diversify the history of man, that the first Protestant Missionary to Jerusalem went from a land of which the Apostles had no knowledge.

#### BIBLE SOCIETIES.

The Agents of the British and Foreign Bible Society, the Rev. H. D. Leeves and Mr. Benjamin Barker, have been assiduously occupied in promoting its objects. His Excellency Lord Strangford used the influence of his exalted station, as Ambassador to the Sublime Porte, with unwearied kindness, in furthering their endeavours. In this work of True Charity, the local Bible Societies have zealously co-operated; and the representatives of different Missionary Societies have scattered the sacred seed in their extensive journeys, far and wide.

#### JOURNEYS OF AGENTS AND MISSIONARIES.

At pp. 109—111 of our last Volume, some details were given of a Journey made in April and May 1823; by Mr. Barker, to Adrianople and its vicinity; and at pp. 188, 189, 449—452, those of another, in June of that year, in Asia Minor, by Mr. Barker, in part of which he was accompanied by the Rev. H. D. Leeves. These Journeys greatly contributed to make the Society and its objects known, and to awaken an interest in the Scriptures. Last Spring, Mr. Barker proceeded to Syria: few particulars, however, of his visit have yet appeared. The visit of the Rev. Dr. Pinkerton, with the view of promoting the Society's objects in these parts, and his unavoidable return through ill health after a very short stay, were stated at p. 374 of the last Volume.

It will have appeared from our copious abstract, in the last Volume, of the proceedings of the *American Missionaries* in Egypt, Palestine, and Syria, what very efficient aid they rendered to the objects of

the Bible Society. The Committee of that Society state in reference to Egypt—

During the visit of the American Missionaries in Egypt, they distributed 755 copies of the Bible, or parts of it; of which 199 were given gratis, while the remaining 556 were sold: these books were received with much gratitude, on the part of the Coptic Church. Of those given away, 50 were placed at the disposal of an English Gentleman who was proceeding to Persia, which leaves the total used in gratuitous distribution 149; and when the proportion between those given and those sold, which thus appears to be but as one to four, is considered, it will be obvious, that a real desire exists to possess the Sacred Volume.

Of their distribution in Palestine and Syria, the Committee say—

They write from Jerusalem—"All that we brought with us in Greek or Arabic were disposed of, within two or three days, to persons who came to our lodgings for them: we had no occasion to go abroad with our books, or to employ any one to sell them for us. Since leaving Egypt we have distributed nearly 2000 copies of the Bible, New Testament, Psalter, and Book of Genesis." More might have been distributed, but within a fortnight all their stores were exhausted: they had sometimes 30 persons in a day calling upon them to purchase the Scriptures, whom they were obliged to send away empty. In a more recent communication, it is stated, that, at one convent, they sold about 80 Bibles and Testaments; and that, on their way from Jerusalem to Mount Lebanon, copies were distributed at Jaffa, Acre, Tyre, and Sidon. At Beyrout, 450 Psalters were sold. At Tripoli, the Greeks were found ready to purchase; and, in the course of a single day, 58 Bibles, or parts of the Scriptures, were sold, and 17 given away.

The Rev. William Jowett, embarking in August 1823 for Syria, carried with him a further supply; amounting to no less than 2467 copies of the Scriptures, or part of the Scriptures, in Arabic, Armenian, Hebrew, French, English, Italian, Ancient and Modern Greek, Ethiopic, Syriac, and Slavonian.

Some assistance has been rendered to the North of Africa by Lieutenant Bailey, of Gibraltar, who made arrangements, on a visit to Tangiers, with the chief Rabbi of the Jews, for the circulation of the old Testament in Hebrew among the Jews of that place, who are in a most wretched condition. The Committee of the Bible Society say of the same zealous friend—

He has furnished a Gentleman, holding an official situation under his Swedish Majesty, at Tripoli, on his quitting Gibraltar for that place, with a few Italian Scriptures, and 75 Testaments and 55 Psalters in Arabic. This Gentleman writes, that he had disposed of some of these copies; and that he had received many applications, both from Christians and Mahomedans, for the Book of Genesis in Arabic; and that some of them had found their way to Fez, Borno, and other interior parts of the continent. These little beginnings will be hailed with delight, by those who have learned, from their Bibles, not to despise the day of small things.

In April of last year, during the rupture between the British and the Dey of Algiers, 210 Algerines were taken prisoners, on their return from the pilgrimage to Mecca, and carried into Malta. They were there treated with great kindness, and received many copies of the Scriptures.

Jan. 1825.

On their departure, in the autumn, New Testaments and the Book of Genesis were distributed among them. Mr. Temple writes on the 3d of September—

They received the books, particularly the Testaments, with great readiness and apparent gratitude. They left seemingly much satisfied with the treatment received here during their detention. Probably no pilgrims ever before derived so much benefit from a pilgrimage to Mecca.

Mr. Greaves, of Malta, who left that island in October, on a visit to Tunis, took with him more than 500 copies of the Scriptures, in Arabic and other languages.

#### CIRCULATION OF THE SCRIPTURES.

The distributions from the *Depôt at Constantinople* have increased, in the year, to 5000 copies; upward of 1500 of which were sold in that city. The sales in Turkey and Asia Minor have produced 196l. 17s. 10d. On the suggestion of the Armenian Patriarch at Constantinople, a new edition of 5000 of the Turkish New Testament in Armenian characters and 3000 Gospels has been undertaken.

In the circulation of the Scriptures issued from Constantinople, the *Depôt at Smyrna* has been of essential service. It is open to the public; and "furnishes the Word of Life," Mr. Barker says, "to many a poor man who never before knew of its existence."

To the *Bible Society of Malta*, there were forwarded, in the year, by the British and Foreign Bible Society, 1000 Arabic Bibles and 2000 Arabic Testaments; and the stock of English Scriptures has been renewed. The Italian and Spanish Scriptures, also, are circulated by the Society; and the benefit of this Institution, as a central point, is felt in an increasing manner.

By the *Ionian Bible Society* many copies have been circulated in the various islands. To its care 1000 Modern Greek Testaments have been consigned.

#### NEW VERSIONS OF THE SCRIPTURES.

Mr. Leves has been occupied in revising a *Jewish-Spanish* New Testament, mentioned in the last Survey. There is a prospect of obtaining, not only a translation of the New Testament into *Curdish* as stated in the last Survey, but also into *Chaldee*; which is used, it is said, by more than 100,000 families in the Diocese of Mosul and two neighbouring Dioceses: it is proposed to print the translation in parallel columns, *Curdish* and *Chaldee*. An edition of the whole *Bible in Modern Greek* by Hilarion is in prospect; but difficulties and delays have occurred: on the subject of this Version, Baron Theotoky, President of the Ionian Bible Society, who visited England and conferred with the Parent Committee, has, since his re-

turn to Corfu, remarked, in a Letter to Lord Teignmouth—

For these ten centuries past, it has been supposed in Greece, that an entire translation of all the Books of Holy Writ into our dialect, was a work which could not possibly be accomplished. It is only since the British and Foreign Bible Society favoured us with the transmission of the Modern-Greek Testament, that it has been considered practicable to procure a Version of the whole Bible, and to become acquainted with its contents.

#### CHURCH MISSIONARY SOCIETY.

1815.

W. Jowett, John Hartley,  
*Representatives of the Society.*  
Henry Andrews, *Printer.*

The Rev. John Hartley has succeeded the late Rev. T. C. Deininger: he arrived on the 26th of November, after a voyage of 52 days from the Thames. Mr. Deininger returned, on the 8th of November 1823, from his visit to Leghorn mentioned in the last Survey; and died on the 22d of April: an Obituary and Character of this excellent man appeared at pp. 377—383 of our last Volume. Mr. and Mrs. Andrews arrived on the 1st of February; but the state of his health renders his return to England unavoidable: this is painful, both to themselves and to Mr. Jowett; who had, in them, the most satisfactory prospect of efficient and willing helpers.

The Department which Mr. Andrews was entering on is, indeed, under the circumstances of this quarter of our Survey, peculiarly important. The Scriptures and Tracts are greatly in demand. In Greece, in particular, the opportunities are so promising, that an immediate voyage thither was in contemplation. The issue of a small Periodical Publication, in Modern Greek, has been delayed by the illness of Mr. Andrews. It is difficult to find men, anxious, and in all points qualified, to direct, with the greatest practicable efficiency, the Printing Establishment of a Christian Mission: such men would scarcely be second in usefulness to the most-devoted Missionary.

It was stated in the last Survey that Mr. Jowett arrived at Beyrout, on the 15th of September 1823, on his way to Jerusalem. Of his journey thither, it is said in the Report—

Mr. Jowett left Beyrout on the 28th of October, in company of Mr. Fisk; and arrived in Acre on the 1st of November, having passed half-a-day at Sidon and another at Tyre. On the 5th they left Acre for Nazareth, which they reached in the evening. From Nazareth, he visited Tiberias and Safet, next to Jerusalem the chief residences of Jews in the Holy Land; and, on the 18th, left Nazareth and reached Gennyn. On the 19th they arrived at Nablous, and on the 21st at Jerusalem.

His stay at Jerusalem was not quite a month: he left the Holy City on the 15th

of December; but did not reach Malta, through various delays, till the 21st of March, after an absence of a little more than seven months. Notices of his proceedings occur at pp. 157, 239, & 499—501 of our last Volume. He collected much interesting information on various points connected with the future objects and operations of the Society, which will, as soon as possible, be laid before the Members.

At Jerusalem Mr. Jowett purchased a valuable manuscript of the New Testament in Ethiopic, with other manuscripts in the same language; which have been presented, by the Committee, to the British and Foreign Bible Society.

The Committee have been requested, by the British inhabitants of Alexandria, to assist them in obtaining the settlement among them of an English Clergyman. These Gentlemen state—

We conceive that the objects of the Church Missionary Society and other Religious Societies might be greatly advanced, by inviting them to appoint some qualified and orthodox Minister; who, besides attending to this Cure of Souls, might be devoted to the distribution of the Scriptures, and the promotion of the other laudable objects, respectively cultivated by the Associations referred to. An active and extensive commerce, and the contiguity of many nations and many tongues, here afford boundless channels for the dissemination of the Sacred Writings: and a temporary abode in this city must be considered as an excellent preparation for a more enlarged sphere of utility; offering, as it does, the means of gradual introduction to the Languages and Customs of so many Countries of the East.

On this interesting proposal it is remarked in the Report—

The Committee feel that many circumstances concur in rendering such an appointment as is here proposed highly important: a Clergyman so situated might render most valuable aid to the objects of the Society. They will, therefore, gladly afford the assistance desired, whenever it may be in their power.

To the Barbary States, also, the attention of the Committee has been lately directed. The object of Mr. Greaves's visit to Tunis, mentioned under the preceding head, was stated at p. 519 of our last Volume. He will occupy such time in investigation, as may be requisite to enable the Committee to judge of the expediency of making any attempts, at present, to introduce Education and the knowledge of Christianity into that part of Africa.

#### JEWS' SOCIETY.

1821.

Joseph Wolff, W. B. Lewis, C. Neat, Edward Dalton, *M.D. Missionaries.*

In the copious extracts, given in our last Volume from the communications of the American Missionaries in these parts, frequent notices occur of Mr. Wolff's proceedings. Mr. Lewis having joined him, they took up their residence, on Mr. Way's

leaving Syria in August 1823, as stated in the last Survey, in the Convent of Antoura, engaged by Mr. Way for the use of his friends. Here, or in the vicinity, they continued till the 15th of October, when Mr. Wolff left that place for Beyrout; and, on the 21st, set out from Beyrout for Damascus, where he arrived on the 24th. Mr. Lewis joined him on the 12th of November; and, after staying there a short time, proceeded, by Safet, to Jerusalem, where he arrived on the 13th of December. On the 23d of November, Mr. Wolff had left Damascus for Aleppo, and reached that city on the 7th of December. Having here joined a caravan for Bagdad, it set forward on its journey, after some delay, on the 4th of February. On the 8th of April, he reached that city. Thence he proceeded to Bassorah, at which place he arrived on the 25th of May. On the 1st of July, he was on the point of setting out for Persia.

Everywhere, Mr. Wolff maintained his characteristic fearlessness and zeal, softened by his wonted simplicity and charity: and, everywhere, his knowledge of the sophisms and follies by which his Nation is deluded give him great advantage in discussion.

There is, manifestly, abundant encouragement to prosecute these labours of love among the Jews of the East. Of those in the Holy City, Mr. Wolff says—

There is now at Jerusalem, by God's grace, a feeling and a spirit of inquiry excited among the Jews, even according to the confession of the Rabbies, which never existed among them before.

Of Damascus, where the Jews were under great oppression, Mr. Lewis writes—

Jews were to be seen, old and young, from morning until evening, crowding the street in demand of books, for themselves, their families, and their schools.

At Aleppo, Mr. Wolff says—

I have daily conversations on religion, either with Catholics or Jews, often till after midnight. I preached the Gospel to a great crowd of Aleppine Jews, when several of them declared aloud, that I had spoken the truth.

Mr. Lewis returned from Jerusalem to Mount Lebanon; and writes from Antoura, in February and May, that he had visited all the Places in Palestine inhabited by Jews; and thus states the result of his investigation into their condition:—

I am happy to hear that the Committee have determined to establish a permanent Mission in Palestine. But there are trials and difficulties immense, arising from many other quarters, as well as on the part of the people to whom the Mission will be particularly directed. Let us, therefore, give all diligence, that we may approve ourselves before God and man; simple and humble-minded in our views, but decided and steadfast in action.

On Mr. Neat's proceedings at Gibraltar, the Committee remark—

Considering the peculiar difficulties and discouragements, which have usually been regarded as opposing any attempts for the good of the Gibraltar Jews, your Committee sees much reason for thankfulness and encouragement in this commencement of Missionary Labour among them; and they cannot but augur much ultimate good from the gradual, patient, and persevering efforts of a resident Missionary, such as they hope, ere long, to station there.

Dr. Dalton, with Mrs. Dalton, sailed on the 4th of June, and arrived at Malta on the 27th.

#### LONDON MISSIONARY SOCIETY.

##### Stations and Missionaries.

MALTA: 1811: S. S. Wilson — IONIAN ISLANDS: 1819: Isaac Lowndes.

Mr. Wilson's English Congregation at Malta is about 250, and the Communicants 50. A Greek Service is attended by 50 persons, including children; Greek Families having repaired to Malta on account of the war: 20 Greek Children attend a Sunday School; and a small Daily School is kept for them by Mr. Wilson and Mr. Temple. Since Mr. Wilson's return from England, he has printed, at the American-Mission Press, 1000 Spelling Books and 8500 Tracts in Modern Greek, and 1000 Tracts in Italian: he has translations, in Modern Greek, of Pilgrim's Progress and of the first 12 of Burder's Village Sermons ready for the press. We noticed, at p. 375 of our last Volume, a visit by Mr. Wilson to the Ionian Islands: he sailed on the 21st of March, and returned on the 15th of June.

Mr. Lowndes has printed 4500 Tracts, in Modern Greek, at the Government Press, permission having been granted for that purpose; and has forwarded to Malta four Tracts, to be printed at the American Press: about 3000 copies of the Scriptures and Tracts, in the same language, have been put in circulation. His English and Modern Greek Lexicon, mentioned at p. 277 of our last Volume, is patronized by the Earl of Guilford, who is desirous to introduce it into the Ionian University and the Schools of the Islands.

#### WESLEYAN MISSIONARY SOCIETY.

1823.

C. Cook, John Keeling, *Missionaries.*

Mr. Cook arrived at Malta Dec. 7, 1823. After some stay in that island, he proceeded to Syria, and reached Jerusalem on the 4th of April. His Journey from Beyrout to the Holy City appears at pp. 547—550 of our last Volume.

Mr. Keeling followed Mr. Cook, and is settled at Malta.

## Black and Caspian Seas.

Of the discouragements among the Tartars and Persians, spoken of in the last Survey, some melancholy details were given, from the communications of the Scottish Missionaries, at pp. 550—554 of our last Volume; with the right use to be made of such discouragements, in a deeper conviction of the imbecility of man, and a more entire reliance on the influence of the Holy Spirit. It will be seen, in the ensuing statements, that the prospect has latterly improved.

### BAKTCHESERAI.

The ancient Capital of the Crimea, which is a Peninsula of European Russia, on the northern shore of the Black Sea, 208 miles long and 124 broad, the Native Inhabitants of which are Tartars; and in religion Mahomedans.

SCOTTISH MISSIONARY SOCIETY.  
1821.

J. J. Carruthers, *Missionary*.

To the Tartar, mentioned in the last Survey as baptized, three others have been added: these walk consistently; while the first has occasioned much pain, by having fallen into intemperance, which has led to his separation from the Mission.

Mr. Carruthers feels a growing attachment to the Tartars around him; and some success has, of late, attended his labours among them. The promising efforts, however, of Mrs. Carruthers among the Females have received a serious check: see p. 552 of our last Volume.

### KARASS.

A large Village in Asiatic Russia, between the Black and Caspian Seas, near Georghievsk.

SCOTTISH MISSIONARY SOCIETY.  
1815.

John Jack, Alex. Paterson, James Galloway, *Missionaries*.

Details on the indifference and insensibility of the Tartars appeared at pp. 550, 551 of our last Volume. By the latest intelligence we learn that prospects were improving: one man witnessed this good confession—

My hope is on Jesus Christ: on his account, I trust that God, against whom I have sinned, will forgive my sin, for he has suffered in the stead of sinners.

Of him the Missionaries say—

He stated, that, about five years ago, he had been considerably troubled in his mind concerning sin—but had found rest to his soul since he believed this, and had looked no more to Mahomed for help: but had kept in his heart, that Jesus is the only Saviour.

Mr. Galloway writes—

You will see by my Journal, that we enjoy many opportunities of making known the Gospel among the Mahomedans around: and I believe there are none of the Missionaries here, who do not find more and more encouraged to do so, from the appearance of things, in regard to several individuals; as well as from the facilities that are afforded for going on, from the present peaceful and secure state of the country, in conjunction with somewhat of a spirit of inquiry which begins to shew itself.

It is added—

Let all the people of God, in believing prayer, intreat, the outpouring of the Holy Spirit upon

this Mission; where the Gospel hath been so long declared, without souls being converted.

### ASTRACHAN.

A City in Asiatic Russia, and Capital of the Province—built on an Island in the Volga, about 52 miles from its mouth, on the north-west of the Caspian—Inhabitants, 70,000; of many nations—a place of great trade.

SCOTTISH MISSIONARY SOCIETY.  
1815.

W. Glen, Dr. Ross, D. M'Pherson, John Mitchell, John Dickson, *Missionaries*.

Public Worship is now held, both in Turkish and Persian; and a few Mahomedans attend. The Missionaries have much satisfaction in several converts: they have, however, been much tried, by several of the Persians drawing back from the way of life, of whose conversion, at one time, they entertained hopes; but they have been encouraged by symptoms of deep interest in the Gospel manifested by others: the general fickleness of the Persians was noticed at p. 552 of our last Volume.

In 1823, there were printed 2000 Tartar-Turkish New-Testaments, from Luke xv. to the end of Revelations—1000 of a Tract, in Persian by Dr. Ross, on the Authenticity of the Scriptures; and 800 in Turkish—and 500 of a Tract, in Arabic, by Mirza Mahomed Ali. In the same period there were circulated 192 Bibles, 2177 Testaments, 101 Tartar Genesis, 763 Books of Psalms, 566 Gospels chiefly of St. Luke, and 2850 Tracts. The Directors remark—

The number of copies printed is much smaller than in some former years: but the Tracts are considerably larger; and being first impressions, it was thought advisable to make the editions small.

At the beginning of March, a Quarto Edition of the Tartar-Turkish Testament was finished at the press, and an Octavo Edition had advanced to the end of St. Matthew. On this edition the Directors state—

The ground-work of it is Hali Bey's Turkish New-Testament, edited by Professor Kieffer, at Paris; as being the best guide to the construction of the language, a point in which Mr. Brunton's translation is exceedingly defective. This version may, therefore, be considered as a revision of Hali Bey's translation—compared with the original text, and with the versions in Walton's Polyglott, and with Beza's, Doddridge's, Campbell's, and Macknight's translations; and, in difficult cases, with the Arabic, Persian, and German Versions.

For some weeks in September 1823, the Cholera Morbus prevailed in Astrachan. Dr. Ross, by a judicious application of the principles adopted in India for the cure of this afflicting malady, rendered important assistance in checking its progress.

### ORENBURG.

A town in Asiatic Russia, north-by-east of the Caspian, and about 600 miles from Astrachan—situated in a vast plain—contains 2000 houses—the great thoroughfare, by Caravans, between Siberia and European Russia.

### SCOTTISH MISSIONARY SOCIETY. 1815.

After the painful statement, at p. 553 of our last Volume, of the disordered state of the Kirghisians, to whom this Mission was chiefly directed, our Readers will not be surprised to learn that it has been withdrawn. On this subject it is stated in the last Report—

Though there are a number of Tartars in the Fort of Orenburg, and in two villages at some distance from it, yet they are not to be found in any considerable numbers nearer than sixty versts. The Directors, who had long entertained strong doubts as to the eligibility of this place as a Missionary Station, resolved, after much deliberation, to relinquish a field which had hitherto proved so barren, and which held forth so little prospect of fruit-

The Missions at *Sarepta* have been discontinued; as the Missionaries, both of the United Brethren and the London Missionary Society, found it impracticable, under present circumstances in Russia, to remain at their posts with any advantage. We shall have occasion hereafter to recur to this subject.

Mr. Schlatter has declined, for the present at least, engaging in the Mission to the *Nogay Tartars*, mentioned in the last Survey.

fulness. To withdraw the light of salvation from a country, and to abandon it to all the darkness of Mahomedanism or Idolatry, the Directors are well aware is a most serious step; but, on the other hand, to waste Missionary Strength and to expend pecuniary resources at a post where there is little prospect of success, while they might be employed in illuminating some of the other dark places of the earth which are consequently left without the knowledge of Christ, is a consideration of no less magnitude. While, therefore, the Directors have resolved to abandon Orenburg, it is in the hope of employing their resources in cultivating some richer and more productive soil than the barren wilds of Siberia.

### GERMAN MISSIONARY SOCIETY. 1822.

#### Missionaries:

Benz, Dittrich, Hohmaker, Lang, Zarembo.

Regular reports of the proceedings of these Missionaries have not reached this country. Some of them have been labouring at Karass, in aid of the Scottish Missionaries. The Armenians at Shusha have agreed to proposals, made to them by the German Brethren, to have gratuitous Schools established among them, under Native Teachers. David, a Young Armenian at Astrachan, will probably proceed thither.

## Siberia.

### SELINGINSK.

A Military Station south-east of Irkutsk and Lake Baikal—about 160 miles from Irkutsk—Inhabitants about 3000, exclusive of those of several villages—in the centre of all the Buriats, on the east side of the Baikal.

### LONDON MISSIONARY SOCIETY. 1819.

Edw. Stallybrass, W. Swan, Robt. Yuille, Missionaries.

A small congregation has been collected from among the Buriats, to which Mr. Stallybrass preaches every Sunday. The attention is encouraging. The Directors remark, however—

Mr. Stallybrass finds, as Brainerd formerly did, "that a few important truths need to be repeatedly impressed on their minds." After preaching one day from Matt. v. 24—28, he was not a little encouraged by hearing an aged man exclaim—"It is not merely then what we do with our hands"—holding up his hands—"but bad thoughts also are offensive to God."

To Native Schools, great difficulties are opposed, from insensibility to the value of education, the poverty of the people, the usefulness of their children in tending cattle, their migratory habits, and their religious prejudices. A few boys have, how-

ever, occasionally received instruction, and three Youths are now under tuition: a few girls, also, have learnt to read—an attainment so uncommon among the Buriat Females, that there are perhaps not more than ten throughout all their tribes who can read.

Mr. Stallybrass, in the early part of the summer of 1823, distributed the Mongolian Scriptures and had intercourse with the Buriats, in the vicinity of the Chilok River; and, during the greater part of that summer, Mr. Swan engaged in the same labours in the country to the eastward of Selinginsk.

In reference to the fruit of their exertions, the Missionaries state—

Many individuals have acquired a considerable knowledge of Christianity; and, on some, favourable impressions seem to have been made: but, before we can see more manifest indications of the Spirit being poured out upon them from on high, it would not become us to speak of success.

The Printing Press had arrived from St. Petersburg. Messrs. Stallybrass and Swan are proceeding with a Mongolian Version of the Old Testament.



## China.

### CANTON.

#### LONDON MISSIONARY SOCIETY.

1807.

Robert Morrison, D.D. *Missionary.*

Leang-a-fa, *Native Teacher.*

The death of Dr. Milne and the affairs of his Mission having rendered it necessary that Dr. Morrison should visit Malacca, he left Canton about the middle of January 1823, and did not return till the

latter end of July. In the early part of December, he embarked for England; and arrived, after an absence of 17 years, on the 21<sup>th</sup> of March last. Some notices of his visit and proceedings appear at pp. 254, 255 of our last Volume.

Toward the further printing of the Chinese Scriptures, which have been completed at the press, the British and Foreign Bible Society has granted 1000*l.*; making, with former grants, a total of 6000*l.*

## India beyond the Ganges.

### SINGAPORE.

A small Island, at the southern extremity of the Peninsula of Malacca—taken possession of by the English, in February 1819—rapidly increasing, both in commerce and population—Inhabitants, 10,000.

#### LONDON MISSIONARY SOCIETY.

1819.

S. Milton, Claudius H. Thomsen, *Missionaries.*

In the visit of Dr. Morrison to the Society's Ultra-Ganges Mission, mentioned under the preceding head, he arrived at Singapore at the end of January 1823. The months of February and March were almost entirely spent at Malacca. On returning to Singapore, he resumed a conference with Sir Stamford Raffles, which had been entered on when he touched at this Station on his way to Malacca. Sir Stamford had expressed an earnest desire, that the Anglo-Chinese College should be removed from Malacca to Singapore; and united with a Malayan College, to be founded at that Settlement. This proposal was finally adopted at a meeting of the principal inhabitants held on the 1st of April. The united Colleges, the object of both of which is the propagation of Christianity, are denominated the SINGAPORE INSTITUTION. The foundation-stone of the buildings was laid by Sir Stamford Raffles on the 4th of August.

Several of the Society's Missionaries have been appointed to Professorships in both the Chinese and Malay Colleges.

The establishment of this Institution, the final cession of the island to Great Britain, and the rapid increase of its population, have recently added much to its importance as a Missionary Station.

Mr. Thomsen holds Public Service in Malay: about 30 Malays usually attend. Family Worship is performed, morning and evening, for the benefit of the persons in connexion with the Mission, in Chinese,

Siamese, and Malay, in a room built for the purpose.

Mr. Milton is engaged in a Siamese Translation of the Scriptures: the Book of Genesis has been put to press. He has also prepared, in the same language, a Tract on Redemption. Five of the Malay Youths attached to the Mission are employed in connexion with the Printing-office which has been established. A compositor and presses have been procured from Calcutta, which city Mr. Milton visited for that purpose. Dr. Morrison has made arrangements for building, at this station, a Bookseller's Shop, with a School-room adjoining, where the Chinese Version of the Scriptures and Religious Tracts will be exhibited for sale: the Government has made a grant of land for this building; and has also engaged to countenance and support the Mission Press.

Public Schools are to be established, under the sanction of Government, which will embrace Christianity; and the Government has ordered 200 acres of land to be enclosed, for the purpose of settling and employing such persons as may be desirous of receiving Christian Instruction.

Sir Stamford Raffles and the late Resident Lieut.-Colonel Farquhar have rendered valuable aid to the Society's concerns at this Station.

### MALACCA.

The Chief Town in the Peninsula of Malacca—restored to the Dutch in 1818.

#### LONDON MISSIONARY SOCIETY.

1815.

Jas. Humphreys, Dav. Collie, S. Kidd, *Missionaries.*

Mr. and Mrs. Kidd sailed in May. Mr. Huttmann, late Superintendent of the Printing Office, has dissolved his connexion with the Society.

During Dr. Morrison's visit to Malacca, he resumed the Chinese Services, which had continued suspended since the death

of Dr. Milne; and met a congregation four times on the Sunday and twice on week-days, which usually consisted of about 60 persons. Mr. Collie has since delivered a short discourse every Sunday in Chinese. A Chinese Youth, formerly a student in the College, is attached to the Mission as a Public Reader: according to his ability, he explains the Scriptures to his countrymen; and occasionally conducts Christian Worship. Mr. Humphreys officiates in English, in the Dutch Church, every Sunday Morning.

A fourth Chinese School has been opened: the number of scholars in the four Schools is about 115: in all, Christian Books are read, and portions of them committed to memory: the Chinese Schoolmasters manifest a readiness to assist the scholars in ascertaining their true meaning. A Tamul School, for the descendants of families originally from the neighbourhood of Madras, has 20 scholars: Christian Instruction has yet been but partially introduced into this school. Mrs. Humphreys continues to superintend a Female Malay School; and reads and explains the Scriptures, every Sunday Evening, to the female servants of the Mission who understand Malay. All the scholars are catechized, every Sunday Evening, in the College Hall.

In the Printing Office, the Chinese Version of the whole Bible was completed at the press on the 20th of May 1823: Afa, a Chinese Convert, had the privilege both to commence and to finish this great work. A sheet, in Chinese, is published weekly, for the purpose of giving a wider circulation to Christian Truth, and exciting greater attention to the Gospel. A Chinese Translation of Joyce's Scientific Dialogues for the use of the Students in the College, and an Abridgment of Stockius's Hebrew Lexicon in Chinese for the use of Missionaries and Native Chinese, are in preparation.

Numerous copies of the Chinese Scriptures and Tracts have been lately put into circulation: within a period of about four months, 4000 Tracts were distributed. The Directors state—

At the celebration of a Chinese Festival, the Brethren were invited into the principal temple, by the more respectable residents of that nation at Malacca, and permitted to give their Chinese Books to every one of the assembly who could read: the Priests alone refused to receive them. The Brethren, accompanied by the Chinese Reader, occasionally make excursions into the neighbouring villages, to distribute the Scriptures and Tracts: when a few persons can be collected together, the Reader explains some portion of the books distributed.

#### ANGLO-CHINESE COLLEGE.

The number of Students is 15, as in the last Survey: there were 7 candidates for admission. The Directors report—

These Youths have professedly embraced Chris-

tianity; and, generally speaking, enter with zeal and cheerfulness into the religious exercises of the College. With a view to furnish Under-masters for the College and Readers and Catechists for the Mission, a declaration has been made to the Youths in the College, that, as they shall be respectively found to possess the appropriate qualifications, they will, according to seniority, be eligible to these situations, with certain allowances: this declaration has been officially drawn up in Chinese, and signed by the College Council: the desired effect has taken place: the Youths have been animated by the prospects held out, and prompted to more diligent application to study.

Much of the time of Mr. Humphreys and Mr. Collie is taken up in giving instructions to the Students; in which occupation they received the most valuable assistance from Dr. Morrison, during his stay at Malacca. Mr. Collie writes, in reference to them—

We are reading regularly through the Old and New Testaments; and I am happy to say, that they sometimes appear much interested in the truths of this Blessed Book. The knowledge of the great fundamental truths of Christianity, which they manifest in conversation and in their essays, often astonishes and delights us: and, although we cannot say that any of them have as yet manifested decisive evidence of conversion to God, yet there is much heavenly truth lodged in their minds; and they are so far cast into the Christian mould, as entirely to have given up idol-worship, and have externally become the daily worshippers of the Living and True God.

On the future appropriation of the College Buildings, and the connection of the Malacca Mission with the Singapore Institution, the Directors report—

In contemplation of the removal of the College to Singapore, the House originally provided for that Institution at Malacca has been valued, and the amount of the estimate (4000 Dollars) paid by Dr. Morrison; who, with his usual liberality, has presented the College-House to the Society, for the use of its Mission at Malacca.

It has been proposed by Dr. Morrison, that the Mission at Malacca shall co-operate with the intended College at Singapore, in giving to Chinese Youths preparatory theological instruction, in order to their being afterward admitted into that Institution; and that the senior Missionaries at Malacca, if duly qualified, should be preferred to fill up vacancies in the College Professorships. To these Proposals the Directors have acceded.

#### PINANG.

Called, also, Pulo Penang and Prince of Wales Island—an island lying off the coast of the Malay Peninsula, transferred, in 1786, to the East-India Company—contains about 160 square miles—Inhabitants are now estimated at 50,000.

#### LONDON MISSIONARY SOCIETY.

1819.

T. Beighton, John Ince, *Missionaries.*

The residence of the Missionaries continues to be at George Town; but they visit James Town, where Mr. Medhurst formerly laboured, every two or three months.

Chinese, Malay, and English Worship is stately performed; but the congregations are small. The foundation-stone of a Chapel was laid on the 11th of June 1823: the estimate of the expense is 6000 Spanish dollars: the local subscriptions

amounted to nearly half that sum : among the contributors were a number of Mahomedans : Governor Phillips has given 400 Dollars ; and other Gentlemen, also, of the Settlement have liberally contributed : the Directors have voted 200l. in aid of this object, on condition that the Chapel shall be regularly vested in the Society.

The more promising Youths have prematurely left school, to enter into employment. The Schools proceed, however, as well as can be reasonably expected under this disadvantage. The allowance of the East-India Company (see p. 45 of the Survey for 1821) for the support of the Schools, continues to be afforded.

In the year 1821, the Missionaries explored (see p. 56 of the Survey for 1822) the opposite coast of Quedah, with an ulterior view to the introduction of Christianity among its inhabitants. In reference to this subject the Directors state—

By the aid of A. D. Maingy, Esq., of the Hon. East-India Company's Civil Service, who has for some time resided on the Coast of Quedah, a grant has been lately obtained from the Pinang Government, for the support of Four Native Schools on that Coast. The Brethren visited two of these Schools, when they had been only about a month in operation ; and were greatly encouraged by the progress which the scholars had made. Contiguous to one of the Quedah Schools, a house has been erected for the accommodation of the Brethren, when on their Visits of Inspection.

### Burmah.

#### AMERICAN BAPTIST MISSIONS.

The war, which has broken out between the British and the Burmans, unavoidably subjected the Missionaries at Rangoon to difficulties and danger : some notice of these occurs at p. 462 of our last Volume, and further particulars will now be given. No intelligence has arrived from the Missionaries at Ava, since the commencement of the war ; but there is ground to hope that it will not affect their safety.

### RANGOON.

The chief Sea-port—670 miles S.E. of Calcutta—on the north bank of the east branch of the Irrawaddy, 30 miles from its mouth.

1813.

G. H. Hough, Jon. Wade, *Missionaries.*  
Moung Shwa Gngong, *Native Assistant.*

### AVA.

The Capital—said to contain 700,000 inhabitants.  
1822.

Adoniram Judson, D. D. *Missionary.*  
Dr. Price, *Physician.*

When Mr. Judson (since created D.D. by diploma sent from America) left Ava, in January 1823, to return to Rangoon (see p. 38 of the last Survey), Dr. Price, it appears, remained in the capital. He writes from that place, March 4, 1823—

Since Mr. Judson left me, the King has been

more familiar than ever, manifesting a desire to make my solitude as comfortable as his favour can make it : his Majesty exhibits an entire confidence, and admits me near his person.

His counsellors are disposed to encourage every useful art. The King asks Missionaries for help ; and let Christians consider well the request of the Monarch of millions of Heathens. Let zealous Missionaries consider the example of the Moravians, who became voluntary Slaves in the West Indies, for the sake of the souls of the poor Negroes, before they hesitate to encounter the inconveniences of a despotic government, while the salvation of millions is concerned.

The King has given an order for granting me a building-lot, on the bank opposite Ava. The same privileges he promises to every American or Englishman. On a spot of ground, 245 cubits by 140 to 170, on the river directly opposite the palace, I have put up a bamboo house ; and as I have a royal order for as many bricks as I want, provided I take them immediately, I have thought it best to put up a brick house, to accommodate one or two families.

When the Missionaries were presented to the King on the 27th of September, Dr. Price was received very graciously ; but though Mr. Judson appeared before him almost every day, the King did not notice him till the 1st of October : on that day, being in the royal presence, the King said to Mr. Judson, " And you, in black, what are you?—a medical man, too? " " Not a medical man, but a teacher of religion, your Majesty." The King asked him if any had embraced his religion ; to which Mr. Judson replied in the affirmative. The King asked him many questions on Religion, Geography, and Astronomy. Mr. Judson had further conversation with a Royal Secretary, and other persons attached to the court ; upon the close of which he observes—

Thanks be to God for the encouragement of this day ! The Monarch of the Empire has distinctly understood that some of his subjects have embraced the Christian Religion, and his wrath has been restrained.

Before he left Ava on this occasion, Mr. Judson communicated his views on the prospects of the Mission, in a Letter of Nov. 22, 1822, the following abstract of which we copy from an American Publication :—

Mr. Judson remarks, that he is more cordially received as a Minister of the Christian Religion, than he had ever anticipated ; and that the disposition of the Emperor and his most intimate associates appeared to be that of toleration and candour. It was believed, that the Emperor and other Natives of distinction had, for some time, been sceptical in relation to the superstitious theology of their own country ; and that this state of mind had rendered them less hostile to principles subversive of the opinions generally considered by the Burmans as sacred.

Mr. Judson now supposes, that the repulse, which he met on his former visit to the royal palace, arose more from political than from any other motives. The Prince had then but just ascended the throne ; and had he, at that time, countenanced a religion which was novel to the Burmans, they might have become strongly prejudiced against their new chief ; and he would have thus rendered the commencement of his reign unpopular. He is now more firmly established in his authority, and can act with more independence ; and although there seems to be no evidence that he is inclined to give

the Christian Religion a serious and thorough investigation; yet, as he has not prohibited its publication, and as members near his person appear particularly favourable to the subject, the hope is cherished of a happy issue to the objects of the Mission.

Besides a distinguished Nobleman, who is believed to be examining the truth of the Gospel Revelation with a state of feeling bordering on anxious conviction, it is thought that the Princess, who directs the education of the Heir Apparent, and who is a woman of superior endowments of mind and of much influence, is also peculiarly impressed with the important facts made known in this Divine System. These things, while they afford new grounds of gratitude and praise to Almighty God, afford also additional inducements to fervent prayer.

Dr. Judson was occupied at Rangoon, in the early part of 1823, after his return from Ava, in completing his Version of the New Testament, which he accomplished some time before Midsummer. This work had engaged him closely for 18 months. He had made some progress in the Old Testament; but, finding it requisite to suspend this work, in the speedy prospect of returning to settle at Ava, he prepared an Epitome of the Old Testament, the reception of which amply rewarded his labour in compiling it, as it was read with eagerness and profit by the converts.

To the 18 Burmans who had been baptized up to August 1822, none appear to have been added as making an open profession of their Faith, though several were in a hopeful state.

Mr. and Mrs. Wade and Mrs. Judson arrived at Rangoon Dec. 5, 1823. Dr. Judson had not heard from his Wife for 13 months, through the failure of her Letters; and had yielded, in despair, on the very day of her arrival, all hope of her being alive. Mrs. Judson, after mentioning, in a Letter to a friend, the happiness which she had in meeting some of the Female Converts who were still an honour to their Christian Profession, adds, of another—

Meh Myat-lay, the second female who was baptized, died in the triumphs of hope, a few months ago. She longed for the hour of her release; and assured those who stood around her, that she should soon be in the presence of Christ. Is not this one instance of the power of Divine Grace more than a compensation for all our days of darkness and distress, formerly spent in preparation for our work?

On the 12th of December, Dr. and Mrs. Judson were to embark on the river for Ava.

In January following, a School of free children had been formed, containing 9 boys and 7 girls. Burman Females, it appears, are not in the same degraded state as those of Hindoostan. A very large proportion of them are taught to read.

On the climate of Burmah Dr. Judson says—

Burmah is certainly a healthy part of the East. The liver complaint, that scourge of India, which has swept away I know not how many Missionaries, men and women, is almost unknown in Burmah. Mrs. Judson's is the only case that I have heard of among the foreigners who have settled here.

On Monday, the 10th of May, intelligence of the arrival of the English Fleet at the mouth of the river reached Rangoon. The English Gentlemen resident at that place, with Mr. Hough and Mr. Wade, were immediately thrown into prison. Most of the attendants at the Mission House fled; leaving Mrs. Hough and Mrs. Wade with only a few servants, and one of the Native Converts (Moung Sheva ba) who remained to pray with and console them. About one o'clock, the fleet reached the town, and received a shot from the Burmans. Mr. Hough writes—

The English returned two shots for one; and, in a few moments, every soul of the Burmans took what they could and fled. The English Prisoners had each an executioner placed over him, who was ordered to strike off his head when the first English Gun was fired; but they were so frightened, that they crouched down in one corner of the room, expecting the whole roof to fall upon them; and the third fire made them force the door and run away: they, however, fastened it on the outside.

Mrs. Hough adds—

Not long after, the prisoners were taken out to be executed. Mr. Hough proposed going to the fleet for terms of peace, which the Burmans were about assenting to, when the firing commenced again, and the officers who had the prisoners in charge ran away, dragging the prisoners after them. Mr. Hough and Mr. Wade were chained together—stripped of all their clothes, except shirts and pantaloons: their arms were tight corded behind, and an executioner kept hold of the ropes. In this dreadful situation, Mrs. Wade and myself saw them from the window of a little hut to which we had fled, expecting every moment to be bound and treated in the same manner.

After proceeding a short distance, the officers released Mr. Hough, and sent him to the English Fleet to procure terms of peace. On his return, he could find nothing of the officers or prisoners. The next day Mr. Wade and the other prisoners were released by the English. Mrs. Wade, Mrs. Hough, and other Ladies of Foreign Gentlemen, went out when the English landed, and put themselves under their protection. Mrs. Hough says—

They treated us with pity and affection; and took us into town with them, where we met Mr. Hough in the evening. On Wednesday, we returned to the Mission House, where we found every thing nearly as we left it.

## India within the Ganges.

THE actual condition of our Indian Fellow-subjects is, every year, becoming better understood and more deeply felt by humane and conscientious men. Our

last Volume contains various articles, which throw additional light on this painful subject. We quote another from the Twenty-fourth Report of the Church Missionary Society: it is the testimony of one who is, himself, labouring faithfully among the Hindoos:—

There is evidently, on the whole, a great work going on in this country, and much is done by Missionaries in India; but, so far as I have had opportunity of seeing, I am constrained to say, that the bulwarks of Satan still stand amazingly fast and firm, and that an Almighty Power alone is sufficient to shake them. Discouragements, trials, and disappointments attend us on every side; and, indeed, if we were not enabled, by the Grace of God, to believe firmly in all His promises, we should sometimes not know what to say or what to think of our work. Here we have to realize an Abrahamic Faith, because we are not permitted to see much.

The indifference toward the salvation of their souls and religious concerns, which these Hindoos manifest, is incredible; and persons, who have not lived among them, can hardly form any idea of it. Money is their God; and all their endeavours and exertions tend to the acquisition of riches. They are constantly meditating how to deceive. The sensuality which prevails among them is beyond conception; and the foolishness of their worship and religious services is an utter disgrace and shame to a reasonable being. Such are the people among whom we live! It is not uncommon, and I have heard it this very evening when we were riding through the town, that the people hiss at us, crying out, in mockery, the Name of our Blessed Saviour.

Oh when shall the Satanic bonds of this poor deluded people be loosed! When shall the time arrive, that India shall bow at the Cross of our Gracious Redeemer! We want more prayers, for the blessing of God on those means which are already used, and for the outpouring of the Holy Spirit on Missionaries and on those who hear them.

The testimony of competent and faithful witnesses to the real state and wants of the Heathen is so essential to the adoption of wise measures for their good, that we rejoice to see the attention of intelligent persons resident in various parts of India increasingly turned to this point. We refer, with much pleasure, on this ground, to the Sixth Appendix to the last Report of the Church Missionary Society. We noticed, at p. 534 of the last Volume, the contents of this Appendix; and here subjoin the Questions circulated by the Society among its intelligent friends in India, in order to obtain the information which has been communicated:—

1. Name and Geographical Situation of the District, its principal Towns, and the character of the country in respect to Climate.
2. Religion, Language, Occupations, Number, and prevailing Castes of the people, with the general character of the different classes.
3. Whether any and what Christian Missions or Communities exist in the District; and, if any, by whom first established; and the numbers, and temporal and moral condition of the Christian Natives.
4. The Facilities or Obstacles presented to Missionary Undertakings—the most suitable situations for Missions—the most eligible methods of pursuing Missionary Plans—and the qualifications desirable for the Missionaries in that particular sphere.
5. Any additional information or observations which occur as likely to be useful, with a view to the object of the inquiries generally; which is, to possess authentic and comprehensive information for the guidance of measures undertaken by the Society, either for the improvement of the religious condition of the present Christian Natives who are not already under the care of other Protestant Missionary Societies, or for the extension of the benefits of Christianity to the Heathen Inhabitants of the country.

The information obtained in reply to these inquiries, though highly important and valuable, at present respects only some of the Districts in the South of India. If the Chaplains and Missionaries scattered over India, with the Gentlemen in the Civil and Military Service who now happily in such numbers desire to promote the best interests of the Hindoos, would keep questions of this nature in their minds, and put on record such facts and suggestions as present themselves on the spot and in the midst of the scenes which surround them, they would, without much sensible labour, render invaluable aid to those who have to direct the various movements of that great machine of Christian Benevolence which is in action for the benefit of the Eastern World.

We beg to recall, on this occasion, the attention of our Readers to the testimony borne, at several of the Public Meetings in May, by five Gentlemen from India, both to the necessity of extending Education and Christianity in that country, and to the many promising indications that past efforts had been well bestowed: see pp. 262—265 of our last Volume. The testimony of Major (now Lieutenant-Colonel) Phipps is peculiarly valuable, as coming from a Military Man, and one of long and diversified experience.

## CHITTAGONG

Is a district, 120 miles by an average of 25—the capital is Islamabad, but it is frequently called by the name of the district—it is 8 miles from the sea, and 317 miles travelling distance from Calcutta.

## BAPTIST MISSIONARY SOCIETY.

J. C. Fink, *Missionary.*

John Johannes, *Schoolmaster.*

*Six Natives.*

Mr. Fink, with the assistance of six Native Teachers, visits various villages in this vicinity, where he has a body of 130 Christians of the Mug Nation. He speaks highly of the piety and diligence of his fellow-labourers. Great opposition is raised against the Christians in these parts. One Chieftain in particular is mentioned, who is so hostile to the new religion, that he will neither suffer Mr. Fink to enter his petty domain, nor allow his people to leave it for the sake of hearing him.

At Chittagong, Mr. Johannes had, at the last dates, 130 scholars: the attendance was hindered by the prevalence of cholera: Many of these children are benefited by the instruction which they receive: they appear orderly at home; and there read their Bengalee Testaments to their parents. Mr. Johannes writes, in January, that the School had secured the good opinion of the English Gentlemen of the Station. The scholars, with many of their parents, are collected on Sundays for religious instruction; and there is reason to hope, in a few instances, with real benefit.

There are two Girls' Schools at this Station, containing 25 scholars.

## DACCA.

A large city in Bengal; travelling distance, north-east from Calcutta, 170 miles—Inhabitants, 150,000; of whom more than half are Mahomedans.

## BAPTIST MISSIONARY SOCIETY.

Revived in 1816.

Owen Leonard, *Missionary.*

Kishore, Mudun, *Natives.*

The Boys' Schools at this Station were, at the last dates, 16 in number; and, as Government was about to afford some pecuniary aid, Mr. Leonard was looking out for favourable parts of the city in which to open four more. The subscriptions of the Europeans residing in the city amounted, in the year, to upward of 3000 rupees. The Scholars appear to be more than 1300, and the average attendance about 800. It is stated in the Report of the Society—

At Dacca, where the first attempts to plant the Gospel 14 years ago were wholly unsuccessful, a very gratifying alteration has taken place, in consequence of the introduction of the Schools, under the management of Mr. Leonard. Not only are the Gospels read in these Schools without opposition, but, on the numerous Hindoo holidays, when,

of course, the children do not assemble, the Masters meet at Mr. Leonard's house, where he explains to them portions of the New Testament in regular succession. Besides these Schools for the Bengalee, there is one for instruction in Persian, in which Martyn's Version of the New Testament is constantly used. Another, of a different description still, for the children of professed Christians, is supported from the funds of the Benevolent Institution at Calcutta; and in that, the descendants of Greeks, Armenians, and Roman Catholics are taught, in a more direct and efficient way, the great and fundamental doctrines of the religion to which they nominally adhere.

Female Schools have been recently introduced with success, under the patronage of the European Ladies of the Station. Mr. Leonard writes in April, that he was about to establish a Fifth Female School,

## SAHEBGUNJ.

The principal Town in the District of Jessore—nearly 80 miles east-north-east of Calcutta.

## BAPTIST MISSIONARY SOCIETY.

1807.

William Thomas, *Portuguese.*

*Six Natives.*

This field, which is described as one of the best cultivated in Bengal, has been occupied, for ten years, by Mr. Thomas, of whose labours the Committee say—

With six Native Itinerants under his direction, he is perpetually employed in traversing the numerous villages, fields, and roads; and in visiting the bazars, ghauts, and other places of public resort, through a considerable extent of country.

The Communicants are nearly 80, residing in ten different villages. In four of these villages, the Lord's Supper is regularly administered on successive Sundays; and it is hoped that each of these villages will, ere long, become the centre of a distinct society. It is stated in the Report—

In order to avoid many acts of injustice and oppression, to which the Native Christians are exposed from the Heathen Landholders and Magistrates, a new village has been formed about five miles from Sahebgunj, called Christianpore; and nearly half of the members of the Church have taken up their residence there. From two villages at a considerable distance, persons have visited Mr. Thomas, requesting that he would go thither to preach the Gospel; and his reception among them was highly favourable. At Neelgunj, in this district, a large School has been formed, the expense of which is borne by the Serampore School Institution. Three Native-Christian Youths have been sent by Mr. Thomas to the Serampore College; and so considerable has been the distribution of the Bengalee New Testament in this quarter, that the 5th edition is completely exhausted.

## MYMUNSGING.

The chief town of a District east of Jessore.

## BAPTIST MISSIONARY SOCIETY.

1823.

Ramdoorlubb, *Native.*

A New Station has been formed here, in consequence of the removal thither of Mr. J. Reily and Mr. Robert Gordon, members of the Society, from Calcutta, accompanied by Ramdoorlubb, a Native Convert. A little company of ten persons who bear the

Christian Name, meet, with Mr. Reilly and Mr. Gordon, for Public Worship. The salvation of the Heathen is sought, by the distribution of Tracts, and by religious conversation as opportunities occur. Mr. Reilly holds an official situation, which affords him many opportunities of this kind. Mr. Gordon writes—

After the breaking-up of the Court, Mr. Reilly usually collects the persons who have given evidence or done other business there, many of whom come from the distance of four or five days' journey; and distributes among them Tracts—the silent messengers of the Gospel: in this manner, he sometimes sends 40 or 50 in a day to distant parts, in hope of (after many days, perhaps) finding a spirit of inquiry rising among the benighted Heathen. Opportunities for conversation sometimes occur, after office hours, with persons of rank and respectability, of which we make the most. Our hopes of eventual good being produced centre in Him, who hath appointed seed-time and harvest.

These Gentlemen requested the appointment of a Native Teacher, for the benefit of the neighbouring villagers; and engaged to support him.

### CALCUTTA.

The Chief of the British Presidencies in India.—Inhabitants, including 90 miles round, calculated, in 1802, at 2,925,000: those of Calcutta itself very variously estimated.

The Bishop of Calcutta arrived in safety on the 11th of October 1823. The First Episcopal Visitation was held on Ascension Day, the 27th of May 1824: we quoted, at pp. 452—454 of our last Volume, his Lordship's powerful statement of the arduous but honourable Duties of an Indian Chaplain, and his appeal against the misrepresentations of the Abbé Dubois. How important to the interests of Truth will be such a vigilant observer and faithful reporter as his Lordship, a judgment may be formed from the misrepresentations of Protestant Missions in India, which we extracted and commented upon at pp. 388—393 of our last Volume.

### AUXILIARY BIBLE SOCIETY.

The Receipts of the Society, in its Twelfth Year, amounted to 11,142 rupees; of which 293 were for sales: those of its Thirteenth Year, were 21,955 rupees; and, of this sum, 4134 rupees were for sales. In the Twelfth Year, a balance of 13,335 rupees was transferred to the Society, by the late Calcutta Corresponding Committee of the Parent Society, on the dissolution of that Committee. The contributions and sales of the Thirteenth Year were greatly increased by the operations of Associations formed in Calcutta, Benares, Cawnpore, and Meerut. Grants, to the amount of 4000*l.* have been made by the Parent Society; which had been, in part, drawn for. There was a balance in hand, from these sources, on the 1st of January 1824, of 41,634 rupees; but, of this ba-

lance, the cost of the editions in the press would require, it was estimated, little short of 35,000 rupees.

The issue of the Scriptures, in Bibles, Testaments, or separate portions, amounted, in the Twelfth Year, to 21,856 copies; and this increased issue having made provision, prospectively, for the demand, the issue of the Thirteenth Year was but 7517 copies. The copies in stock, on the 1st of January 1824, amounted to 54,530.

The Hindoostanee Pentateuch, grounded on the translation of Mirza Fitrat, the Assistant of Mr. Martyn, has been printed, and is in circulation. The revision of the Hindoostanee New Testament has been carried by the Rev. Principal Mill as far as the end of the Acts of the Apostles: the Parent Committee remark—

The kindness of the Rev. W. H. Mill, Principal of Bishop's College, in revising the proofs of the New Testament, has been deeply felt; and the Calcutta Committee confidently anticipate important improvements in this edition.

The New Testament of the Rev. W. Bowley in Hinduee is completed. The Committee of the Auxiliary thus speak of this revision—

Mr. Bowley's important Hinduee Testament (altered from Martyn's), has been completed. Several thousand Single Gospels of this work have been already forwarded to the upper Societies, and your Committee continue to receive assurances of their acceptableness and utility.

Of the Book of Genesis in Hindoostanee, an edition of 4000 copies was in hand; with a view to the more liberal distribution of that Book, which is found to be highly acceptable to the natives.

The Book of Psalms, as the best Manual of Devotion which can be presented to the natives, and an invaluable portion of those Scriptures which testify of Christ, has been put to press in a separate form, and an edition of 4000 copies ordered.

The Gospels and Acts in Bengalee have been carefully revised by the Translation Committee, and a large impression taken off to meet the great demand for them, in separate books, which is occasioned by the increase of Bengalee Schools.

In respect of all the Versions which pass through the press, the Auxiliary exercises, it is obvious, a very intelligent and anxious controul. On its Twelfth Report, the Committee of the Parent Society observe—

The many difficulties necessarily attending the work of translation are forcibly pointed out in this Report; and the Society, in consequence, proceeds with slowness and caution.

We cannot deny ourselves the pleasure of quoting the close of the Thirteenth Report.

Among the additional supporters which the present year has furnished to the cause of the Bible Society in India, your Committee are happy to mention the name of Dr. Reginald Heber, the Bishop of Calcutta, who in Europe has been; from

his earliest commencement, the friend and advocate of the Parent Institution, and who has now permitted your Committee to insert his name in the list of Vice-Presidents.

That his Lordship does not occupy a yet more conspicuous place in our deliberations, is in consequence of his own wish, expressed to the Members of your Committee; arising from those considerations, which make it generally desirable, that, in Societies of this sort, a Layman should preside. His Lordship's name accordingly now appears among the Patrons of the Society.

This accession to the cause is, in every respect, most valuable. With the aid of his Lordship's counsels and influence, the objects of the Society must be essentially promoted. Its character, also, will be better appreciated, and will commend itself more and more to the community.

Your Committee fervently hope and pray that the proceedings of this Society may always be of such a character, as shall render the connection, thus happily formed, honourable to all parties; and eminently conducive to the advancement of God's glory, by the diffusion of His Holy Word throughout the world. May this truly Christian Labour prosper abundantly; until the Name of God shall be known upon earth, and His saving health unto all nations!

The *Calcutta Bible Association* held its Second Anniversary on the 2d of January. The Receipts of the Year, principally from the less-opulent part of the Christian Population, had been 5665 rupees; of which 5256 rupees had been contributed; and 409 arose from sales. The sum of 3957 rupees had been expended in the purchase of the Scriptures, and for other charges 561; and the balance had been paid to the Auxiliary. The Bibles, Testaments, and separate portions, which had been issued, amounted to 5848: they were chiefly given to Missionaries or Schools. The system of domestic inquiry had been diligently pursued; and the Rev. Deocar Schmid, who is Secretary of the Association, having himself visited the inhabitants in the populous district where he resides, writes—

I have found only three persons, capable of reading English, who confessed that they had no Bible whatever in their possession.

The Committee of the British and Foreign Bible Society remark hereon—

This abundance of the Scriptures among the British Population, or those who speak the British Language, is hailed with delight and gratitude by the Committee of the Calcutta Auxiliary; while it stimulates their endeavours to supply the Hindoos, Mahomedans, and Portuguese.

The *Branch Societies* at *Benares*, *Cawn-pore*, and *Meerut* have divided among themselves all the Stations of the Upper Provinces of Bengal, both for the collection of funds there and the distribution of the Scriptures. It is added by the Auxiliary Committee—

Nothing now remains to be desired, in regard to what may be called the Machinery of this Society, but the formation of a Branch Society at *Patna* or *Dinapore*, to the west; and one at *Moorshedabad* and another at *Dacca*, to the east. An institution at *Patna* or *Dinapore* would embrace the stations not reached by that of *Benares*; and, with the two other institutions, would complete the circle of Bible Exertions.

## GOSPEL-PROPAGATION SOCIETY.

1820.

### Missionaries:

Morton, Christian, and Tweddle.

It is stated by the Board—

The appointment of the Rev. Dr. Reginald Heber, to succeed the late Bishop of this Diocese, has encouraged the Society to proceed with energy in the prosecution of their designs, notwithstanding the heavy disappointment which the sudden and unexpected death of that much-revered prelate entailed upon them.

Three Missionaries have been adopted by the Society, and placed at his Lordship's disposal. Their attention will first be engaged in the essential object of making themselves acquainted with some one of the native languages, without which it would be vain to expect any extensive advantages from their labours; and, in the mean time, they will find further employment for their zeal and industry, in the superintendance of some of the Native Schools in the neighbourhood of Calcutta.

### BISHOP'S COLLEGE.

Since the return of the Rev. Principal Mill from his journey, some account of which was given at pp. 396—401 of our Volume for 1823, he had devoted himself to the prosecution of his studies in Oriental Literature, and to the superintendance of the College.

A Native Christian of Ceylon, Christian David, who was admitted to Deacon's Orders on Trinity Sunday, is studying in the College preparatory to receiving Priest's Orders; and Mr. Thompson, a Young Man, son of respectable parents resident in Calcutta, has been received as a Student, in preparation for future labours under the Church Missionary Society.

It is stated in the last Report of the British and Foreign Bible Society—

In consequence of your grant in aid of the Translation Department of the College, founded by the late Bishop of Calcutta, the Rev. Thomas Robinson, Chaplain at Poona, applied for his Lordship's sanction to a projected version of the Old Testament in Persian: and, on its being ascertained that the proposed work fell within the terms of the grant, it has been commenced; and from the acknowledged abilities of the Gentleman who has taken it into hand, high expectations are entertained that it will supply an important desideratum.

It is added, in the same Report—

The Treasurer has been drawn upon for 2000*l.* in aid of the Translation Fund of the College.

The formation of a Library engaged the attention both of the Society and of the late Bishop, at an early period of their proceedings. The books purchased for this purpose were selected under the Bishop's direction; to these have been added, by a bequest under his Will, 500 volumes from his own valuable collection.

As it was deemed essential to the success of the Society's Missionary Efforts, that a Printing Department should be included in the Collegiate Establishment, a printer, Mr. Townsend, was engaged and; sailed in the early part of the autumn of



1823, taking with him a press and an abundant supply of Oriental types and a stock of paper.

For the future supply of Clerical Students to the College, the Board have adopted the plan stated in the following extract from their Report:—

One of the measures suggested by the late Bishop of Calcutta for the furtherance of the Missionary Objects contemplated in the foundation of the College, was a close and interesting connexion between that Institution and the Clergy-Orphan School at St. John's Wood: by which a Supply of Clerical Students, of the very best description, might be furnished to the Establishment at Calcutta; and a means afforded to some of the Orphans of our Clerical Brethren, whose talents and disposition qualified them for the awful charge, and whose friends would readily sanction their removal to a distant part of the world, to enter into that profession, of which their fathers were worthy but unfortunate members. The suggestion met with the cordial and unanimous approval of the Society. A proposal was made to the Governors of that Institution, that, should it appear that any of the Youths were anxious to avail themselves of this opportunity, the Society would readily, with the permission of the Governors, defray the expenses of their continued education for two years, after the customary period of superannuation. It is with infinite satisfaction that the Society announce to the public, that the Governors of the Institution, entertaining the same views of the eligibility of the plan, have readily acquiesced in the proposed arrangement; and that three youths of promising talents and dispositions, with the full approbation of their friends, are now in a course of instruction at that Seminary, preparatory to their further education at Bishop's College for their future Ministry.

The Church Missionary Society voted the sum of 1000*l.*, as a Grant for the year 1822, in aid of Bishop's College. Bishop Middleton very honourably declined to avail himself of this vote, until the Committee had seen and approved the Statutes of the College. The Bishop's lamented death occurring in the meanwhile, that sum was placed by the Committee, on their finding that the Statutes opened to them the way of co-operation with the College for the attainment of its ends, at the disposal of Bishop Heber: see pp. 225, 226 of our Volume for 1823. His Lordship's acceptance of this trust was stated at p. 249 of the same Volume. A like Grant of 1000*l.* has been since voted for the year 1825.

#### CHRISTIAN KNOWLEDGE SOCIETY.

1815.

Arrangements were in progress, in February, for the purchase of suitable premises within the Society's southern circle of Schools, and others in the northern circle, for the residence of two of the Missionaries lately arrived in India from the Society for the Propagation of the Gospel, with a view to their superintending of the schools in the respective circles.

A school had been recently established, entitled the Calcutta Grammar School, for the purpose of affording to Native Youths a

better education than they could otherwise receive. This institution it is hoped, will, under judicious management, be rendered instrumental to the objects of Bishop's College; and, in this expectation, the Bishop has provisionally concurred in a proposal to place the Rev. Mr. Morton, the third Missionary lately arrived, at the head of the Calcutta Grammar School.

A new School-Room, contiguous to St. James's Church, was opened in the early part of last year: 40 Christian Scholars attended, with some Native Boys.

The Books and Tracts distributed in the year were 12,286; including 445 Bibles and 1117 Prayer-Books. A Library was to be erected over the new School-Room, for the reception of the stock of books.

#### CHURCH MISSIONARY SOCIETY.

1816.

Deocar Schmid, John Andrew Jetter, Theophilus Reichardt, Isaac Wilson, Missionaries.

Mrs. Wilson, Mrs. Jetter, Superintendants of Female Schools.

Thomas Brown, Printer.

Many Native Assistants.

On the elevation of the present Bishop to the See of Calcutta, it is remarked in the last Report—

The appointment of Dr. Reginald Heber to the See of Calcutta is an event of the greatest promise to the Cause of Christianity, in the vast regions of the East connected with the United Kingdom. In reference to this Society, the Committee cannot but warmly congratulate the Members on his Lordship's appointment: having been its zealous friend and able advocate, his countenance and support in its enlarging concerns in India may be confidently anticipated.

Of another friend, it is added—

The Committee are happy to state that his Lordship has appointed the Senior Chaplain, the Rev. Daniel Corrie, the warm and steady friend of the Society, to the Archdeaconry of Calcutta: and that the freedom, which his recent appointment has given him from the pressure of parochial and occasional duties, has already been the means of greatly recruiting his strength.

The direction of the Society's affairs in the Bengal Presidency has been transferred by the Corresponding Committee, since the arrival of the Bishop, to an AUXILIARY SOCIETY, formed under his Lordship's patronage on the 1st of December 1825; in connection with which Society, the association, mentioned in the last Survey and finally established on the 20th of August preceding, promotes its interests more particularly among the inhabitants of Calcutta. The proceedings on these occasions were detailed at pp. 229—232 of our last Volume.

The First Annual Meeting of the Association was held on the 18th of May; the Venerable the Archdeacon of Calcutta,

President of the Association, in the Chair. The contributions had amounted to 4449 rupees. In opening the Meeting, the President remarked—

The accession of the Bishop of Calcutta to the supporters of the Church Missionary Society had of course rendered him a supporter also of this Association: and he had the pleasure of assuring the Meeting, that the Report about to be offered for their adoption had been, in conformity with their principles as Episcopalians, submitted to his Lordship, who had signified his general approbation of its contents, and even taken the trouble to correct it pretty largely with his own hand, without however altering in any respect the substance of what had been submitted to him.

After the Meeting, the sum of 800 rupees was collected.

Some of the Labourers mentioned in the last Survey have proceeded to other Stations. Mr. and Mrs. Wilkinson, who arrived on the 1st of November 1823, have been fixed at Goruckpore. Mr. Smyth, who had arrived at the beginning of September, assisted at first in the Secretary's department; but has been appointed, with his Wife, to assist Mr. and Mrs. Wilkinson: he was married, on the 4th of February, to one of the pupils of Mr. and Mrs. Schmid at the Orphan Asylum, who is prepared to render good service in the female department of the Mission. The two Female Assistants from that Asylum mentioned in the last Survey had not, it appears, been called into service under the Society; from an apprehension that the funds, at that time, would not be adequate to any considerable enlargement of the Female-School Expenditure: they are both now engaged in this work at other Stations. The number of Native Teachers, both male and female, is now very considerable: it appears from the last reports, that 6 Young Women had made sufficient progress in the Schools to qualify them to take charge of Schools, and that 10 more would soon be prepared; but it requires vigilant superintendence, to secure due improvement to the scholars.

Miss Cortis, who arrived with Mr. and Mrs. Wilkinson, was married to Mr. Jetter on the 20th of November following: she entered immediately into active service, in aid of Mrs. Wilson's labours, for which she is well qualified. Mr. Maisch's health had improved: he was married in the early part of last year; and Mr. Reichardt also was to be married in May. The health of both Mr. and Mrs. Jetter, and that likewise of Mr. Brown, had latterly required a change of air: in May and June, Mr. Jetter had been entirely laid aside by a violent dysentery; and a pulmonary complaint disabled Mr. Brown from attending to the work of the Printing Office. The health of the other Labourers was very good—that of Mrs. Wilson remarkably so, which is the greater cause of thankfulness,

as a heavy and increasing demand is made on her for exertions in the very interesting department which she occupies.

Mr. Wilson has taken part in the Services at the Old Church; but has been, latterly, devoting himself, more exclusively, to Bengalee, that he may enter with greater effect on the direct exercise of the Ministry among the natives. Divine Service, in Bengalee, is continued at Mirzapore on Sunday Mornings; and is also held at a Bungalow Chapel in the vicinity, on Sunday Evenings, and on one of the Week-day Evenings: the Monday-Evening Lecture is also continued at Kidderpore: from 20 to 80 natives attend at these different Services.

At p. 229 of our last Volume, we stated the baptism of a Young Brahmin, in August 1823. From the 6th of December till the 28th of January, this Young Man, who had given great satisfaction to the Missionaries by his conduct, was absent from Mirzapore, and no trace of him could be obtained. His relatives, it appeared, had waylaid him; and had violently withdrawn him to his Father's house, 80 miles north-east of Calcutta. He had suffered the most severe usage, and escaped the first moment he could find opportunity.

The state and progress of the Boys' Schools were reported at p. 228 of our last Volume: there were then 880 Boys in 9 Schools. Of these Schools, four were taken under the care of the Association; and, to these, the Association added three more—making a total of 12 Boys' Schools. Mr. Wilson had charge of the English School at Mirzapore; Mr. Reichardt of the Bengalee Schools under the Association, and Mr. Jetter of those immediately under the Auxiliary. In March, the first classes were examined at Mirzapore, when many of the elder boys gave entire satisfaction. The Committee of the Association state—

They are fully convinced that there is no obstacle in the way of General Education, but the want of Labourers and of increased Funds.

At the latest dates, there were upward of 500 Girls in 25 Schools. The New Testament had been introduced into more than half these Schools. The Marchioness of Hastings rendered the most important service to them, in various ways, but especially by visiting them in person. An examination of the upper classes was held June 23, 1823, at which upward of 100 Girls were present: an account of this Examination, and other details relative to these Schools, were given at pp. 226—228, 266, 267, of our last Volume; and at p. 312 some particulars of an Examination on the 12th of December 1823, before Lady Amherst, when 160 Girls were present. On these occasions, the Girls acquitted

themselves highly to the satisfaction of their friends. The formation of a LADIES' SOCIETY FOR NATIVE FEMALE EDUCATION was reported at pp. 509, 510 of our last Volume: on this Institution the charge of the Female Schools has been devolved.

In the Printing Department, a list is given of 19,050 Tracts and School-books printed in the Corresponding Committee's sixth year. The Quarterly Circulars of the Committee have been succeeded by a Monthly Publication; as the formation of the Auxiliary and the Association rendered the more frequent communication of intelligence expedient.

The following extract from the Society's Twenty-fourth Report gives a general view of the North-India Mission:—

On a review of the different Stations of the North-India Mission, it appears that there are now employed therein 18 Missionaries, two of whom are Natives, and the rest Europeans. These are assisted by 10 Europeans, of whom six are Females; and by 75 Native Men and Youths, and 28 Native Females—making a total of 125 Labourers in this Mission.

The Schools of the Mission, at the last Returns, were in number 65; and there were under instruction in these Schools, 2453 Boys, 520 Girls, and 65 Adults—making a total of 3038 Scholars.

The Expenditure from the 1st of July 1824 to the 31st of August 1825, amounted to 84,586 rupees; or about 10,573*l.* reckoning the rupee at 2*s.* 6*d.* This total consisted of the following particulars:—Buildings at Mirzapore, 9677*l.*—Calcutta and Kidderpore Boys' School, 1870*l.*—Female Branch, 1149*l.*—Burdwan, 1494*l.*—Benares and Chunar, 1991*l.*—Lucknow, 50*l.*—Barreilly, 81*l.*—Meerut, besides Subscriptions at the Station, 75*l.*—Agra, 106*l.*—Printing Office, 1091*l.*—Books, Stationery, Writers, and Incidentals, 438*l.*

The Receipts, in Calcutta, were, in round numbers, as follows:—Benefactions and Subscriptions, 457*l.*—Female Branch, 1140*l.*—Sale of House belonging to the Mission at Burdwan, 375*l.*—Benefactions and Subscriptions at Burdwan, 40*l.*—Donations from Government to the Schools at Benares, 442*l.*—Rent of Houses at Benares, 440*l.*—Printing, Binding, and sale of Books, 1082*l.*—making together, the sum of 3976*l.*; and forming, with Bills drawn on the Society for 59,096 rupees, or 7387*l.*, a total of 14,363*l.*

#### BAPTIST MISSIONARY SOCIETY.

1801.

John Lawson, W. Yeates, James Penney, W. H. Pearce, John Statham, *Missionaries*:  
with *Native Assistants*.

Mr. and Mrs. Leslie, destined to Monghyr, reached Calcutta on the 12th of May; but whether they would proceed to Monghyr or to Digah (this latter Station having become vacant by the death of Mr. Rowe in October 1825) was not determined. Had not several valuable helpers in the Calcutta Mission been lately raised up on the spot, the state in which he found the Missionaries themselves would probably have led to his remaining in Calcutta. He writes on this subject, on the 7th of June.

We were prepared before we reached Calcutta,

by a Letter which met us at the mouth of the river, to be the witnesses of some heart-rending scenes among the Missionaries at that place. Eustace Carey, who had very lately been deprived of a son and daughter, exhibited to our eyes a spectacle of the most distressing nature; so ill, that his medical attendant told him, that he must leave the country—Mr. Yates and Mr. Pearce, particularly Mr. Yates, with constitutions much broken. Mr. Sutton, in ruined health, had gone from his station to England. Mr. Rowe, of Digah, had died; and what added to the gloominess of the scene, we had to be the witnesses, about a week after our arrival, of the interment of one of the sons of Mr. Yates. Dreary prospect! Truly we have come into the land of disease and death.

Mr. and Mrs. Carey sailed in the *Factor*, an American Vessel, on the 25th of July; and reached Philadelphia, on their way to England, on the 9th of November.

In the last Report, the following view is given of the general state of the Mission at Calcutta:—

Amidst numerous impediments from personal affliction, the cause of Divine Truth seems to have made a steady progress, though by no means equal to the desires of our friends who are engaged in promoting it.

The various Services, in English and Bengalee, have been regularly maintained, in the respective Places of Worship in and around this populous city; and an important change is mentioned as having taken place in the general demeanour of those who attend. Much of that noisy and unbecoming clamour, which formerly prevailed, in their religious assemblies, has now subsided; and the force of truth appears to be more sensibly felt, though few, comparatively, seem inclined to follow its dictates. Some pleasing instances, however, of converting grace have tended to cheer the hearts of our Brethren. Ten or twelve persons have been added to the Church: among them was a Brahmin of that superior order called Koolin, whose profession of Christianity excited great astonishment among his countrymen, as it was so evidently opposed to his temporal interests: and an aged Catholic named Gomeah, who, at the eleventh hour, appears to have been reclaimed from ignorance and sin by the instrumentality of Paanchoo, one of the Hindoo Evangelists.

A Sermon by Paanchoo, the Native Preacher here spoken of, is printed at pp. 401—404 of our last Volume.

On the general state of the Mission Mr. Leslie says, in the Letter before quoted—

Things appear to go on steadily, though slowly. The heat at this time is so intense, and the health of the Missionaries is so bad, that they can do little out of doors. The Native Preachers, however, are very laborious: I have been several times with them, and have perceived that they are heard with considerable attention.

Of the Schools it is reported—

An additional testimony is borne, in the correspondence of this year, to the benefits resulting from the Benevolent Institution, and other Schools established in connexion with the Mission in Calcutta: indications of hopeful seriousness are observed in many of the pupils; and one who died a few months since, is said to have given undoubted evidence of his real conversion to God. The progress of Female Schools has been, in some measure, retarded by the serious illness of Mr. Pearce and his sister; both of whom were compelled, on this account, to leave Calcutta on a voyage for several months: but as this expedient has proved, under the Divine Blessing, eminently beneficial, and they have returned thither with greatly improved health, we may expect ere long to receive further information on this subject.

# Missionary Register.

FEBRUARY, 1825.

## SURVEY

OF THE PROTESTANT

MISSIONARY STATIONS THROUGHOUT THE WORLD,

(Concluded from the January Number.)

### BAPTIST MISSION AT CALCUTTA.

(Concluded from p. 56.)

Of an Examination of the scholars of the Benevolent Institution it is said—

The general appearance of these poor children, about 250 in number, of whom between 80 and 90 were Girls, was such as highly to gratify the mind. Although they could merely be said to be clothed, their cleanly appearance, particularly that of the Girls, which exceeded that of any former year, and the cheerfulness and animation visible in their countenances, seemed almost insensibly to fill the company with delight.

Mr. Statham is settled at Hourah, which is a populous suburb, on the opposite side of the river. Of this Station it is reported—

It appears to grow in importance, and to be highly adapted for usefulness. Since Mr. Statham was fixed there, a Chapel has been built, at an expense of 10,000 rupees, defrayed by subscriptions on the spot, and which is well attended. A School has been formed, in which 60 boys are instructed, Tracts are distributed in great numbers, and carried to different parts of the country. It is designed to erect another Place of Worship, more expressly for the Natives, by the side of the high road, along which great numbers are continually passing.

At Dum-Dum, 8 miles from Calcutta, Sabhroo, a Brahmin, baptised some years since, conducts Divine Worship and teaches a Native School; and, as he has opportunity, visits the villages in the vicinity.

### LONDON MISSIONARY SOCIETY.

1816.

S. Trawin, James Hill, Micaiah Hill,  
Joseph Bradley Warden, *Missionaries.*

Edward Ray, *Assistant.*

George Gogerly, *Printer.*

The Rev. Henry Townley has offered to renew his gratuitous labours in Bengal, in connection with the Society, for a second term of six years; which offer has been gratefully accepted by the Directors.

Mr. James Hill has the charge of Union Chapel, and is assisted by his Brethren: Divine Service is held on the morning and evening of Sunday, and on Wednesday Evening: he meets about 30 of the younger part of the Congregation every  
Feb. 1825.

Sunday Morning. Native Services are conducted, by the other Missionaries, in five Chapels; and Discourses are, besides, delivered in the streets, bazars, and public roads, where usually the largest congregations are collected. Meetings for religious instruction are held on Sunday Afternoons and Thursday Evenings: a spirit of apparently serious inquiry is prevalent among many of the natives who attend on these occasions. At Kidderpore, Ramhunsee, an aged Brahmin, was baptized on the 6th of April 1823. Of the congregations at the Native Chapels, it is said—

On many occasions, these little Bungalow Chapels are crowded with attentive hearers: who, at the conclusion of the Service, frequently exhibit evident marks of astonishment and concern at what they hear—confessing, that, if ever they are saved, it must be by believing on Christ. Hundreds have expressed doubts respecting the truth of their present system, and have declared their determination to investigate the claims of Christianity. Many, also, who have attended for the express purpose of cavilling and laughter, have gone away deeply impressed with the importance of preparing for eternity.

In the department of Education, the Missionaries are active. Seven Boys' Schools and three for Girls were established or in preparation, in Calcutta or at the Out-stations.

In 1822, there were 58,000 Tracts printed, in Bengalee, Hindoostanee, Hraduwee, or English; making a total, since December 1817, of 117,000 copies.

### EDUCATION SOCIETIES.

*Calcutta School-Society.*—In the Indigenous Schools, now 76 in number, connected with this Society, the boys continue to be about 2800: they are distributed into four divisions, each of which is under the superintendance of a Bengalee Gentleman residing in the vicinity: the parents pay for the education of their children; while the Society furnishes instructive books, and provides for the due examination of the scholars, which is done thrice

every year, preparatory to the Annual Examination. On occasion of the last Annual Examination, held on the 28th of April, about 150 of the most-advanced boys were, as usual, selected from all the four divisions; chiefly by lot, in order to secure a fairer view of the state of the respective schools. At the private examinations, the most deserving boys are rewarded, by being permitted to learn English at the Society's preparatory school; and, of these, the best proficient supply the vacancies, as they occur, in 30 pupils supported by the Society in the Hindoo College. On the effect of this plan in stimulating industry, it is remarked—

It offers successive advantages to mental improvement; and tends greatly to prevent the necessary expense of education at the Hindoo College from being laid out on any, except those who are deserving of it and know how to improve it.

About 60 boys, who had passed into the English School or had been advanced to the Hindoo College, highly gratified their friends at the last Examination.

The Editors of a Calcutta Paper express the just pleasure afforded by

The sight of at least Thirty Native Gentlemen of the first respectability and learning uniting with their European Friends, in approving and supporting the education of their countrymen; and of more than 200 Pupils, of the middle and higher ranks of the native population; with the recollection of the correct ideas, as to morals and science, imbibed by them and their companions. It is evident (they add) that intellectual and moral, as well as religious, improvement is on its march in India. Let the Friends of Native Improvement but continue and enlarge their labours, and, with the blessing of God, they must effect an important, extensive, and happy change in the face of society.

*Female Orphan Asylum.*—Some account of this Asylum, of which the Rev. Deocar Schmid is Chaplain and Mrs. Schmid Superintendent, was given at p. 38 of the Survey for 1823. It is opened for the destitute female children of European Parents; and is fulfilling the hopes, which its friends have long cherished, that its Pupils would render effectual aid to the progress of knowledge and true religion in India. We mentioned, at p. 55 of the last Number, the appointment of three of the Young Women of the Asylum to the work of Female Education. From subsequent communications, it appears that a fourth has been appointed to Burdwan, to assist Mrs. Perowne, of the Church Missionary Society; and that two others are employed in the Asylum: these six had applied to Bengalee; and being all now engaged in the instruction of the Natives, twelve other promising Girls have been placed under a course of instruction in Bengalee, in preparation for future usefulness. That the blessing of God has rested on the labours of Mr. and Mrs. Schmid in the Asylum is manifest from the fact, that, of 14 Girls who had received Confirmation at the hands of the

late and present Bishops, 10 have become regular Communicants, and live consistently with their profession as Christians.

*Christian-School Society.*—Under this Society, the object of which is to graft religious instruction on Indigenous Schools by paying a small sum to such Native Teachers as will use the books required, there are now 15 Female Schools. Ten of these, all in Calcutta, are under the active superintendence of Mrs. Colman, Widow of the late Missionary of that name at Chittagong. There are in the 15 Schools, in regular attendance, 266 wdmn and girls. The Calcutta Female Juvenile Society (see p. 44 of the last Survey) has been incorporated with this Society. The sum of 1000 rupees has been appropriated to its use, on the part of the London Missionary Society.

*Hindoo College.*—It is one object of this College to impart, in English, to Hindoo Youths some knowledge of the Sciences and Literature of Europe. The Annual Examination was held at the Town Hall on the 25th of February, in the presence of Europeans and Natives. The pupils acquitted themselves well; and answered satisfactorily many questions, put to them by the Rev. Mr. Thomason, on the subjects of which they were reading.

*Hindoo-Sanscrit College.*—The intention of Government to establish this College was stated at p. 39 of the last Survey. The foundation-stone was laid on the 25th of February. The following is an abstract of the chief regulations.

Students are admitted from the age of 12 to 18 years—such as are on the Company's foundation will receive, for 12 years, 5 rupees per month; besides rewards according to merit: those who are not on the foundation will be rewarded according to merit—after studying Grammar for three years, if they cannot pass an examination, they must quit the College: if they pass, they will study Oratory and other Sciences for two years, and Astronomy for one year: in the seventh and following years, they may learn such other Sciences, as the Pundits think them most likely to excel in.

*Hindoo-Brahminical College.*—The establishment of the Sanscrit College, just mentioned, has not given, it is said, that satisfaction to the Hindoos which was intended by the measure. The more enlightened among them allege that it is likely to arrest the progress of useful knowledge, by perpetuating the present native system of vain learning; while the adherents of idolatry profess to consider it unnecessary, if not as casting a reflection on their love of literature and their public spirit. The Hindoo Literary Society, to which the most opulent Hindoos belong, set on foot, in consequence, a College for the study of the Brahminical Theology, at a Meeting of which some particulars were given at p. 328 of our last Volume.

## SERAMPORE.

A Danish Settlement—about 15 miles north of Calcutta, on the Western bank of the Hoogly—the chief Station of the Baptist Mission.

**BAPTIST MISSIONARY SOCIETY.**

1799.

W. Carey, D.D. Joshua Marshman, D.D.  
*Missionaries.*

John Marshman, *Superintendent of Native Schools.*

## COLLEGE:

John Mack, *Scientific Professor*—Mr. Albrecht, *Classical Professor*—Mr. Williamson, *English Teacher.*

*Native Assistants in the Mission and the College.*

Mr. John Marshman lately returned to Serampore, from a visit to England; and was accompanied by Mr. Albrecht, from the Missionary Institution at Basle, engaged as Classical Professor in the College. Mr. Williamson was in the Medical Profession in India, but has devoted himself to the College. Dr. Carey was incapacitated for service, by a severe fall in October 1823; but was able to resume his work on the 1st of January. A Memoir and Character of the late Rev. W. Ward appeared at pp. 161—167 of our last Volume.

Several additions have been made to the Communicants. The labours of the Native Preachers are increasing both in regularity and extent: besides visiting the surrounding villages, three little Chapels have been lately erected in the town of Serampore. The Native Converts are assembled weekly for improvement in Scriptural Knowledge; and various other means are employed to promote their edification and usefulness.

In March 1823, a Society was formed for promoting Native Female Education. The course adopted by Mrs. Wilson, of the Church Missionary Society, is pursued; and is recommended by the Missionaries, so far as circumstances will admit. In the beginning of September following, there were 335 children in 17 schools, with an average attendance of 230; but, in April last, they had been reduced to 13 schools, containing 250 scholars, with an average attendance of somewhat more than 200. This reduction was found necessary, from the difficulty of proper superintendence. One of the Young Women of the Female Orphan Asylum at Calcutta, before spoken of, is now engaged in this department. On the 5th of April, the First Annual Examination was held, at which 230 Girls were present. In June a New School was on the point of being opened. The Missionaries state—

A degree of ripeness for these Schools is found

in the minds of the natives round Serampore, of which we had no previous idea.

The last Annual Examination of the College took place on the 5th of January. In Sanscrit Grammar, 20 Youths were examined; in Geography, 16; in Astronomy, 6; and, in the English, 9. The Examination was truly gratifying. At the last date, 10 Brahmins were availing themselves of the advantages afforded by the College for the acquisition of scientific knowledge.

In the Printing Office, 17 presses are employed. Tracts have been printed and distributed to a great extent; no less than 8000 having been given away at a single festival: but the Office has been chiefly occupied in printing the Scriptures. To the Serampore Translators, the additional sum of 3000*l.* has been granted, by the British and Foreign Bible Society, for their General Translation Fund: and another grant has been made of 2500*l.* on account of the New Versions in hand; and for each of which, when finished and approved, they are to receive 500*l.* Of the Translators themselves, the Committee of that Society express their confidence that future generations will apply to them the words of the Translators of the present English Bible, when speaking of those who had preceded them in the work of English Translation—

Therefore, blessed be they, and most honoured be their names, that break the ice; and give the onset in that, which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's Book unto God's people, in a tongue which they understand?

In reference to the Ninth Memoir on the Translations, an abstract of which was given at pp. 490—495 of our Volume for 1823, the Committee of the Society remark—

That Memoir is distinguished by one novel feature, to which we would for a moment advert. It contains a variety of testimonies, from Learned Natives, intimately conversant with the different languages into which the Sacred Writings have been translated, to the correct and intelligible manner in which this great work has been executed. All who can appreciate the difficulty of such an undertaking will, on reading these attestations, be surprised, that, in so early a stage, so much accuracy should have been attained; and will be gratified to perceive, that, while unworthy attempts have been made in Europe to represent these Versions as spurious and contemptible, such a triumphant body of evidence was preparing in their favour on the spot, where opinions are of so much greater value.

Dr. Carey thus speaks on the harmony which happily prevails among the fellow-labourers—

There are now many of other Denominations employed in Missions; and I rejoice to say, that we are all workers-together therein. There is no ill-will toward each other; but, on every hand, a spirit of love and mutual co-operation prevails.

The influence of this Mission, in the preparation of the surrounding natives to adopt Female Education, has been already noticed. In other respects, also, the result of the combined and persevering efforts of

the Missionaries to promote the spiritual good of the people becomes more and more apparent. They write, on this subject—

The Gospel is no longer despised among the Heathen here. The conduct of those who have professed it has now been witnessed by them through a period of twenty years; and, after all that they have seen of their remaining weakness of mind, the conviction is widely spread, that Christianity has made them better men—that it is the truth, and will surely spread. The Native Christian Brethren are no longer reproached for embracing the Gospel, and renouncing the idolatry of their fathers: they are declared to have acted herein like wise men, who have followed that which they believed to be truth. By their Heathen Neighbours they are supposed to have obtained possession of a good, which they seem to lament their own want of courage to attain; since their giving up the favour of their Heathen Friends and Relatives appears too great a sacrifice for themselves to make. Those who have made this sacrifice, however, are regarded with esteem, as men above their level, rather than as deserving contempt.

The number of real conversions which may follow these feelings must be left entirely to Him, whose sole prerogative it is to change the heart; but it is pleasing to see the Gospel thus gradually making its way to the understandings of men, and commending itself so far to their consciences as to put them to silence. This our European Brethren who accompany them have often witnessed. They have sometimes seen a gainsayer, who has attempted to oppose what they have said, silenced by those around him, with—“Why dispute? We know that the things which these men say are really true.”

### CHINSURAH.

A Dutch Settlement, 22 miles north of Calcutta.

LONDON MISSIONARY SOCIETY.

1813.

G. Mundy, John Edmonds, *Missionaries.*

Mr. Pearson arrived in England, on a visit for health, on the 8th of April. Mr. and Mrs. Edmonds sailed for India on the 24th of May.

The European Congregation appears to grow in piety. Bengalee Preaching is maintained in four Bungalow Chapels, as opportunities offer; and occasional addresses are delivered to natives assembling in the public roads.

In 23 Government Schools, superintended by the Mission, there are 2700 Boys; whose progress is highly encouraging. The Society's four Schools are in a very prosperous state: they contain 280 Boys, of whom the average attendance is about 200. Prejudices against Female Education are dying away among the natives: to Mrs. Mundy's School, another has been added by some Young Ladies of Chinsurah, who have studied Bengalee for the purpose of superintending it.

Mr. Pearson prepared, while at this Station, 12 School-Publications in Bengalee, which were printed at the presses of different Societies.

NETHERLANDS MISSIONARY SOCIETY.

1821.

Lacroix, *Missionary.*

Mr. Lacroix has preached in English and Dutch in the Church of the Settlement; and has acquired Bengalee sufficiently to preach therein to the natives. A School has been formed, in the village of Chandernagore, which contains from 90 to 100 children

M. Overbeck, the Dutch Governor of Chinsurah, who has shewn great kindness to the Missionaries, bears the following testimony to the favourable state of the natives:—

Many of their prejudices are overcome. They read the Scriptures with avidity—converse on the subject of religion with moderation—allow thousands of their children to enter our schools—and have no objection to their being instructed in the doctrine of the Protestant Church.

### BURDWAN.

A large Town about 50 miles north-west of Calcutta, in a very populous district.

CHURCH MISSIONARY SOCIETY.

1815.

John Perowne, W. J. Deerr, Jacob Maisch, *Missionaries.*

James Dunsmure, *Assistant.*

Mrs. Perowne, *Superintendent of Female Schools.*

*Assistant in Female Schools.*

*Many Native Assistants.*

In 1823, Mr. Maisch suffered much from ill-health: its improvement, and his marriage, were stated at p. 55. His time was occupied in acquiring Bengalee, and assisting Mr. Deerr in the Bengalee Schools. A visit to the coast of Orissa was recommended for the re-establishment of his health.

Since the Church was finished, English Worship has been regularly held. In Bengalee, there is a Service on Sunday Afternoons, and exposition and prayer every evening in Mr. Perowne's house: from 20 to 30 attend. He has begun a translation of the Common Prayer into Bengalee. A spot of ground has been obtained, midway between the two chief bazars in Burdwan, for the erection of a Bengalee Place of Worship. Mr. Deerr opens his house, for conversation and discussion, to all who will come: six, or eight, or more, have met on these occasions.

Mr. Thomason had visited Burdwan, and examined the Schools. The Committee remark—

Mr. Thomason expresses himself as highly gratified with the vigilant superintendence exercised over them, and the increase of religious instruction afforded—states the difficulties arising from the character of the Natives—gives proof of the bene-

ficial effects of the Schools—and earnestly presses the duty of Prayer in their behalf.

Details on these and other topics, in reference to this Station, appeared at pp. 232—238 of our last Volume.

Of the English School it is stated—

It has laboured under various disadvantages, but is now in a more prosperous state than at any former period: it contains 55 Boys; about 32 of whom, at an Examination in March, passed very satisfactorily.

All these Youths read English and Bengalee: 18 of them read Persian; and two have begun Latin. In order to overcome the reluctance of the Native Youths to pursue their studies further than may be necessary merely to gain a livelihood, the Missionaries have been authorised to appropriate a limited sum, monthly, in rewarding monitors and sub-teachers: this measure succeeds: Mr. Perowne writes in April—

My department of labour goes on in an encouraging manner. Ten of the Boys in the English School have agreed to remain with me, and attend Worship regularly. Twice or thrice in the year they are to visit their friends, for a week or two. Most of them, two years ago, refused to live on the Mission Premises.

The blessing of God has, indeed, manifestly rested on the religious instruction which has been afforded to the Elder Youths. A proof of this may be seen at pp. 189—191 of our last Volume, in a Letter written by one of these Youths to two of his School-fellows who had left Burdwan; and the Missionaries have great satisfaction in one who acts as First Monitor in the English School.

Of the Bengalee Schools it is reported—

To fourteen, containing about 1000 Boys, under the more particular care of Mr. Deerr and Mr. Maisch, on the western side of the town, Mr. Perowne has added two on the eastern, one containing 80 Boys, and the other about 100. An Examination of these Schools was held, in March of last year, by the Rev. Mr. Thomson, in which there was a much wider range, than at former Examinations, of subjects purely religious: the Boys continue to manifest the same zeal and interest in the books which they read; and their sensible and pertinent answers to the questions put to them were highly gratifying to the Gentlemen who attended.

The National System is found very beneficial, so far as it can be adopted in these Schools, in promoting order and harmony; and is admired by the intelligent Hindoos. Mr. Deerr pursues a steady and determined course, with kindness and consideration; and has recourse to every method which appears likely to counteract the evils arising from the native character. His vigilant superintendence of the Schools, some of which are 7 or 8 miles distant from Burdwan, is a laborious occupation in such a climate, but absolutely requisite to render them efficient.

The use of the Scriptures in the Schools is paving the way for access to the adults; who gradually acquire religious knowledge,

from the sentiments of their children and from the books carried home by them. Many of the boys have learnt the Gospel of St. Matthew, with a comment on it by Mr. Deerr; and others have committed to memory even much more: it is the native method of education to commit to memory.

Female Schools had been thrice attempted by Mrs. Perowne, who laboured hard to accomplish her design, but could not succeed. At Midsummer 1823, however, her perseverance was rewarded in the opening of a School of 20 Girls. In April last, Mr. Perowne gives the following encouraging information:—

Mrs. Perowne has now Seven Female Schools, and applications have been made for several more. The number of children is about 180, besides about 20 Girls in two of my Boys' Schools. Her prospects are very cheering. In one village, every child that is old enough attends school; not even excepting the Brahmin's daughters, of whom there are six.

It has been already stated, under the head of the Female Orphan Asylum, that one of the Young Women of that Asylum has been appointed to assist Mrs. Perowne.

A violent inundation, in the autumn of 1823, committed great ravages among the native buildings in these parts, and occasioned the loss of many lives. The Schools were several months in recovering from the effects of the deluge, most of the School-rooms having been swept away or seriously injured.

It is observed in the last Report—

The finding of proper employment for Native Converts is a great difficulty. Major Phipps, who acted, when in India, as a Member of the Corresponding Committee, and assisted at the Examination of the Burdwan Schools in 1822, has, since his return, communicated to the Committee his thoughts on the subject. He recommends the formation, near Burdwan, of a small Agricultural Village of Native Converts.

The judicious remarks on this subject, which have been furnished by this able Officer to the Committee, are printed in the Fifth Appendix to the Twenty-fourth Report.

### CUTWA.

A Town in Bengal, on the western bank of the Hoogly, about 75 miles north of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1804.

William Carey, jun. *Missionary.*

*Four Natives.*

The Report gives the following view.—Mr. Carey and the Itinerants under his direction, not merely continue their visits to the surrounding villages and the large assemblies of natives frequently held in that neighbourhood, but it is evident that far more serious attention is paid to their addresses than formerly. The declaration of the plau and fundamental truths of the Bible is often followed by the silent tears of the audience; and several females of respectable connections are said to have been lately roused to earnest inquiry.



Mr. Carey writes—

Many have been, and are, inquiring, on the roads and at their houses, in a manner which has not been seen before. I have had the pleasure of baptizing three persons, who belong to the Native Christian-Families. I hope also soon to baptise three or four more. Thus the Lord has of late been, and is still, blessing us. Our meetings are well attended: sometimes the congregations are large and attentive.

Of the great concourses common among the natives, Mr. Carey says—

It seems to me that these immense Fairs are much smaller than they used to be. I think the people are getting wiser, day by day; and that many keep away, because they are convinced of the folly of such things. The river has, in the last five or six years, washed away the chief temples of almost all these Fairs; which, I think, has opened the eyes of many, to see that all their gods are nothing but vanity.

### BIRBHOOM.

A Town in Bengal, 60 miles north-west of Cutwa and 135 of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1822.

— Hampton, *Missionary.*  
*Native Teachers.*

Mr. Hampton's sphere is extensive: a number of Itinerants are employed under his direction. He has received several new Members; and writes, in reference to his prospects—

Wherever I go, I perceive a general conviction to prevail, that the existing modes of worship are vain, and worse than vanity. This is an earnest that God is mercifully working a change in the moral world.

He adds what deserves the attention of every Missionary:—

By a little conciliatory demeanor, many prejudices vanish, and Heathens are induced to enter into more familiar intercourse than they otherwise would. Paul knew how to be all things to all men. We are deficient, I fear, in such knowledge; or, perhaps, we should succeed more.

### MOORSHE DABAD.

A large Town, extending eight miles along both sides of the most sacred branch of the Ganges—formerly the Capital of Bengal—130 miles north of Calcutta—population said to be nearly equal to that of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1816.

*Native Teachers.*

Mr. Sutton has been obliged to visit England for his health. He left Calcutta in December 1823; and, after a perilous voyage (see pp. 326, 327 of our last Volume), arrived early in June. He was proceeding with good success when thus obliged to suspend his labours.

### JUNGYPURE.

A Town about 15 miles north-north-west of Moorshebad—the principal Silk-Establishment of the East-India Company.

BAPTIST MISSIONARY SOCIETY.

1823.

Prankrishna, *Native.*

A New Station has been formed here. Prankrishna, who, for 19 years, the Committee state, has adorned his profession by a blameless and upright life, was settled at this place under the auspices of the late Resident, son-in-law to Dr. Marshman.

In May 1823, Mr. Sutton, from Moorshebad, attended at the Fair at Jungypore. Of Prankrishna, who laboured with him on this occasion, he says—

His preaching appeared to please the natives greatly. His Illustrations were apt, and such as they could all fully understand.

### FURRUCKABAD.

A Town of Bengal, on the western bank of the Ganges, 18 miles south of Rajmahal.

BAPTIST MISSIONARY SOCIETY.

It is said in the Report—

A New Station has been commenced at Furruckabad, under the care of Mr. Richards, a Young Man born in India and educated in England, and who is one of the fruits of Mr. Smith's Ministry at Benares.

### DINAGEPORE.

A City in Bengal, 240 miles north of Calcutta—Inhabitants, 40,000.

BAPTIST MISSIONARY SOCIETY.

1804.

Ignatius Fernandez, *Portuguese.*  
*Nidheram, Native.*

It is stated by the Committee—

The number of Members is about 90; and there are nearly as many more, connected with them by relationship and otherwise, who have renounced caste and assemble for religious worship. To furnish them with employment, Mr. Fernandez has established a Manufactory of paper; together with an excellent School for the instruction of their children. Five Youths from this place are educating in the Serampore College.

Mr. Fernandez writes—

The Native Christians have three Prayer-Meetings in their own houses, by rotation, every week—viz. on Tuesday and Friday Evenings; and the women, among themselves, on Wednesday Morning. Nidheram spends the greater part of his time at Saddamahl; and goes out to preach, in the neighbouring villages and markets, twice or thrice a week. Divine Service on the Lord's-Days, both in the morning and afternoon, is well attended.

My school continues to prosper. The scholars are making pretty good progress: many of them can recite the Ten Commandments and some of the Tracts by heart. They are now 70 in number; but between 50 and 60 only daily attend the school.

An honourable testimony is borne to the labours of Mr. Fernandez, by Major (now Lieutenant-Colonel) Phipps, which we quote from the Fifth Appendix to the Twenty-fourth Report of the Church Missionary Society.

The most successful modern attempt to employ Native Converts with which the Writer is acquainted, came under his observation during an excursion in the year 1820, in the Dinaspore District. Mr. Fernandez, a Portuguese Gentleman, whose commercial pursuits are chiefly in the Indigo line, has been the instrument of con-

verting many Natives. On a Sunday Morning in the month of March, 26 women, 13 men, and 20 children were seen assembled at his house for Public Worship: a Chapter of the New Testament was read in Bengalee, and carefully expounded in the same language, which Mr. Fernandez speaks fluently: a hymn was afterward sung by the whole congregation: the Service concluded with prayer: in the afternoon, the number collected was said to be about 150 persons, including those who attended from motives of curiosity. Two Schools, consisting of 150 scholars, were also superintended by Mr. Fernandez. Twenty-four miles from Dinagepore, this Gentleman has an estate where Indigo is manufactured; and it is here, where he chiefly employs the Converted Natives. At the period alluded to, there were 80 persons, including children, residing in a little village on the estate: most of them were converted from Mahomedanism, and the few who had been Hindoos belonged to the caste called Razeebans. Their occupation was that of weavers and petty shop-keepers: at present, some are servants on the farm, others make coarse paper for the village schools—some weave a coarse, narrow kind of canvas for bags and sacks, and many are employed in agriculture. They all appeared very happy and contented, and spoke gratefully of Mr. Fernandez' care of them. Two things deserve particular notice:—they stated that those who held some land of the neighbouring Zemindars, or Farmers, were not at all molested on account of their new religion; and the English Magistrates and principal Civil Authorities stated, that these converts were noted for their peaceable demeanor—they prosecuted no one in the Civil Courts, and no one prosecuted them or even complained of them. Those who are well acquainted with the litigious disposition of the Bengalee will duly appreciate this interesting fact. This little community assembled daily for religious worship, and twice on Sundays. A Native Convert, brought up by the Serampore Baptist Missionaries, was residing among them, and attended to their religious instruction. The villagers often came to hear Mr. Fernandez preach; and five of them were, at that time, applying to be admitted into the Christian Church. The chief cultivation is rice; and provisions are so cheap, that the converts, who were regular servants on the farm, received from one rupee-and-a-half to one rupee-and-three-quarters, or from 3s. to 3s. 6d. per month, for which sum they both clothed and fed themselves.

### MONGHYR.

A large City, about 250 miles north-west of Calcutta, a Station for Invalids of the British Army.

#### BAPTIST MISSIONARY SOCIETY.

1816.

#### Three Native Teachers.

Of Mr. Leslie, destined to supply the place of the late Mr. Chamberlain at Monghyr, we have before spoken at p. 56.

From 25 to 35 natives assemble daily, among whom are some hopeful characters: on Sundays, about 50 assemble. There are 23 Communicants. Four women have been baptized.

There are four Schools for Boys and two for Girls: in the Girls' Schools, there were 34 scholars.

To the Native Labourers, an eye-witness bears the following testimony:—

The Native Brethren are very active in preaching the Gospel for some miles round this place; and are heard with much attention by many respectable natives, but especially by the poorer classes. Their willingness on all occasions to go forth to distant

places, and endure hardships to make known the Gospel, is beyond praise.

### DIGAH.

Near the extensive Cantonments of Dinapore—320 miles north-west of Calcutta.

#### BAPTIST MISSIONARY SOCIETY.

1809.

W. Moore, *Missionary.*

*Native Teachers.*

Mr. Rowe, who had long resided here; died in October 1823: see p. 327 of our last Volume. He had been actively engaged in India for 20 years. He baptized five persons a short time before his death.

Mrs. Rowe exerts herself successfully in Native-Female Education. One of the Young Women of the Female-Orphan Asylum assists her; and two of the Females baptized by Mr. Rowe are Teachers. Mrs. Rowe, speaking of these two Females, gives the following proof of the effect of education, in raising the Indian Female from her state of depression and servitude:—

These women appear to great advantage, contrasted with those who have never attempted to gain instruction. I was much struck with this circumstance while observing the difference between the situation of one of these Schoolmistresses and that of one of the neighbours. She appears in her house with all the independence of a European Woman, while her neighbour is kept in the greatest degree of servile subjection. The husband of the latter considers himself so immaculate, that if his own wife were to touch the food which he was about to eat, it would be rendered unfit for his use; and she is so deplorably ignorant, as to think this is in reality the case.

### BUXAR.

A Town on the Ganges, about 70 miles below Benares, on a beautiful plain.

#### CHURCH MISSIONARY SOCIETY.

1819.

Kurram Messeeh, *Native Teacher.*

Kurram Messeeh sends regular monthly reports of his proceedings to Mr. Bowley at Chunar. The attendants on Divine Service are usually from 20 to 40: of these, 30 are learning the Catechism by rote, and 15 are learning to read the New Testament in their native tongue. Mr. Bowley has baptized one Adult belonging to this Station.

### GORUCKPORE.

A Town about 100 miles north of Benares—Inhabitants, 70,000.

#### CHURCH MISSIONARY SOCIETY.

1823.

Michael Wilkinson, *Missionary.*

T. W. Smyth, *Assistant.*

Mrs. Wilkinson, Mrs. Smyth,  
*Superintendants of Female Schools.*

*Native Assistant.*

The Rev. Thomas Morris visited this

place, from Benares, in 1825. Leaving that city, with Mrs. Morris, on the 11th of March, they reached Goruckpore, by land, on the 20th: the natives everywhere treated them with civility. His views of Goruckpore as a Missionary Station were stated at p. 313 of our last Volume. While here, Mr. Morris baptized a Native Woman. Having received much kindness from the British who reside at Goruckpore, and who had been long desirous of the establishment of a Mission there, Mr. and Mrs. Morris left on the 8th of September; and, passing down the Goggrah River and up the Ganges, reached Benares on the 27th.

The appointment of Mr. and Mrs. Wilkinson and Mr. and Mrs. Smyth to this New Mission was stated at p. 55 of the last Number.

A Parsonage House has been built, and a Church was erecting, while other requisite buildings were in contemplation. The cost of these buildings is comparatively light, through the friendship of the Judge at the Station, who employs the prisoners sentenced to hard labour on works thus designed for the public good; and, moreover, zealously exerts himself to procure assistance to the Society's funds.

### BENARES.

The ancient seat of Brahminical Learning; and denominated the "Holy City"—460 miles north-west of Calcutta, by way of Birbhoom; but, by that of Moorshedabad, 565—contains 12,000 stone and brick houses, from one to six stories high; and more than 16,000 mud houses—of the houses 8000 are occupied, it is said, by Brahmins, who receive religious contributions—Inhabitants, in 1803, were 592,000: during the Festivals, the concourse is beyond all calculation.

#### BAPTIST MISSIONARY SOCIETY.

1816.

W. Smith, *Country-born.*

*Native Teacher.*

The Communicants are 12: among them are several Brahmins. The European residents have subscribed 1000 rupees, to assist in erecting a small Place of Worship. Mr. Smith continues to frequent the Fairs, often in company of Mr. Bowley of Chunar.

#### CHURCH MISSIONARY SOCIETY.

1817.

Thomas Morris, *Missionary.*

Messrs. Adlington and Stewart, and Mrs. Morris and Mrs. Adlington,

*School Superintendants and Assistants.*

*Many Native Assistants.*

This Mission now includes three stations—the City School, founded by Jay Narain; the Old Mission Premises at Secrole, a village at a little distance from the city where the English residents live; and New

Mission Premises, nearer to the city, which have been lately erected on a piece of ground obtained for the purpose. Mr. Adlington remains at Secrole, but Mr. Morris and Mr. Stewart occupy the new station, which is conveniently situated for the superintendence of the Schools and for visits to Benares.

A Chapel was opened at Secrole, in May 1825, for Hindoostanee Worship; about half the expense of which was defrayed by friends on the spot: about 50 Native Christians attend; with, occasionally, a few Hindoos and Mahomedans. Missionary Prayer-Meetings are held monthly; and more-private Meetings, for edification, weekly.

In the City School there were 141 Boys, the elder of whom manifestly profit by the use of the Scriptures. Four other Schools for Boys were formed, after Mr. Morris's return from Goruckpore, in the city and its suburbs: they contain 110 scholars. The want of efficient Schoolmasters is greatly felt; and this is likely to be the case, the Missionaries state, till they shall be able to train proper Teachers in a Seminary attached for that purpose to the Mission. Mr. Morris writes—

We wish to establish Schools in different parts of the city; as they will serve for *Chowkees*, and will give us some footing in this place of abominable idol-worship.

A Girls' School, opened at Secrole in May 1822 for the daughters of the Native Christians, had 11 scholars: some of these Girls, who did not know a letter when admitted, now read the New Testament exceedingly well. Mrs. Morris succeeded, in February, after combating the indifference of the parents, in forming a Girls' School in Benares: it had 9 scholars. The Ladies at the Station continue some Schools opened by them for a few Girls.

Mr. Morris gives the following instance of promise in some of the elder scholars:—

I attended a Mela, or Fair, near the city, at which were assembled many thousands of human beings, who knew not the God who made them, and who gave His Son to be a sacrifice for the sins of the world. Surveying the multitude from a little eminence which we had selected, and on which we stood to distribute Tracts and the Scriptures, my mind was much affected by what I saw of the moral condition of the people. One circumstance, however, delighted me. Several of the boys from our Schools stood round us, ready to assist in examining such persons as came for books; as we do not give them except to those who have first learnt to read. Such a circumstance may appear of little importance to those who do not enter into our situation: but it is highly encouraging to us, to witness it in this country—to see, in such a scene as an Indian Fair presents, children, who have themselves learnt from us to read our books, ready to put them into the hands of those who are more advanced in years.

Great kindness is shewn to the Missionaries, by the Chaplain and other Gentlemen at the Station.

Some further particulars relative to this Mission appeared at pp. 312 & 313 of our last Volume.

LONDON MISSIONARY SOCIETY.  
1820.

Matthew Thomson Adam, *Missionary.*

Mr. Adam resided within the cantonments; and had there a small English Congregation, composed chiefly of the military. Circumstances having led to his removal to some distance, a few of his hearers set on foot a subscription, and have erected a Chapel, on ground granted by the General within the cantonments. The Directors are very desirous of sending another Missionary, to assist in the immense field of labour which Benares and its vicinity afford.

In two Native Schools within the city, there were 65 Boys; and in a School within the cantonments, opened in 1821, were 30. The Directors remark—

The general poverty of the lower orders, the strength of their prejudices, and their insensibility to the value of education, present formidable obstacles to the extension of the Schools.

Mr. Adam, like the other Labourers in these parts, continues to frequent the Hindoo Fairs for the distribution of Tracts, several of which he has prepared for the purpose.

CHUNAR.

A Town on the Ganges, a few miles above Benares; and a Station of Invalids of the British Army.

CHURCH MISSIONARY SOCIETY.  
1814.

W. Greenwood, W. Bowley, *Missionaries.*

Nicholas Joachim, *Native Teacher.*

W. Cross, *Clerk and Schoolmaster.*

*Native Assistants.*

The public Services of religion are conducted as usual; the English by Mr. Greenwood, and the Hindoostanee by Mr. Bowley. A number of Heathens attend on the Hindoostanee Worship on Sunday Afternoon, together with the Native Christians: some appear promising; while several, Mr. Bowley writes, have been laughed out of their Church-going, and attend but seldom. Hindoostanee Worship is held on Tuesdays and Thursdays, as well as Sundays.

The Marriages have been 6, the Baptisms 10, and the Deaths 4. Of the Baptisms, 8 were of children, 2 of whom were adopted from Heathenism: the other 2 were Adults, both converts from Hindooism, and had been well instructed; and both repeatedly solicited the administration of the ordinance with tears. The Communicants had increased to 60. Two, who sustained in the last an exemplary character, had died in the Faith. Mr. Bowley has

Feb. 1825.

much joy in the consistent walk of the Communicants: he writes on this subject—

The state of the Native Christians demands our grateful acknowledgments to the God of all Mercies; as they continue, through grace, to conduct themselves in an exemplary manner, to our great joy. No broils or quarrels, so common among this class of people, are here heard of; but, contrariwise, unity and love and friendship abound. The means of grace, public, private, and secret, are regularly attended to: nor have I had any cause to suspend any from the communion: but the reverse has been the case, several, after examination, having been admitted to it; and others are candidates for admission.

There were, at the last dates, five Schools—one for Females, and four for Boys; in all which some parts of the Scripture are committed to memory. The FEMALE SCHOOL is entirely for religious instruction, and has been frequently mentioned: 35 women and girls attend: of a Girls' School, spoken of in the last Survey, no report has been received. An English School for Boys, formerly supported by the Society, is now maintained by Government for the descendants of its European Soldiers: Native Boys being admitted to learn English therein, 10 of these attend Mr. Bowley half the day, and form the Society's FIRST BOYS' SCHOOL: they repeat their English Tasks with translations, and read a Chapter of the Hindee Testament: they repeat, also, a couple of verses out of the Old or New Testament: in this way, they have committed to memory the whole of the Book of Proverbs, and were proceeding with the Psalms. The SECOND BOYS' SCHOOL is in Chunar, and has about 60 Hindee Scholars. The THIRD has about 40 Hindee Scholars, and is in a neighbouring village. The FOURTH is a Persian School, with 40 Boys, some of whom read well.

In these parts, the great body of the natives are acquainted with no character but that used in their current writing, which is called Kythee. The books for their use are, however, chiefly printed in another character, named Devanagari. We find the following remark by Mr. Bowley confirmed by the observations of neighbouring Missionaries:—

I have of late been introducing into our Hindee Schools, copies of our pages, in Kythee Characters, made by my copyist. Unless the Gospels and suitable Tracts are printed in this character, the great body of the natives of Hindoostan will be shut out of the advantages arising from Bible and Tract Societies.

It will have been seen at p. 52, that Mr. Bowley's Hindee, or Hinduwee, New Testament is finished, and meets with great acceptance.

Extracts from Mr. Bowley's Journals were printed at pp. 191—197 of our last Volume. He continues to itinerate as he has opportunity. The interest excited among the people whom he visits is often

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very great; and they receive the Scriptures and Tracts with eagerness. He writes to Calcutta for a large supply, and adds—

I should like much to travel through the principal cities and towns, yea and through every village near my way, distributing and making known the Word of Life.

The European Gentlemen at Chunar have formed, among themselves, a Committee in aid of the Society's plans.

#### ALLAHABAD.

An ancient City, situated at the junction of the Jumna with the Ganges, about 1400 miles west-north-west of Calcutta.

##### BAPTIST MISSIONARY SOCIETY.

L. Mackintosh, *Country-born.*  
Rughoo, *Native.*

##### The Committee report—

From Allahabad, formerly infamous on account of the dreadful scenes of self-destruction annually perpetrated there, the accounts are still unfavourable. Mr. Mackintosh, and his native companion Rughoo, seem to make no impression upon the Hindoo Population of this large city; but an English Friend; in token of gratitude for the benefit derived from the ministry of Mr. Mackintosh, has generously sent him 2000 rupees to build a Place of Worship.

Better prospects seem to have recently opened. About 40 Hindoos have attended Worship, on being invited; and a beginning has been made in Native Schools, both male and female. A Persian School has been kept; but with little religious advantage, as the boys read none but Mahomedan Books. Numbers of very poor girls are seen in this crowded place; and there seems no difficulty here, but the want of suitable teachers, in the way of Female Education.

It is stated in a Calcutta Paper, in reference to the last Septennial Bathing at this place—

Not a single instance of suicidal sacrifice has taken place; and it is delightful to know, that the natives, this year, voluntarily asked for Religious Tracts, which they seemed very anxious to peruse. It is evident that idolatry is giving way, and falling greatly into disrepute amongst the natives themselves.

#### FUTTYGHUR.

A Town, 90 miles west-north-west of Lucknow, and close to Farruckabad.

##### BAPTIST MISSIONARY SOCIETY.

1821.

—Richards, *Missionary.*

Two Brahmins appear to have been brought to the knowledge of Christ. Mohun, one of these Brahmins, was baptized April 27, 1823; and died on the 5th of August following: the last prayer which he offered was a very affecting one to Christ to help him. Seetul, the other Brahmin, had given great proofs of firmness, but had not been baptized.

Many natives attend Public Worship.

#### MEERUT.

A large Town, about 92 miles south-east of Delhi.

#### CHURCH MISSIONARY SOCIETY.

1813.

Behadqr, Oomeed, Phirodeen, Dilsook, *Natives.*

Some details of the Rev. Henry Fisher's proceedings in aid of the Society's objects were given at pp. 314 & 315 of the last Volume. Moonef Messeeh, mentioned in the last Survey, had entered, as Moonshree, into the service of an English Gentleman; and is since gone to his native village. Behadur acts as Assistant in the Native Congregation; Oomeed, among the people at the barracks. Matthew Phirodeen maintains an honourable and useful character. Peter Dilsook and his Wife were lately baptized: he acts as Schoolmaster; and they have lately become Mr. Fisher's domestic servants.

#### DELHI.

Nominally an Imperial City, under its own Emperor—7 miles in circumference—surrounded by a wall of stone—Inhabitants, 300,000—40 Mosques—976 miles north-west of Calcutta, by way of Birbhoom.

##### BAPTIST MISSIONARY SOCIETY.

J. T. Thompson, *Country-born.*

Mr. Thompson has continued his itinerant labours; and the dissemination, to a wide extent, of Tracts and the Scriptures. On the baptism of the Brahmin spoken of in the last Survey, the Serampore Missionaries remark—

This renunciation of Hindooism by an aged Brahmin, eminent for his knowledge of the Shasters and of the sacred language of the Hindoos, being in that part of the country quite a new thing, has procured much attention to the doctrine of the Gospel. It seems to shew, among other things, the safety with which Christianity may be promulgated in the darkest parts of India. All the threatened opposition to this man's open profession of Christianity ended in a few expressions of personal dislike from his old acquaintance, on account of the course which he had taken, and his having tacitly condemned them and all their religious observances, by nobly daring to follow his own convictions of the truth. For all this, however, he was prepared; and, by sustaining the whole in the spirit of genuine Christianity, he, in a great measure, disarmed the resentment of his neighbours and acquaintance.

##### CHURCH MISSIONARY SOCIETY.

Anund Messeeh, *Native Teacher.*

This Native Christian continues to labour at and near Delhi. He sends his Diary to Mr. Fisher, at Meerut; and occasionally visits his Native Brethren at that place. Mr. Fisher recently visited Delhi, but had not time to go among the Saadhs. Anund accompanied Mr. Principal Mill in visiting these people: the opinion which that Gentleman formed of them was stated at p. 314 of our last Volume. Mr. Fisher wishes a regular system of uninterrupted Missionary Labour to be established among them. To Anund he bears, in April, the following testimony—

Anund appears to me as much as ever in earnest, in his Christian profession. He had many enemies;

and endured a good deal of scoffing and reviling at first; but now the very bitterest have asked his forgiveness for their unkind behaviour, and salute him cordially when they meet—a striking proof that his unassuming, meek, and Christian-like deportment has disarmed their animosity, and convinced their judgment that he is what he professes to be—an upright, lowly-minded, and pious man. There is often, indeed, a natural command of temper and suavity, about almost all Asiatics—from whatever principle: in Anund, it is, I trust, a Christian Grace. *When a man's ways please the Lord, He maketh even his enemies to be at peace with him.* His usefulness seems principally to consist in reading and conversing on the Scriptures to numbers who daily visit his dwelling.

The Europeans resident at Delhi are very anxious for the appointment of a Chaplain. Mr. Fisher, in the hope that a pious and devoted Clergyman may be placed there, remarks—

My poor Saadhs would then be solicitously looked after from Delhi, whither they themselves frequently come. They might occasionally be visited; and Anund would thus be more countenanced and strengthened among them.

### HENREEPORE.

A Saadh Village, near Kowabes, about 40 miles north-west of Delhi.

#### CHURCH MISSIONARY SOCIETY.

Joseph, *Native.*

David Jysingh, the aged Saadh, is become quite blind. Joseph, a convert at Meerut in 1819 from among the Hindoos, lived with David; and continues to reside in the little School-house built here. He has been instrumental in the conversion of a Brahmin, whom Mr. Fisher has since baptized at Meerut.

### AGRA.

A large City, 800 miles north-west of Calcutta.

#### CHURCH MISSIONARY SOCIETY.

1813.

Abdool Messeeh, *Native Missionary.*

Of this venerable Labourer it is stated—

The most satisfactory testimony is borne, by the Chaplain at the Station, to the character of Abdool Messeeh; but he is understood to be in so infirm a state of health, as obliges him greatly to circumscribe his labours. Public Worship is carried on as usual at the Kuttra; and, recently, Abdool Messeeh has officiated at the Military Cantonment, on Sunday Afternoon, to the Native Christians connected with the Native Regiments. The last account received stated the addition of seven men and three women to the Church by baptism.

The English School in the Kuttra has been given up, from want of a suitable teacher; but the Native Christian Children are still taught the native languages, and instructed by their venerable Pastor in the principles of religion. The loss of the English School is, in a measure, made up, by the establishment of a School for all classes at the cantonments by the Chaplain.

### AGIMEER.

The Capital of the Province of that name—travelling distance from Delhi 230 miles, from Bombay 650, and from Calcutta 1030.

#### BAPTIST MISSIONARY SOCIETY.

1819.

Jabez Carey, *Missionary.*

But little has been reported from this distant Station since it was established. Various notices have reached us up to the close of 1823. In May of that year, there were 7 Schools, one in Agimeer and the others in different towns or villages: the scholars were 261; of whom, 44 could read well, 54 indifferently, and the rest were in different gradations. At the last dates, the number had increased to 280; and it is said—

Many have left the schools with an education suited to their circumstances, and others have readily presented themselves to fill up their places.

From various communications by Mr. Carey, we collect the following account of the natives of this remote district, and of his reception among them:—

The Hindoos here are very different from those in Bengal, and have fewer prejudices. They care very little about their idols. Some begin to doubt of the truth of their religion, and to have a better opinion of ours. Of the burning of widows an instance is scarcely known to take place once in twenty years.

I shall in future travel with more comfort and ease; as I have made sure of a house in every village which I visit. I cannot tell you how much gratified I am at the willingness of the natives to assist me in every thing. They begin to lose their prejudices, and to become warm friends to the schools.

### SURAT.

A large City, on the western coast of the Peninsula, 177 miles north of Bombay—Inhabitants said to be 500,000; of whom a considerable part are Moors, professing Mahomedanism, but retaining some Pagan Rites.

#### LONDON MISSIONARY SOCIETY.

1815.

W. Fyvie, Alex. Fyvie, *Missionaries.*

There are three Services weekly in English, and four in Guzerattee.

No report has been received of the state of the Schools; nor any very recent account of the other departments.

In April 1823, the Guzerattee Old Testament had proceeded at the press nearly to the end of Isaiah. In September of that year, the Missionaries had circulated nearly 6000 portions of the Guzerattee New Testament. They write—

Few days pass, without some persons calling for parts of it; and we frequently have applicants, from villages at a considerable distance, for Testaments. When out among the people, we are frequently called upon to explain passages to them. They often ask, "Who was Jesus Christ?"—"Who were the Apostles?"—"Who was Matthew? John? &c."

Mr. W. Fyvie was preparing an English and Guzerattee Dictionary.

The Missionary Auxiliary raised, in its first year ending October 1823, 50L.

### BOMBAY.

The Third of the British Presidencies in India—about 1300 miles, travelling distance, to the west of Calcutta—population above 200,000.

#### BIBLE SOCIETY.

The Society continues to assist the Missionaries of the London Society and of the American Board, in printing and cir-

culating the Scriptures in Guzerattee and Mahratta.

Portuguese Bibles, sent from England, have proved acceptable. A number have been distributed, and are regularly read. The translation is considered both simple and elegant.

AMERICAN BOARD OF MISSIONS.  
1815.

*Stations and Missionaries :*

BOMBAY: Gordon Hall, *Missionary*; James Garret, *Printer*—MAHIM: Allan Graves, *Missionary*—TANNAH: John Nichols, *Missionary*.

The arrival of the Rev. Edmund Frost, with Mrs. Frost and Mrs. Graves, stated in the last Survey to have sailed in September 1823, has not yet been reported. In November of that year, before this addition to the LABOURERS in the Mission was known, Mr. Nichols thus wrote on the want of further aid:—

Our very souls are panting for an increase of our number. Two more Missionaries are exceedingly wanted in the Isle of Salsette; and two at Basseen, a most interesting station, 25 miles north of this place, on the continent.

The Missionaries thus speak of the course of their MINISTRY, and of the manner in which it is received:—

We continue our usual method of addressing the Gospel to the people—by the way-side, in the field, at their houses, and in their assemblies—as we meet with them, on going out for the purpose daily. Besides this, we avail ourselves of opportunities, which we esteem suitable, of making regular appointments, in various places; sometimes weekly, sometimes daily, and sometimes twice a day, according to our ability and the prospect of collecting the people. Our method of conducting these meetings is various, according to the circumstances of the hearers. The number of these is various, from ten individuals to two or three hundred. Some persons of every class are occasionally present. Sometimes, the stillness and attention almost or quite equal that of an assembly in our native country; and, sometimes, there are conversation and confusion, opposition, resentment, reviling, and blasphemy.

Since the opening of the Chapel in May 1823, which solemnity was preceded by a day set apart for invoking the blessing of God with fasting and prayer, Public Worship has been held therein in English every Sunday Morning: in the afternoon, the scholars are catechized; and, in the evening, Public Worship is held in Mahratta. On the First Monday in each month, the "Monthly Concert" for Missionary Prayer is held in the Chapel. The cost of this Chapel was 4177 dollars: the contributions in India amounted to 1777 dollars; of which about 700 were collected in Calcutta by Mr. E. A. Newton, himself contributing about two-thirds of that sum. Government have granted a burying-ground for the use of the Mission; and, unsolicited, liberally ordered it to be enclosed, at the public expense, with a wall of masonry.

Mr. Graves had spent most of his time in journeys, and had found opportunities of addressing great numbers of people, and often to address the same people repeatedly. In general, they were inclined to hear; but, in some instances, were hostile.

The schools are of two kinds—Family and Free.

The Family Schools include not only the native children, named and supported by benefactors, but children whose parents pay for them as at Boarding Schools: of the Beneficiary Scholars, no exact account has lately appeared: of the Boarders, Mrs. Hall and Mrs. Nichols have a number; and hope, not only by the income derived from this source materially to diminish the expenses of the Mission, but to strengthen it in a point still more important. To this Mr. Nichols thus adverts, in speaking of the children, 15 in number, under the care of Mrs. Nichols—

Many of them are making rapid progress in religious knowledge, are quite serious, and retire very regularly for prayer. These children are destined to a rank and respectability far above the great mass of the population, and even above the First Classes of the Hindoos and Mussulmans. Of what immense importance, then, is their religious instruction!

In May, there were 26 Native Free-Schools, containing about 1200 children. The English residents had contributed to this object 3000 rupees, the Governor having headed the list by a benefaction of 300 rupees: 500 rupees were annual subscriptions: this generous aid will enable the Missionaries to add 8 or 10 Free-Schools to the previous number. In 9 of the Schools there are Jewish Boys, who amount, in the whole, to 116. In May, a Sunday-School was collected out of the scholars, when 253 Boys were assembled in the Chapel. A great number of Boys have gone forth from the Schools since their formation, not only able to read and write, but with still higher knowledge: for, as the Missionaries remark—

The bare ability to read and write, however important, is trifling compared with the actually having read and understood considerable portions of the Scriptures, and committed to memory the elements of Christianity; and having imbibed, as we doubt not they really have done, strong impressions in favour of the True Religion, and had their attachment to idolatry proportionably weakened.

Mr. Nichols was engaged in modelling the Schools on the plan adopted with success in other parts of India: on this subject he says—

The principal point, which we are aiming to secure, is to pay the Masters according to the progress; and not according to the number of their scholars, as we have done heretofore. There are some obstacles in the way of this plan; but its having been successfully adopted in Bengal leads us to hope that we may do the same. The success attending a general System of Education in that quarter has led us recently to give new attention to the subject. Our Mission has been foremost in

this work on this side of India, but still we are far behind the Missionaries on the other side.

He adds, in reference to the general effect of the Schools—

Our Schools are a most interesting part of our Missionary Operations. Each School makes a little congregation, which we may address at all times. The interest of the Masters leads them to induce the boys to keep the books which they receive from us, read them, commit them to memory; and, in fact, to treasure up all the instruction which they receive from us.

In the department of the PRESS, the Missionaries have been restricted by the want of adequate funds. On this subject the Board make the following forcible appeal:—

It is much to be regretted, that when Presses and Types are procured, and have for years been employed; when a Missionary Printer is maintained, for the sole purpose of superintending the printing-office, and keeping it in active operation; when Books are so urgently sought, and so easily distributed, through a wide extent of populous country; when large portions of the Bible have been translated, and the whole could be speedily supplied—when all these preparations have been made, it is indeed to be regretted, that money should be wanting to carry forward a work so imperiously demanded by the circumstances of the natives, and so full of encouragement and promise.

The Bombay Bible Society has tendered its further aid in printing the Scriptures. A grant of 100 reams of paper has been made; and, more recently, one of 4000 rupees, or 1800 dollars. The Missionaries are, in consequence, proceeding with vigour in their work.

In the distribution of Books and Tracts, though at present restricted from the interior of the Mahratta Country (see p. 52 of the last Survey), still, so wide is the range for exertion, that they say—

Here are room and labour enough for a hundred Missionaries, and for as many Agents as they could employ, and for Books innumerable!

Mr. William Taylor Money, who resided at Bombay when this Mission was first established, and was, during his stay in India, the friend and counsellor of the Missionaries, and intimately acquainted with all their proceedings, has lately borne to those who founded the Mission, of whom only Mr. Hall survives, the following honourable testimony:—

They have done much that the Heathen, among whom I dwell, might be blessed with the knowledge and the hopes of the Gospel: and I know of no means so likely, under Divine Grace, to ensure the spread of that knowledge and those hopes on the western side of India, as by sustaining the Missionary Station at Bombay. The American Missionaries have, with great wisdom—with that wisdom which cometh from above—directed their chief efforts to enlightening the minds of the rising generation, before they could be involved in the darkness of superstition—to sowing the seeds of Christian Knowledge, before the weeds of paganism had occupied the soil. At the same time, they neglect no opportunity of preaching Christ Crucified to the adult population.

#### EDUCATION SOCIETY.

1815.

The number of children in the Schools

under the Society, including the Regimental Schools, is about 1000.

#### CHRISTIAN KNOWLEDGE SOCIETY.

1816.

No Report has been received from the District Committee. The following particulars are furnished by a Letter from the Venerable the Archdeacon, President of the Committee.

There had been issued during the year—Bibles 215, Testaments 254, Prayer Books 417, Tracts 6140.

The Society's Tracts and Books are in great request for the use of Schools. The supply of the books used in the National System is continued to the Education Society. Many of the Society's Tracts are also furnished to several smaller Schools, where a knowledge of English is communicated to the natives: the number of scholars in Schools of this description it is difficult to ascertain. The series of the National-School Tracts in Mahratta and Guzeratte are made great use of in many of the Native Schools; and a considerable number of them has been distributed by some of the Missionaries connected with Bombay.

The grant of the Society in aid of translations, mentioned in the last Survey, has enabled the Committee to print the "Chief Truths of the Christian Religion," translated by the Rev. Richard Kenney into Mahratta; and to put to press, at Calcutta, under the superintendence of Mr. Principal Mill, the History of Joseph, in Persian, taken from Mr. Robinson's Translation, mentioned before at p. 53.

#### CHURCH MISSIONARY SOCIETY.

1820.

Richard Kenney, Missionary.  
Native Schoolmasters.

From a Report, issued by the Corresponding Committee, we extract the following particulars of this Mission:—

Mr. Kenney, having acquired a knowledge of the Mahratta Language, undertook the management of some Native Schools. Three of these have continued under his care; and the children learn in them to read the Scriptures, and repeat various parts of them in the Mahratta Language. These Schools have been visited by different friends of the Society, and exhibit satisfactory proficiency.

In addition to these Schools, in which from 100 to 150 boys are instructed, from fifteen to twenty Young Natives have, for nearly two years, attended at Mr. Kenney's residence; where they are regularly instructed in Mahratta and English, and read the Scriptures in both these languages. Four or five of these boys frequently attend Public Worship conducted by Mr. Kenney.

Mr. Kenney has also been occupied in translating some small Tracts, and part of the Liturgy of the Church of England, into the Mahratta Language. In the year 1821, the Rev. Henry Davies formed a Branch Association, on the principles laid down for such an institution; and, at the latter end of 1823, had collected to the amount of Rs. 5662, which



sum was transferred to the funds of the Corresponding Committee, to be appropriated to the general purposes of the Society.

Mr. Kenney spent the latter half of January of last year, in a journey, in company of Mr. Nichols of Tannah, in the Northern Concan. Of this Journey the Corresponding Committee say—

They had opportunities of distributing Tracts, which were well received by natives of different descriptions. Mr. Kenney states, that a Missionary, stationed at any of the principal towns in that part of the Concan, might establish Schools and carry on the Missionary Work, with good prospect of success, in the surrounding villages. The natives were found uniformly civil and respectful.

Four additional Missionaries are urgently desired by the Corresponding Committee. They state—

We should then be able to form two other Stations—one, probably, at Basseen, for the Northern Concan; the other at Ahmedabad, for the North of Guzarat. Both these Stations would possess advantages, as the Scriptures are already translated into the languages spoken in those populous districts.

#### SCOTTISH MISSIONARY SOCIETY. 1823.

A Corresponding Committee had been formed, at the request of the Society, to conduct its Missions on this coast: this took place on the 16th of January 1823, about a fortnight after the arrival of the first Missionary, the Rev. Donald Mitchell. An Auxiliary followed, on the 22d of May, with the design of affording pecuniary aid to the Society; and held its First Annual Meeting on the 2d of March last. The Corresponding Committee report the Missionary Proceedings to the Parent Society; and the Auxiliary publishes an Annual Report, in which the Report of the Corresponding Committee is incorporated.

The expenses of the Mission, from January 1823 to the end of February 1824, were 15,147 rupees. Of this sum, 3300 rupees had been supplied by the Auxiliary.

The death of the Rev. Donald Mitchell, who had been placed at Bankote, was noticed at pp. 277, 278 of our last Volume; with the high character given of him by the Directors. The Rev. Messrs. Cooper, James Mitchell, and Crawford, with their Wives, landed in the early part of July 1823.

#### BANKOTE,

Or Bancoot; called by the British, Fort Victoria—in the Southern Concan, a country closely set with small agricultural villages—on the sea-coast—60 miles south of Bombay.

#### SCOTTISH MISSIONARY SOCIETY. 1823.

Alex. Crawford, Jas. Mitchell, *Missionaries.*  
*Native Assistants.*

The late Rev. Donald Mitchell entered on this Station on the 13th of March 1823.

In September, when taken ill, he had 435 Scholars in 10 Schools. These Schools had not been organized on the British System; but, on the arrival of his associates, who had studied that System, it was introduced, so far as practicable. Two Schools were afterward added; and, in March of last year, there were 3 in Bankote, and 9 in Villages within 6 or 7 miles, containing 501 Boys: of these, 221 were reading Portions of Scripture, and 126 could repeat the Ten Commandments; while many were making good progress in reading.

The payment of the Masters of these Schools is according to the number and proficiency of their scholars. All Heathen Books are excluded, and no instruction relative to Hindoo Superstitions is allowed: there is no difficulty in introducing whatever books the Missionaries think proper. The average monthly charge of these 12 Schools is estimated at 95 rupees. A Central School, for the full display of the British System; was about to be opened.

Mr. Mitchell was detained at Bombay; but his associates proceeded to Bankote. While entering there into the labours of Mr. Donald Mitchell, he was taken ill in September, and died in November. Mr. James Mitchell joined his friends early in December. Mr. Cooper and Mr. Crawford had taken a journey in the Southern Concan: their report of this journey was before the Corresponding Committee, who were on the point of selecting a Second Missionary Station, when the Rev. John Stevenson and his Wife arrived: they had sailed in September, and reached Bombay on the 17th of February last, and joined their fellow-labourers at Bankote on the 18th of March.

Severndroog, a little to the south of Bankote, having been fixed upon as a Second Station, the Missionaries held a Meeting at Bankote, soon after the arrival of Mr. and Mrs. Stevenson, together with the Rev. James Clow, one of the Scottish Chaplains at Bombay, who acts as Secretary to the Corresponding Committee and the Auxiliary. The object of this Meeting was the appointment of Labourers to the New Station, when it was resolved that Mr. Cooper and Mr. Stevenson should occupy that field.

The vernacular language is Mahratta. Of this there are two characters—the Balboodh, or Nagree, which is the character of printed books; and the Mordh, which is that of business. The same difficulty, therefore, occurs here as at Chunar; and the same remedy has been applied. Mr. Mitchell writes—

As all the books, which I have been able to pro-

cure, are printed in the Nagree or Balboodh characters, and the children first learn to read in the Mordh, these books can be used only by those who are farther advanced. In order to remedy this, I have got the Commandments, Lord's Prayer, and several Tracts, transcribed by my Mahratta Teacher into the Mordh character. Of each of these, I give one copy to each School, and make the Schoolmaster write out as many as may be required for the use of the children; and also give them to those Boys who are able to copy: thus the number of copies of each will be multiplied fast, and the Schools plentifully supplied. Thus, necessity has obliged me to adopt a plan, which is perhaps more calculated for the improvement of the children, than even giving them books printed in that character, were it possible to obtain them.

A Lithographic Press was taken out by the Missionaries; and was found, in its operation, peculiarly well adapted for the Mordh character of the Mahratta Language: by this means, Lessons have been readily prepared; and prints, illustrative of the revolutions of the heavenly bodies and of the eclipses of the sun and moon have been supplied: of these prints several hundreds have been thrown off, and the American Missionaries have given a commission for about 3000 more. It has been found, however, on trial, that this Press does not supersede, in that climate, the use of the pen, from the effect of the heat on the materials used in the process.

#### SEVERNDROOG.

A small fortified Island, on the coast of the Southern Concan; having the Town and Fort of Hurnee, on the main, distant about a gun-shot—80 miles south of Bombay, and 13 or 14 miles south of Bankote—Inhabitants, about 8000; with about as many more in Villages, within 2 miles north, 6 east, and 8 south—in the District, 476 Villages.

SCOTTISH MISSIONARY SOCIETY.

1824.

John Cooper, John Stevenson,  
*Missionaries.*

A few days after it had been determined at Bankote, as stated under that head, that these Missionaries should occupy this Station, they proceeded hither, to prepare houses at Hurnee for the reception of their families, and were able to settle here a few weeks afterward.

#### BELGAUM.

A populous Town, between Bombay and Bellary, about 200 miles north-west of Bellary—recently made a Military Station.

LONDON MISSIONARY SOCIETY.

1820.

Joseph Taylor, *Missionary.*  
Ryadass, *Native.*

Mr. Andrew Forbes, who was instructed to remove from Bangalore to this Station, has since declined his connection with the Society.

There are three Services, English and Native, on Sundays. About 20 attended the Native Service at Shawpore; but opposition has latterly disturbed them.

The Schools have been increased to six: several of these are in villages within 12 miles of Belgaum. A subscription on the spot has defrayed, in part, the expense of the Schools.

Portions of the Scriptures and Tracts, in Canara, are supplied from Bellary; and, in Mahratta, from Bombay: and about 4000 English Tracts were received from Bellary. These publications are eagerly sought and thankfully accepted by numbers; and satisfactory evidence is afforded of their beneficial effects.

The contributions to the Missionary, Bible, and Tract Association amounted, in the year, to 762 rupees.

#### BELLARY.

A Town in the northern part of Mysore, 187 miles north of Seringapatam, and about 300 north-west of Madras—surrounded by many populous Towns and Villages.

LONDON MISSIONARY SOCIETY.

1810.

John Hands, W. Reeve, *Missionaries.*  
G. Walton, *Superintendent of Schools.*  
Ananderayer, *Native.*

Mr. Chambers, who succeeded Mr. Howell in the care of the Native Schools on the 1st of November 1822, found this department too laborious; and has been obliged, from ill-health, to remove to Bangalore: they are now under the superintendence of Mr. Walton, a young man educated in one of the Mission Schools. Mrs. Reeve still remains in England.

Divine Worship is continued in English, Canarese, and Tamul; not without encouragement from the state of the Native Congregations, but with much from the increasing piety of the English. Of the Natives the Directors say—

The enmity formerly manifested against the Converts from Heathenism, at this station, by their relations and friends, has, in a great degree, subsided, and intercourse has been restored between them. From these events, good is anticipated; particularly as the Converts appear to feel great concern for the salvation of their kindred.

To the improving state of the English in India, and particularly those who are resident in this quarter, the Missionaries bear a most gratifying testimony:—

The Cause of Missions is certainly gaining ground among our countrymen in this land; and many, who formerly would have willingly sent us home, are now ready to aid us in the good work. Genuine piety is increasing rapidly among the British Officers, both civil and military; and many are zealously aiding us by their property, their influence, and their prayers. When we contemplate the change which has been wrought in this country, we have cause with joy and gratitude to exclaim, *What hath God wrought!*

We have now several pious young Officers at Bellary, who are a great comfort to us, and with whom we often take sweet counsel: a few others are promising; and we hope will, ere long, join them.

We doubt not, under the Divine Blessing, that

the increase of piety among our countrymen will produce a powerful effect on the minds of the Heathen: indeed, we have often been delighted with the remarks which we have heard from the lips of Natives, on the excellence and superiority of the character of the pious Officers whom they have seen among them.

A Telooqoo School had been added to the 14 Schools before in operation: the number of Scholars continued at about 500. An Evening School had been opened in Bellary, for such Young Persons as could not attend the Day Schools.

Government issued a Circular, with a view to ascertain the number and state of the Schools in this quarter. The Missionaries furnished a statement, in reply, which will probably lead to the supply, on the part of Government, of more extensive means for relieving the lower classes of Natives from their present wretched state of ignorance: this Report was printed at pp. 554—557 of our last Volume.

The Canarese Pentateuch, after very careful revision by the Translation Committee of the Madras Bible Society, was about to be put to press: the Books of Joshua and of the Psalms were nearly ready. Mr. Reeve is occupied with a Canarese and English Dictionary.

The Printing Office furnishes a constant supply of Tracts for distribution: 2000 had been sent to Hyderabad, and the same number to Vizagapatam and to Bangalore; with large supplies to Seringapatam and Cannanore. The number of Tracts issued, from the establishment of the Bellary Tract Society in 1817 to September 1823, was 26,734. That these efforts are not in vain appears from the following statement by the Missionaries:—

We have been gratified by receiving very pleasing accounts of the eager and diligent manner in which the natives in the neighbouring towns and villages are studying the Sacred Scriptures and Tracts. A Gentleman, passing through a large town, saw the natives sitting in groupes, and reading to one another. Some of them are known, after the toils of the day are ended, and the shadows of the evening are closed in upon them, to light up their lamps, and consume the midnight oil, in studying the glorious Gospel of the Blessed God. Such intelligence as this excites our hopes and demands our gratitude.

Mr. Reeve adds—

We know several Officers, who have been brought to the saving knowledge of the Truth, by means of the books which we have put into their hands.

A Printer is much wanted to take charge of the Office: we noticed before, at p. 42, the great value of able and conscientious Printers in the present state of Missions: we here subjoin the description, given by the Directors, of the person whom they wish to engage in their service; and we would suggest to such Master Printers as are anxious to promote the success of Christian Missions, that they would greatly benefit them by training up for this work

any skilful and well-principled Youth who may be under their care:—

The individual wanted must be well acquainted with his business; and competent, in all respects, to take the management of the office. He must be a person deeply interested in the moral and spiritual welfare of the Heathen; and who, with suitable qualifications, would feel disposed to make himself generally useful in the Mission. It will be expected, that, prior to his embarkation, he should learn the art of book-binding; and probably also that of paper-making.

The contributions of the Auxiliary amounted, in 1823, to 626 rupees.

## BANGALORE.

A Town and Military Station in the Mysore, 74 miles north-east of Seringapatam, and 215 west of Madras—said to be very healthy—its elevation above Madras, 3901 feet.

### LONDON MISSIONARY SOCIETY.

1820.

Stephen Laidler, Hiram Chambers, W. Campbell, *Missionaries.*

Samuel Flayel, *Native.*

Mr. and Mrs. Chambers moved hither from Bellary in April 1823. The arrival of Mr. and Mrs. Campbell, who sailed Jan. 7, 1824, has not yet been reported.

The attendance on the English Services continues to be good; and the Communicants, in general, walk in a manner becoming the Gospel: as the congregation consists chiefly of the Military, it is subject to great fluctuations; but Christian Knowledge is, by this means, more widely extended in the country. Mr. Laidler says, on this subject, in reference more particularly to the Native Military—

The people move much from place to place. The expense of travelling to a native is a mere trifle, so that many are induced to rove about; and those who are the servants of officers, or in any way connected with the army, are constrained to go, or give up their situations. One native battalion, including followers, will sometimes comprise as many as five thousand souls. Nineteen natives who have been baptized, and five who were in full communion, have left this place. I doubt not but the truth will be ultimately more extensively and rapidly diffused throughout India by means of its moving population.

Native Services are held on Sunday Afternoons; and, in different places, on the evenings of Monday, Wednesday, and Friday. In the year, 7 adults were baptized—four of whom were Heathens, and three Roman Catholics: there were 7 candidates. The number of Natives admitted from the beginning to the Lord's Table, including those who have removed to other parts of India, is 31.

The English Sunday School is but indifferently attended. The Native Schools had not recovered the injury sustained from the prejudices raised against them, as stated in the last Survey: there are, however, two Schools, containing 16 Boys and 14 Girls.

A Seminary has been opened for the

preparing Native Youths, of pious character and promising talents, to become Ministers of the Gospel to their countrymen. Of Six Students, at present under the direction of Mr. Laidler in this Seminary, the Directors say—

Their names are Isaac, Joshua, Peter, Shadrach, Jacob, and Moses. Isaac and Joshua have been, for some considerable time, engaged in occasionally addressing their countrymen. Peter reads English well, and is learning Greek and Latin. Shadrach has made good proficiency in Tamul. Jacob and Moses are the junior pupils; and have made, comparatively, little progress.

Of one of these Youths Mr. Laidler states—

So close has been his application, that he has committed to memory the Epistles to Timothy, Titus, Philemon, and the Hebrews, the Epistle of James, and the First Epistle of Peter.

In the Depository mentioned in the last Survey, are placed portions of the Scriptures and Religious Books in Teloo-go, Canara, Tamul, and Hindoostanee. Many of the natives resort hither to read.

At COMMONILLES, a village 10 miles from Bangalore, there are among the natives three brothers, Jacob, Joseph, and David. They are converts from Popery; and are all, apparently, pious men, and zealous in the cause of Christianity. They attend Worship at Bangalore. It is proposed to build a Chapel and a School-house at their village: in the mean time, the Native Teacher, Samuel Flavel, will visit it occasionally. The Directors remark—

Thus both the spheres and instruments of Missionary Labour are increasing, in this part of India. The employment of Native Teachers promises to be attended with important results; and to extend the efficiency of the Missions, far beyond the limits which were originally contemplated. The Directors will feel it incumbent upon them to give all proper encouragement to the Bangalore Seminary; and to other Institutions in India, connected with the Missions, having the same objects in view.

### SERINGAPATAM.

Famous for the fall of Tippoo Sultann, and the ruin of the Mysore Empire—a few miles north of Mysore, on the Cauvery.

#### LONDON MISSIONARY SOCIETY.

##### Native Teachers.

Mr. Hoole, of the Wesleyan Society, appointed to this Station, as mentioned in the last Survey, is settled at Madras. Seringapatam has, however, been visited from Bangalore, by some Native Teachers under the London Missionary Society. Mr. Laidler having been apprised, by a Gentleman of the Company's Service, that a few Christian Hindoos greatly desired a Teacher, Samuel Flavel proceeded thither. After staying several weeks, he spent some time at Mysore 9 miles south of Seringapatam, and afterward at Honsoor 30 miles south-by-east of the same place. Two of the Christian Youths in the Bangalore Seminary, in succession, followed Samuel

Feb. 1825.

Flavel, in visiting these three places; which are considered, at present, as Out-Station of the Bangalore Mission.

At Seringapatam, 7 adult converts from Paganism and one from Popery have been baptized, and a Native School formed: 17 Europeans or descendants of Europeans were Communicants, and a School had been opened for their children. At Mysore, 6 natives, converts from Popery, have been baptized.

### TELLICHERRY.

ATown on the Malabar Coast, north-west of Cochin.

#### CHURCH MISSIONARY SOCIETY.

1817.

J. Baptiste, *Protestant Schoolmaster.*

Kurakal, *Hindoo Schoolmaster.*

The Rev. Francis Spring, who directed these Schools, having returned to England, a Gentleman of the Station has engaged to superintend them. A good report has been received of them at the close of 1823; when there were 53 Scholars, of various castes.

Of Mr. Spring's exertions, the Madras Corresponding Committee of the Society thus speak:—

They feel it due to Mr. Spring, to express their grateful thanks for the uniform kindness and valuable assistance rendered by him to the interests of the Society; and their sense of the important services afforded by him to the cause of Christianity, during a residence of eight years in the Province of Malabar. They rejoice, that, in addition to the establishment of the School now transferred to their exclusive charge, he has left, as the permanent fruit of his exertions in the service of Religion, a complete translation of the Gospels into the Malayalim Dialect of North Malabar, besides other works in the same language.

An account of the Province of Malabar, properly so called, extending along the coast from Canara to Travancore, appears in the Sixth Appendix to the Society's Twenty-fourth Report.

Of the Society's Mission maintained for some years at Cannanore, the Corresponding Committee observe—

The reduced state of the small Mission Establishment at Cannanore was noticed in the last Report. At a later period, Mr. Spring thought it advisable to place the Catechist Jacob Joseph at Coimbatore, where a very promising field of usefulness had been opened for him; but he had hardly entered upon his duties, when it pleased God to permit the sudden termination of his life by an attack of Cholera.

Coimbatore lies between 90 and 100 miles south-east of Tellicherry; and is the Capital of a District, of which an account is given in the Appendix above-mentioned.

### COCHIN.

A sea-port at the southern extremity of the Province of Malabar—about 160 miles north-west of Cape Comorin.

L

**CHURCH MISSIONARY SOCIETY.**  
1817.

*Malayalim Schoolmaster.*

Cochin continues to be visited by the Missionaries from Cotym.

**JEWS' SOCIETY.**  
1821.

Michael Sargon, *Superintendent.*

— Harrington, *English Schoolmaster.*

The Madras Corresponding Committee have directed, on the urgent representations of the Rev. Henry Baker of Cotym of the importance of English in the Jewish Schools, that Mr. Harrington, who had been for some time employed at Madras in the instruction of children, should proceed to Cochin with that view.

Mr. Baker bears honourable testimony to Mr. Sargon's character and proceedings, and to the progress of the Schools under his care. The Corresponding Committee state—

Under the blessing of God, we have the assurance of the Jews paying every attention to our endeavours to aid and assist them. Nothing can exceed the willingness of both White and Black Jews to come forward with their children for instruction.

Mr. Sargon had visited Cannanore, to make inquiries relative to a body of supposed Jews, living at and near that place. On his reports on the subject, Mr. Jarrett, of Madras, who has taken particular interest in the state of the Jews of India, remarks—

I think it is fair to conclude, that Mr. Sargon's account of these people is sufficient to prove them Israelites, and not Jews of the two tribes-and-a-half; and to distinguish the race, as well from the White Jews, as the Black Jews at Cochin: and that it does not consist of a bare description of a people observing certain Jewish Customs; but contains evident marks of such as have descended from the parent stock at one time or other, and, probably, from all the circumstances, we may safely include them among the offspring of the long-lost Ten Tribes.

**COTYM.**

A Village in Travancore; about 30 miles south-east of Cochin, and near the New Syrian College.

**CHURCH MISSIONARY SOCIETY.**  
1817.

Benjamin Bailey, Joseph Fenn, H. Baker, *Missionaries.*

Govenen Nair, Shuncaren Nair,  
*Native School-Inspectors.*

*Fifty-one Native Assistants.*

**SYRIAN COLLEGE:**

*Two Malpans, Syriac Lecturers.*

*Moses Isarphaty, Hebrew Teacher.*

*Two Native Teachers of Sanscrit.*

*English Teacher and Assistant.*

The labours of the Missionaries have been much interrupted by sickness; while the promising state and wide extent of this field of toil require much additional help. The Rev. Joseph Beddy and the Rev. Samuel Ridsdale, with Mrs. Beddy and

Mrs. Ridsdale, destined for this quarter, sailed from Portsmouth on the 29th of May. Mr. Fenn has suffered loss in his labours in the College, by the death, from the bite of a snake, of Thomas Woodroffe, a pious Young Man, who assisted him: of this lamented Member of the Mission some account was given, together with a general view of the Schools, College, Churches, and Translations, at pp. 404—407 of our last Volume; and, at p. 416, an Engraving of the College.

In 51 Parochial Schools, there were 1333 scholars: of these Schools, 27 lie south of Cotym, and are under the charge of Govenen Nair; the remainder, to the north, being under that of Shuncaren Nair: the annual expense of these Schools is 1600 rupees. The Grammar School, which serves as a nursery to the College, had 43 pupils. Of all these Schools, Mr. Baker, who continues in charge of them, reports well.

Mr. Fenn reports, that, in the College, Marcus, the senior student, makes good progress; and, with the next three Youths, assists him in the care of the other Students. A First Latin Class of 9 students translate Cæsar correctly into both Malayalim and English; and a Second Latin Class, of 23 students, are perfect in the grammatical rudiments. All have committed much Scripture to memory. Of all the more advanced Youths he says—

Their desire of knowledge increases, and they manifest the most docile and amiable tempers.

An additional supply of Books for the College Library, and a small Philosophical Apparatus, have been sent out.

Mr. Bailey's general view of the Mission will be seen with pleasure:—

Unity and love continue to prevail in our Missionary circle; which I consider no small mercy; and I trust that the Lord is with us indeed, and that His blessing is resting upon us all. He gives us proof of this, time after time, by the many mercies which he is graciously pleased to confer upon us. My colleagues and myself have full employment, in our different departments of the Mission; and more, a great deal, than we can possibly attend to. According to the measure of health and strength which our Heavenly Father vouchsafes to us, we continue to labour in His cause, looking to him for every assistance: and He gives us cause to hope, that our labours are not in vain. It is true, we meet with many discouragements; but, at the same time, we have far more encouragements to prosecute our endeavours to promote the glory of Christ among this ancient and interesting people.

The Metropolitan continues to put the fullest confidence in us; being quite persuaded that we have nothing in view, but the promotion of his best interests and those of his people. All our proceedings meet with his entire approbation: indeed we should not think it proper to attempt any thing contrary to his wish. He is very anxious to see his Church and people raised as from the dust, and restored to their primitive purity; and I trust that God will grant him his desire, and permit him to see a revival of true religion among them.

On this last topic, the Committee state—  
The Members will hear with pleasure, that mu-

tual confidence and regard continue, unimpaired, between the Syrian Church and the Missionaries: the maintenance of such entire harmony, between the Syrians and a body of Clergymen of another Communion whose avowed object is their reformation, while it must be viewed with thankfulness to Him who has graciously bestowed the blessing, yet cannot but be regarded as indicating on both sides a large measure of true wisdom and charity. The improvement of that interesting body of Christians, under their devout and exemplary Metropolitan and the fostering care of Colonel Newall the British Resident, is proceeding steadily, by the blessing of God on the assiduous labours of the Missionaries.

Mr. Fenn remarks, in a late communication—

We are so ignorant of what the purposes of God may be, and it pleases Him so often to disappoint the most natural and apparently just expectations, that it becomes us to use great diffidence of language; but I cannot help thinking that no Station promises so much, or would so richly and speedily repay moral and intellectual culture of the highest kind.

Mr. Fenn adds, in reference to their trials—

Mr. and Mrs. Bailey are now at Quilon, in great affliction. It has pleased God to take their eldest child from them—a lovely girl of six years of age: she had been gradually sinking for many months; and had, more than once, expressed a preference of death to life, and a longing after the presence of Christ in heaven.

We record with pleasure Mr. Fenn's grateful testimony to the reasonable kindness of a Medical Friend—

Mr. and Mrs. Bailey are staying at Dr. Macaulay's, nephew of our excellent friends General Macaulay and Mr. Zachary Macaulay. He is all kindness to them: and not to them only, but to all who are sick, and need his aid; and seems to take especial pleasure in serving those who cannot adequately remunerate him.

### ALLEPIE.

A Town on the coast of Travancore, between 30 & 40 miles south-by-east of Cochin—in a District containing upward of 40,000 Inhabitants, of 21 miles from north to south and 3 miles from east to west.

#### CHURCH MISSIONARY SOCIETY.

1817.

Thomas Norton, *Missionary.*

Sandappen, *Native Reader.*

David, *Country-born Assistant.*

Sandappen is the Hindoo Youth mentioned in the former Survey. He was baptized at Palamcottah (see pp. 370—372 of our last Volume) by Mr. Rhenius; and returned to Allepie at Midsummer 1823. At the beginning of October, Mr. Norton appointed him to act as Reader of the Mission, in the bazars and through the vicinity: soon after he was married to one of the Girls brought up in the Mission Schools. David was born of a European Father and a Hindoo Mother, and was brought up a Heathen: he was baptized by Mr. Norton, on the 13th of April 1823, when he changed his Heathen name of Appoo for that of David. Some account of this Station appears at p. 407 of our last Volume.

We have before mentioned the increase

of piety among the British Soldiers in India. Mr. Norton states some pleasing circumstances on this subject. He writes—

Yesterday (Sunday) His Majesty's 89th Regiment came in, on their route to Cannanore. But few attended Divine Service, as they were all weary. To-day, however, many of them applied, most earnestly, for Bibles and Prayer Books; and were so solicitous, that I could not refuse them. Some entreated me to have Public Worship for their benefit, and assured me that I should have a good congregation. I waited, in consequence, on Colonel Mollet, the Commanding Officer, who consented with the utmost readiness, and made it known in the Camp. A good congregation heard, with great attention, a Sermon from Eph. ii. 8, 9. Some Roman Catholics, who had never been at Protestant Worship before, were present, and behaved exceedingly well: one of them, after Service, begged hard for a Bible. I was struck with the request of a few of them, that I would pray with them before they marched; which I did, in my Study. May God bless them!

Mr. Norton has continued to feel very severely the loss of his Wife, both in respect of his own comfort and in her particular department of labour. He was about to visit Madras and Calcutta, on the suggestion of the Madras Committee, for the restoration of his health and spirits.

### QUILON,

Or, Coulan—a Town on the coast of Travancore, 88 miles north-west of Cape Comorin—Inhabitants, 80,000.

#### LONDON MISSIONARY SOCIETY.

1821.

John Smith, W. Crow, *Missionaries.*

*Native Assistants.*

Mr. and Mrs. Crow arrived at Bombay July 12, 1823; but, in consequence of the monsoon, did not reach Quilon till the 6th of October. Both Mr. Smith and Mr. Crow, soon afterwards, suffered much from illness; but received the kindest attention from the Medical Gentlemen, and from the Chaplain, the Rev. C. Jeaffreson.

Four public Readers of the Scriptures are employed. Mr. Smith wishes to erect a Chapel, but has not met with sufficient encouragement.

Two Schools have been added to those mentioned in the last Survey; there being now, beside the two supported by the Resident, six at the charge of the Mission.

### NAGRACOIL.

A place of considerable extent, at the southern extremity of Travancore and of the Ghauts.

#### LONDON MISSIONARY SOCIETY.

1805.

Charles Mead, Charles Mault, *Missionaries.*

H. Ashton, R. M'Ally, *Assistants.*

*Many Native Assistants.*

The Missionaries preach every Sunday, and as often during the week as other avocations will allow, to three, and sometimes four, of the various congregations connected with the Station. Two of the Native Assistants, Rowland Hill and Rā-

chard Knill, read the Scriptures to the large population in the vicinity of Nagracoil, and occasionally at some of the Out-Stations. These Stations are now 29 in number: at 10 of them, Native Readers reside—named, as the two just mentioned, after English Friends; and 4 others are visited by such Readers from Nagracoil. The Missionaries give a faithful statement of various unfavourable circumstances, which attend the labours at these Out-Stations.

The Central School, or Seminary, continues in a promising state. Tamul, Sanscrit, Malayalim, and English are taught. The study of the Scriptures keeps pace with every other pursuit: the Missionaries daily explain and enforce the doctrines and duties of Christianity; and anticipate, with respect to this department in particular of the Seminary, important and beneficial results, in the preparation of Native Teachers.

The Bazar School is increased to 50 Boys. The progress of many of these children of the Heathen in the knowledge of the Scriptures is very encouraging: they undergo weekly examinations.

The Girls in the Native-Female School continue to be 14 in number. In reference to these Girls the Missionaries write—

Those who have been with us for a considerable time are so much improved in their habits and appearance, that the natives themselves begin to notice their superiority to those who have enjoyed no such advantages. This important branch of our establishment might be considerably enlarged, if our funds would allow. We wish it to be particularly noticed, that we cannot obtain Female Children on any other condition than that of feeding and clothing them.

The Directors state that \$l. per annum will suffice for these purposes; exclusive, of course, of contingent expenses. They add—

Subscribers for this object will be at liberty to affix the names of the Hindoo Children, for whose education they respectively contribute.

The Printing Office is found to be increasingly useful: during the year, 6000 Tracts were printed. Several useful books are in preparation.

The Directors give the following Summary View of the Mission:—

On a general survey of this Mission, it appears, that the schools are on the increase, and the children under instruction more numerous—that prejudices against the schools have greatly subsided—that Christian Instruction is given in all of them, from the highest to the lowest castes—that they are much better supplied with Books and Tracts since the establishment of the Printing Office, and the formation of the Travancore Religious-Tract Society—that the Tracts are generally read among those belonging to the congregations who can read—that the congregations, though not so large, are more select than formerly—that among them are persons, though their number be not great, whose attendance on the means of grace is regular; and who appear to be growing in the knowledge of the Gospel, and in the fear of God.

On the other hand, the Brethren lament the exceptionable conduct of many of those [who attend the public worship of God; and the relapse, occasionally, of some into idolatry.

On the importance of Native Readers and Schoolmasters, they add—

The inability to read prevails almost universally among the native adult population in Travancore: the institution, therefore, in this part of India, of numerous Native Readers of the Scriptures, who itinerate throughout the country, and everywhere dispense the Word of Life, is a measure of great and peculiar importance. By means of Native Schools, it may be hoped that the succeeding generation will very generally possess that ability to receive as well as to impart knowledge, the want of which we deplore in the present: this object, cannot, however, be effected, unless many more Schools be established, and a better description of Schoolmasters be procured. Numerous applications for Schools have been received by the Brethren during the past year, with four of which they complied, notwithstanding the exhausted state of their School Fund, in consequence of the spirit of importunity in which they were urged. Of pious and well-qualified Schoolmasters, we trust, the Central School at Nagracoil, or the recently-formed Institution at Madras, will eventually furnish the requisite supply.

## Tinnebely.

A District 150 miles long by an average breadth of 50, occupying the south-eastern extremity of the Peninsula—Inhabitants, 700,000.

### PALAMCOTTAH.

A Town about three miles from that of Tinnebely—33 westward from the Sea, and 55 miles east-north-east from Cape Comorin—Inhabitants, 9400.

CHRISTIAN KNOWLEDGE SOCIETY. 1800.

No Report has appeared: but, in a full and detailed account of this District contained in the Sixth Appendix to the Twenty-fourth Report of the Church Missionary Society, we find the following notice of this Mission:—

Its congregations are scattered over the whole District, but particularly toward the south; and are said to have formerly amounted to about 10,000 souls: but they have greatly diminished for several years past, many having relapsed into Heathenism, so that scarcely 4000 remain at present. Much labour and expense will be required to raise them from their wretched condition; and, above all, the showers of Divine Grace must quicken the seed of the Word which is sowing among them.

CHURCH MISSIONARY SOCIETY. 1820.

C. T. E. Rhenius, Bernhard Schmid,  
Missionaries.

Robert Lyon, Assistant.  
David, Native Catechist.

Native Teachers and Assistants.

The Missionaries are proceeding with activity and success. Their Journals furnish an example to other Labourers, for copiousness and fidelity in their communications. Very detailed extracts appeared at pp. 349—373 of our last Volume, which well repay an attentive perusal; as they convey very interesting information rela-

live to the people, and to the state and progress of Christian Labours among them.

The Native Services have been continued at Palamcottah; and, on Wednesday Evenings, at Tinnevely. The School-Houses at the Out-Stations are also used for religious instruction and for prayer; and discussions frequently take place there with the Heathen. At Palamcottah, on Sundays, 50 Heathens have sometimes attended. At the last dates, 23 Natives partook there of the Lord's Supper; among whom were a number of the Seminarists, who had been baptized in the course of the year. By some of these Young Men great service is now rendered to the Mission, in the religious instruction of their countrymen.

The Schools had increased to 15; in 12 of which the average attendance of Boys was 288: the numbers in the others are not reported. At a late Examination, of 147 Boys examined 36 received rewards; and at one still more recent, of 164 Boys 41 were rewarded. The people evidently become more interested in the Schools; and the parents, themselves, derive much knowledge from the children. The Monthly Meetings of Schoolmasters held by the Missionaries, together with the aid rendered by the pious Young Men in the Seminary in keeping an eye on the Schoolmasters, have proved very beneficial: on this subject the Madras Committee observe—

The Schoolmasters now enter more into the spirit of Dr. Bell's System of Education, and seem more sensible of the excellency of the Holy Scriptures, and more solicitous to impart the knowledge of them to their pupils than they were formerly. The Committee remark, with great satisfaction, that the Missionaries consider themselves to be materially aided by their Native Assistants in the superintendance of the Schools.

The hopes held out in the last Survey of a beginning in Native Female Education have been happily realized. The Seminarists, on one of their half-yearly visits, in time of the vacation, to their friends, collected and brought with them eleven Girls: these were increased from other quarters to 23; and reside in a house appropriated to them, where they live, without distinction of caste, under the care of a Native Christian Widow, and are taught and superintended by the Missionaries and Mrs. Rhenius.

The Missionaries continue to avail themselves of the abundant opportunities for the distribution of Tracts, afforded both in the vicinity of the Station and in Journeys. Mr. Rhenius visited Madras, early last year, chiefly in reference to his revision of the Tamul Scriptures; and continued there for some months.

The blessing of God has of late signally rested on this Mission, in respect of the

Young Men in the Seminary. Its re-establishment, after being broken up by the Youths refusing to stay unless the distinction of Caste were allowed, was noticed in the last Survey. It will appear from the following statements of the Corresponding Committee, that the special blessing of God has attended the labour of the Missionaries with the Seminarists:—

The Seminary at Palamcottah continues to be a source of satisfaction to the Missionaries, whose solicitude for the welfare of the Seminarists, as evinced in the minute superintendance which they exercise over them, merits the approbation of the Committee. The general character of the Students is pleasing, and presents an agreeable prospect of their future usefulness.

But the Committee notice, with peculiar delight, the pleasing effects which the devotional and ministerial exercises of the Missionaries have been the means of producing on the Seminarists: of whom at least *twenty* appear to have become true converts to Christianity; and to have evinced, by their conduct, the sincerity of their profession.

The Missionaries labour, with great earnestness and affection, to prepare these Young Men for future service; and they feel abundantly rewarded for all their past exertions and trials, in the manifestation of that gracious influence of the Holy Spirit, whereby so large a number out of their Thirty-one Seminarists have been *turned*, as there is just ground to believe, *from darkness to light, and from the power of Satan unto God*; and such good hope is entertained concerning others. Mr. Schmid, under whose more especial charge these Young Men are, thus speaks of them—

Our Journals will shew you that the Lord is gracious to our dear Youths, in that He has awakened many of them from the sleep of sin—has filled their minds with a strong feeling of his omnipresence—and, what is more, has shed abroad in their hearts the love of Christ. Of many of them it can be truly said—*Behold he prays!*

I feel myself unable adequately to describe the very pleasing and important change, which has taken place in the whole conduct of nearly all of them. Their very countenances have altered, and are become serious; but, at the same time, they bear a marked expression of an inward peace and happiness, which the world could not have given them. Could you, Dear Sir, be among us for some time, and see with your own eyes what we daily witness, you would unite with us in thanksgivings to our Heavenly Father, that He has thus *revealed himself as unto babes!*

I am satisfied in my mind, that their relinquishing Caste by entering the Seminary, has greatly assisted them to get more perfectly rid of the world, and to submit, more decidedly and unreservedly, to Christian Principles and Christian Disciplines.

I did never expect to have the happiness to see in India, what I have seen these few months.

But, that I may not appear as one who sings triumphal songs before the termination of the battle, I must expressly add, that the hardness of some Youths causes us still to sorrow: and we expect that Satan will be active, and successful enough, to sow his tares; which will grow up, when we least think of it. May we, therefore, be found watchful and unwearied in prayer; that these, as yet, tender plants, committed to our care, may be preserved from the poisonous blasts of hell and the world, and grow up to spread a sweet and reviving odour of Paradise through this Heathen Land!

We shall soon have to notice, in the



progress of our Survey, at the Stations of the American Mission in the north of Ceylon, a few miles across the Channel from Palamcottah, a similar blessing from the Holy Spirit recently granted to the labours of the Missionaries among the Young. We have nothing to report, in our whole present Survey of the Missionary Field, so strikingly encouraging as these two instances—especially if we connect with them the increase of piety among Seminarists in other quarters; and the preparation of Young Women, in the Calcutta Female Orphan Asylum, for superintending the education of Native Females: for if, in answer to the earnest and persevering prayers of Christians, it shall please the Great Head of the Church thus to pour out the gracious influences of the Holy Spirit on YOUNG NATIVES of Heathen Lands, though we must prepare for every disappointment and hindrance by which the Malignant Spirit may be permitted to harass the Servants of God, yet we may confidently believe that He who is beginning, in a more marked and decisive manner, that blessed work for which sincere Christians throughout the world have been of late stirred up more fervently to pray, will conduct that work to its designed and glorious end. We will, therefore, *thank God, and take courage.*

#### NEGAPATAM.

A Seaport in the Province of Tanjore, 48 miles east of the Capital—Inhabitants, 30,000.

WESLEYAN MISSIONARY SOCIETY.  
1821.

James Mowatt, *Missionary.*  
John Katts, *Assistant.*

The Services in English, Tamul, and Portuguese are continued: those in Portuguese are best attended and most promising. The Members are 18, and are chiefly of Dutch and Portuguese descent. The foundation-stone of a small Chapel was laid on the 24th of January of last year: it was to cost about 1000 rupees, of which 800 had been contributed.

In three Schools there are 122 scholars: in all there is Christian Instruction.

#### TANJORE.

The Capital of the Province of Tanjore—south-by-west of Madras, 205 miles travelling distance—37 miles east of Trichinopoly.

CHRISTIAN KNOWLEDGE SOCIETY.  
1766.

J. C. Kohlhoff, J. G. P. Spersneider,  
*Missionaries:*  
with *Country Priests.*

Major Mackworth, in the Diary of his Tour, gives the following information in reference to Tanjore:—

The Presidency of Madras are now the occupants of the whole Tanjore Country, excepting the for-

ness and city of Tanjore, where they have no power. They collect and appropriate all the revenues, on condition of paying annually to the Rajah one lac of pagodas (40,000*l.*) independently of one-fifth of the produce of the whole country: the total of these sums, united, bring to the Rajah, as the Resident informed me, an annual income of nearly three lacs of pagodas. He is; consequently, one of the richest Native Princes in the South of India; and, in one respect at least, he deserves to be so—I mean on account of his goodness and liberality toward the Native Christians, who are numerous in his dominions. The present Resident is also a liberal benefactor to them. The Rajah's eldest, and I believe only son, is a youth of thirteen, brought up under the care of Mr. Kohlhoff, the worthy successor of Swarta.

#### TRICHINOPOLY.

A fortified Town, south-west of Madras, 268 miles travelling distance.

CHRISTIAN KNOWLEDGE SOCIETY.  
1766.

David Rosen, *Missionary:*  
with *Country Priests.*

No report has appeared, for some years, of the state of this Mission, nor of that at Tanjore.

#### WESLEYAN MISSIONARY SOCIETY.

Besides 30 Members of the Society among the Soldiers, there are 11 Women, natives or country-born. The Station is visited from Nagapatam: of the Women, Mr. Mowatt says, on occasion of a late visit—

Some of the poor half-castes speaking in broken English the wonders of divine grace, and others, natives of India, in Tamul, of what God had done for them, and that with great thankfulness, and abundance of tears running down their sable faces, made it to me one of the happiest days which I have spent in India.

#### TRANQUEBAR.

A Danish Settlement, on the East Coast of the Peninsula—145 miles south-by-west from Madras.

DANISH MISSION COLLEGE.  
1706.

Augustus Caemmerer, D. Schreyvogel,  
*Missionaries.*

No statements relative to this Mission have, for some years, reached us; except such as are connected with the Congregations and School-Establishments under the Church Missionary Society.

CHURCH MISSIONARY SOCIETY.  
1816.

G. Theophilus Bärenbrück, *Missionary.*  
J. Devasagayam, *Native School-Inspector.*  
Nyanapiragasam, *Native Assist.-Inspector.*  
Auben David, *Native Teacher.*  
*Many Native Assistants.*

In February 1823, Mr. Bärenbrück removed hither, with his family, from Madras. The School-Establishments under the Society in the Province of Tanjore had been visited from this place; but, as it was desirable to fix on a Station from which

they might be more advantageously superintended, the most suitable spot became a subject of diligent inquiry. Some circumstances seeming strongly in favour of Combaconum, Mr. Bärenbruck removed thither, with the Seminarists and Mission Servants, in the latter part of April, and continued there till January last, when the Madras Corresponding Committee judged it best that Mayavaram (called, also, Mayabaram and Mayaburam) should be made the headquarters of the Mission: preparatory, therefore, to removing to this place, Mr. Bärenbruck, with his Family and the Seminarists, returned to Tranquebar. Mayavaram has been one of the School- Stations of the Society since April 1819: it is a large town, of about 10,000 inhabitants; and is about 15 miles west of Tranquebar, and 21 miles north-east of Combaconum.

At Tranquebar and at Combaconum, and in their vicinity, Mr. Bärenbruck has been pursuing his Ministerial Labours, in connection with his superintendence of the Schools, as he has had opportunity; and the Native Inspector, John Devasagayam, has continued his vigilant attention to all parts of his duty. Details of their proceedings were printed at pp. 344—349 of our last Volume. Mr. Hoole, of the Wesleyan Mission at Madras, who visited Combaconum in August 1823 while Mr. Bärenbruck was there, writes—

In our walk through the town, which is large and respectable, I found that Mr. Bärenbruck and his character were well known to the people; and we met with many who were quite willing to hear and converse on religious subjects.

The following is a general summary of the Scholars admitted up to Michaelmas 1823, with the number then under instruction in 31 Schools:—

Protestant Christians . . . . .	516
Roman Catholics . . . . .	306
Brahmins . . . . .	383
Soodras . . . . .	4175
Mahomedans . . . . .	224
Christian and Heathen Girls . . . . .	44

Total Children admitted into the Schools, 5648  
Number who have successively left them, 3898

Number remaining . . . . . 1750

From Tranquebar, on the 30th of March last, Mr. Bärenbruck gives the following view of the labours in the Mission:—

Though my chief attention is given to the Schools, I think it my duty, and am convinced that it is the Committee's desire also, that I should do as much good to the Christians in this Mission and to the Heathens about us, as may be in my power; and I am happy to say that I have found ample opportunities for this, hitherto. Since we have been here, with the exception of one Sunday, I have found opportunity to occupy the pulpit twice, either in Jerusalem or Bethlehem Church; and, on the week-evenings, if I am not going on a visit to the Schools, I can spend my time very usefully in visiting the Prayer Houses, four or five times a

week, where from 20 to 40 Native Christians assemble to hear the Word of God.

The Readers are, every day, engaged in the streets and public places, in reading and explaining the Word of God to Heathens, Mahomedans, and Roman Catholics. They are frequently sent to fixed places, where we may inspect them, and see whether they are faithful in the discharge of their duty; and, every evening, they have to deliver the report of the day.

**SADRAS.**

A Dutch Settlement, on the sea-coast, 47 miles south of Madras.

**NETHERLANDS MISSIONARY SOCIETY.**  
1823.

J. C. T. Winkler, *Missionary.*

Mr. Winkler, after preparation in the Seminary at Rotterdam, left Holland in the latter part of 1822; and has begun to labour at Sadras with good prospect of success.

**VEPERY.**

A Village near Madras.

**CHRISTIAN KNOWLEDGE SOCIETY.**  
1727.

J. P. Rottler, D. D. Laur. Peter Haubroe, E. A. G. Falcke, *Missionaries.*

The foundation-stone of the New Church, mentioned in the Survey for 1823, was laid Dec. 8, 1823. The Congregation and Schools have so much increased, that it has been found necessary to erect a building of much larger dimensions than had been originally contemplated: it will, when finished, accommodate 1000 persons. The cost is estimated at 34,000 rupees, or 3400l. The Society has already advanced 2000l. and the Government of Madras have very liberally undertaken to supply the remainder.

In the Schools there are 383 Scholars, of whom 41 are Heathen. At the laying of the foundation-stone of the New Church, there were present 100 boys and 70 Girls of the English Schools, and 80 boys and 40 girls of the Tamul.

At the Press of the Mission, a large part of the Old Testament in Tamul, and many School Books in Tamul and English, have been printed. A Tamul and English Dictionary, by Mr. Haubroe, is passing through the press. The Board have forwarded another Printing Press, with an ample supply of English type, and of metal for casting founts of the Oriental.

**MADRAS.**

The Second of the British Presidencies in India—on the east coast of the Peninsula—Inhabitants, 300,000—1020 miles from Calcutta, and 770 miles from Bombay.

**AUXILIARY BIBLE SOCIETY.**  
1820.

In reference to this Auxiliary it is said in the last Report of the Parent Society:—  
No communication has been received during the

last year; which the Committee can only attribute to the delay unavoidable in the important labour of revising existing translations, which had been undertaken by a Committee of that Institution. The result of these labours will, doubtless, prove highly beneficial to the object of this Society, by rendering the Scriptures in the vernacular languages of India more correct and intelligible to the common people.

CHURCH MISSIONARY SOCIETY.  
1815.

James Ridsdale, W. Sawyer, *Missionaries.*  
*Many Native Assistants.*

The Corresponding Committee have continued, with the best effect, their vigilant superintendence of the Society's concerns in the South of India. The Rev. Marmaduke Thompson arrived at Madras, on his return to India, on the 12th of April 1823; but has been since prevented, by his bodily infirmities, from taking that active part in the Society's concerns which he had so long done. Several Members of the Committee have departed this life or are returned home; and others have been unavoidably withheld, by their own important duties, from that constant co-operation which they wish to render. The Rev. James Hough has probably some time since renewed his services in this department, as he sailed on his return to India in June of last year; and others will, doubtless, be raised up to direct and support that good work which is increasing on every side. In the meanwhile, it is gratifying to know, as the zeal and active Treasurer of the Committee, Mr. Strachan, writes, that

The concerns of the Society's principal Missions are happily in such an advanced state, under the management of their laborious and now-experienced Missionaries, as to render the systematic oversight of the Committee less indispensable than formerly.

In reference to the **LABOURERS** themselves, we sympathise with Mr. Sawyer in the death of his excellent Wife. Her state of health rendering an attempt to reach home unavoidable, she sailed on the 21st of July, with their little daughter, under charge of the Rev. James Lynch of the Wesleyan Society, in the Triton; Captain Crea; but died at sea, on the 13th of August, in the joyful anticipation of that eternal rest to which she was taken.

Mr. Ridsdale has the more particular charge of the English Department of the Mission and of the Printing Office, while Mr. Sawyer has succeeded the Rev. G. T. Bärenbrück in the care of the Native Department. Mr. Bärenbrück's labours among the Heathen had been very assiduous: his Journal, and the Diaries of the Native Assistants of the Mission, discover an activity in diffusing light and urging right principles, which, steadily pursued, cannot fail, under the blessing of God, of preparing the Heathen, for that

change which awaits them. The same Diaries furnish satisfactory evidence of faithfulness and wisdom in admonishing and instructing the professed Christians among the Natives. Mr. Ridsdale states many promising indications among the Country-born. On these and other topics relative to the Mission in Madras and its Vicinity, particularly on some disadvantages under which the Schools labour, copious details were given at pp. 315—324 of our last Volume. On the present state of the Mission the Parent Committee remark—

It is becoming more systematic in its various parts; and proceeds steadily under those trials of faith with which so many of the Servants of Christ are at present exercised, in waiting for the more abundant blessing of the Holy Spirit on their labours.

The Corresponding Committee thus speak of the **ENGLISH DEPARTMENT** of the Mission:—

The public Church Services in English continue as in the preceding year, and the numbers who attend are much the same. The Church Missionary Association formed in the Congregation continues its stated meetings, and its endeavours to aid the funds of the Society; and the Female Association, though reduced by deaths and removals among its members, proceeds with equal zeal in its useful sphere of exertion. The two Associations have paid the sum of 302 rupees to the Treasurer, in the course of this year.

In the **NATIVE DEPARTMENT**, Mr. Sawyer has, for some time, been able to exercise his Ministry in Tamul, having preached his first Sermon therein on the 8th of June 1823. From Mr. Bärenbrück's departure in February preceding, the Catechist had taken charge of this duty. The average attendance on Sunday Mornings has been 90; and, on Wednesday Evenings, 30. The Catechist attends at Koorookapettah on Sunday Afternoons. Of the Members of the Congregation Mr. Sawyer writes—

Among them, it is hoped that some few have experienced the transforming efficacy of the Divine Spirit upon their souls, and are living a life of faith in God's dear Son: two or three might be adduced as living examples; and, in the happy end of one lately departed, the grace of God was singularly magnified. Of the mass of the congregation, although many appear to walk decently in the sight of man, it cannot be said that they are more than Nominal Christians.

In my weekly visits to their respective habitations, I have sometimes had much satisfaction. At these opportunities, though spiritual advice and reproof are considered as most prominent, hints are occasionally given with regard to domestic economy and other points of minor consideration.

At pp. 322, 323 of our last Volume, we mentioned the baptism of a Brahmin: there were, in fact, two Adult Heathen Men baptized—one, by Mr. Ridsdale, on New Year's Day 1823; and the Brahmin, by Mr. Sawyer, on New Year's Day 1824: this man, whose name was Soubarayen, received that of John; and has since accompanied Mr. Rhenius, who returned

to Palamcottah, after spending the first part of last year at Madras. Adult Females, also, have been baptized; six of them at Poonamallee.

The schools continue to be 15 in number: no returns from three of them appear; but, in the other 12, the scholars were 558, including 15 Girls; a considerable accession to the number having taken place within the year. Of these scholars, 152 were in the Central School, 57 of whom were learning English. In this department, there is much, the Missionaries state, to encourage hope; while there is sufficient to keep too sanguine feelings within bounds. Of such parts of the National System as it has been found practicable to adopt, they say—

They were introduced with great difficulty, but have been productive of great good; much deceit, both on the part of the masters and scholars, being effectually prevented.

For a few months after the establishment of the SEMINARY in January 1823, it remained in the Mission Premises in Black Town: the Youths being necessarily limited to the bounds of these premises, their health began to suffer; and the Seminary was, in consequence, removed, for the present, to Piramboor, a healthy and retired situation, about three miles from Black Town, and not far from the establishment of the Christian-Knowledge Society at Vepery. At the last dates, it contained 17 Native and 6 Country-born Young Men. In Tamul, 11 of them had made considerable proficiency: in English, four were quite competent, and five could read with accuracy and fluency. Mr. Sawyer, who resides at the Seminary and has it under his exclusive charge, thus speaks of the course pursued therein:—

Viewing the Seminary as a Christian Institution—a Nursery for the training up of Youths to be the future Missionaries and Instructors of their countrymen—it assumes a considerable importance in the Mission. In this light, the religious education of the Young Men is my principal care and concern. In the exposition of the Holy Scriptures at Morning and Evening Prayer, while the knowledge of Scripture History and Geography, as well as Chronology, are not overlooked, the truths of the Gospel, both doctrinal and practical, are simply stated and enforced.

In English, there were issued from the press during the year, 1000 Calcutta Collection of Hymns, for sale; and 500 Joyce's Scientific Dialogues, for the Madras School-Book Society. In Tamul, the number was very considerable, and was as follows: 7000 Gospels, for the Bible Society; 500 Indian Pilgrims; 2000 Rhenius's Scripture Principles; 11,000 Tracts on the Society's List; and 15,000 Tracts for the Religious-Tract Association. Besides these, various work has been executed both for Public Institutions and

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for individuals. Ten Tracts and Eight School-Books are on sale at the Mission Depository. There are three Presses in constant use, and 14 Workmen employed. The following statement shows that the Printing Office is become a very efficient portion of the Mission:—

The expectation expressed in the preceding Report, of this Department of the Mission proving a resource for the funds of the Committee instead of an expense, has begun to be realized. The sums received for work done at the Press during this year have defrayed all its ordinary expenses, and covered the charge of all work done for the Society's Missions; and considerable additions made to the buildings, materials, and establishment of the Office, will be more than covered by a balance of Bills for work, remaining to be realised on account of the past year.

The quantity of work on hand and the prospects of continued supplies of business leave no room to doubt, that, under proper management, which Mr. Ridsdale's experience and sedulous attention insure, the Printing Office will be a progressively-increasing resource for the Committee's Treasury; besides executing all the Society's work for its Missions on this coast, without any charge except the cost of paper.

The Missionaries at Palamcottah are rendering good help in this department by the supply of Tamul Books. The Corresponding Committee state on this subject—

They are happy to remark, that the Rev. Mr. Rhees, who is an accomplished Tamul Scholar, has advanced as far as the Seventh Chapter of St. Paul's Epistle to the Romans, in revising the present Version of the New Testament into that language. He has also completed the revision of a Tamul translation of Mrs. Sherwood's Indian Pilgrim, which a kind and intelligent friend to the Missionary Cause had sent him for that purpose. The Tamul Collection of Evangelical Meditations, principally translated from Thomas A. Kempis by the Rev. Bernhard Schmid, has likewise been enlarged during the year. Sundry other Works, on Religion, History, and Grammar, have also been undertaken; and are either finished or in progress.

From the last Report of the Society we extract the following summary view of the South-India Mission:—

In the different Stations of the South-India Mission, there are employed 9 European Missionaries; who are assisted by 8 Europeans of whom 7 are Females, and by 143 Native Men and Youths—forming a total of 160 Labourers.

The Schools, at the last Returns, amounted to 119; and contained 4387 Boys, 40 Girls, and 45 Students at Cotym College—making a total of 4372 Scholars.

The total amount of Expenditure in the South-India Mission, for the year, was 48,943 Madras Rupees; or, at nine Rupees to the pound sterling, about 5438*l*.

The particulars of the Expenditure here follow, in round numbers:—Madras, 137*l*.—Poonamallee, 67*l*.—Tranquebar, 761*l*.—Tinnevely, 827*l*.—Travancore, 1573*l*.—Tellicherry, 34*l*.—Visagapatam, 30*l*.—Printing Department, about half of which was for extra expenses for Buildings and Materials, 896*l*.—Secretary's Office, 24*l*.—Sundries, 164*l*.

This expenditure was defrayed as follows:—Balance of preceding year, 398*l*.—Local Contributions, 282*l*.—Books sold, 56*l*.—Produce of the Printing Press at Madras, 458*l*.—Sundries, 12*l*.—Bills on the Society, 3390*l*.—Balance due to the Treasurer, 836*l*.

In reference to the above amounts is

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pounds sterling, and to those stated at p. 56 in the North-India Missions, the following Note occurs at the end of the last Report:—

The value of the Rupee has been taken, as in former Reports, at 2s. 6d. in Calcutta and at nine in the pound sterling in Madras; but its value has been so much reduced, that the respective amounts in pounds sterling should be reduced by about one-fifth.

Two Noble Benefactions have been given to this Mission, of which the Treasurer thus speaks—

In reference to the Seminary at Madras and the College at Cotym, two of the most interesting objects of attention within the Committee's sphere of superintendance, I have the satisfaction to state, that I have been authorised by Messrs. Arbutnot and Co. to appropriate the following sums of money, arising from a fund created in their Establishment for purposes of a benevolent nature, toward the expenses of the two abovenamed establishments, viz.

Contribution toward a permanent Fund for each Institution 4000 Rupees, making together	8,000
For the Current Expenditure of each for Buildings &c. 4000 Rupees, making together	8,000
In all Rupees	16,000

Which sums are at the disposal of the Committee for the purposes specified.

**LONDON MISSIONARY SOCIETY.**  
1805.

Edmund Crisp, Jas. Massie, *Missionaries.*  
*Native Assistants.*

The arrival of Mr. Taylor, appointed to this Station, has not been reported: the reference respecting him, at p. 62 of the last Survey, should have been to Bangalore, not to Belgium. Of the Labourers enumerated as at this Station in the last Survey, Mr. Traveller and the Native Catechist Appavoo are no longer under the patronage of the Society, and Mr. Loveless has returned to England in a declining state of health. To Mr. and Mrs. Loveless the Directors bear a high testimony:—

Since he has resided at Madras, a short period excepted, Mr. Loveless has not been in immediate connection with the Society; but he has, nevertheless, in the departments which he has actually filled, contributed materially to the establishment, support, and advancement of the Mission: he has stately officiated at the Chapel in Black Town; and, together with Mrs. Loveless, has taken an active part in the superintendance of the Free Schools: he has also maintained a useful correspondence with the Directors on the general concerns of the Mission, ever since his arrival in India. By these and other gratuitous services, as well as by his pious and consistent conduct, he has entitled himself to the esteem and gratitude of the Society. Nor can the Directors omit the present opportunity of gratefully acknowledging the very kind and hospitable manner in which Mr. and Mrs. Loveless have, from time to time, received and entertained at their own house the Missionaries of this Society—not only those appointed to Madras, while they were yet unprovided with a residence of their own; but also those who have sojourned for a season in that city, while on their way to other Stations.

The state of the English Congregations at the Black Town and Vepery Chapels has not materially varied: the Communicants at Black Town are 30: the Sunday-School Children are 60. The Native Services are continued at the Vepery Chapel, on Sunday Afternoons and Thursday Evenings.

The English Free-Schools, for Country-born and Portuguese Children, might be turned, Mr. Loveless states, to better account, if Tamul were taught as well as English, and by an increase of Labourers a vigilant superintendance could be exercised over them. The Native Schools are still 17 in number, and have been placed under a new and promising plan of management: a Native-Female School has been opened under Mrs. Crisp. A Central School, also, has been formed, for the preparation of Schoolmasters: it had 30 Youths, and had met with much encouragement on the spot; every intelligent person feeling the importance of rendering Native Education efficient, by providing duly-qualified Masters.

The contributions to the Auxiliary, for the year, were 1356 rupees. At the Anniversary, held on the 15th of June, 220 rupees were collected.

On the openings, in this quarter, Mr. Loveless thus writes—

Almost every facility is afforded for the exertions of zealous and prudent Missionaries. Increasing prospects of usefulness open among an extensive population; and this in four languages—English, Tamul, Telooogo, and Hindoostanee; in all which the Gospel may be preached, Schools established, Tracts printed and circulated, and the Sacred Scriptures extensively distributed. Here, hundreds of thousands of immortal souls present themselves, almost in every direction, whose idolatry, ignorance, and vice loudly call for help.

**WESLEYAN MISSIONARY SOCIETY.**  
1817.

Elijah Hoole, John Frederick England, *Missionaries.*

M Lynch, who had laboured with much usefulness, embarked, as stated under the last head, in July, on his return home; an affection of his eyes disqualifying him for service. Mr. Hoole, appointed to Seringapatam (see p. 55 of the last Survey), appears to have settled in Madras. Mr. England arrived about July 1823, having sailed, in company of Mr. Smyth who went on to Calcutta, in the Madras, Captain Clarke.

Four Chapels, one at Madras for English and another for Native Services, with a third at Royapettah, and a fourth at St. Thomas's Mount, are all well attended. The Members are 175. The Committee say—

Several of the natives have been lights in the darkness around them, and the rejoicing of those who have been the instruments of their salvation.

The Schools are still four—one Native at Royapettah, one English and one Native at St. Thomas's, and one Native at St. Thomas's Mount.

Mr. Hoole has acquired great readiness in preaching in Tamul; and takes journeys among the natives with advantage.

#### PULLICAT.

A Dutch Settlement, on the sea-coast, 25 miles north of Madras.

**NETHERLANDS MISSIONARY SOCIETY.**  
1821.

John Kindlinger, John Lewis Trion,  
*Missionaries.*

Mr. Trion arrived in India with Mr. Winkler, before spoken of under the head of Sadras.

Mr. Kindlinger preaches in Dutch and Portuguese, and sometimes in English: he has also a small Tamul Congregation. The Dutch and Tamul Scholars are about 80. The chief impediment to Christian Labours is the immorality which prevails among professed Christians, especially in the immoderate use of strong liquors.

#### CUDDAPAH.

The Capital of a District of that name: which extends, from north to south 220 miles; and from east to west 60 miles; and contained, by a late census, 1,094,000 inhabitants—travelling distance of the town, north-east from Madras, 153 miles.;

**LONDON MISSIONARY SOCIETY.**  
1822.

William Howell, *Missionary.*

Mr. Howell, on removing from Bellary to this New Station, in November 1822, was received with much kindness by several Gentlemen of the Company's Service, who have continued to patronize and assist him: one of them had collected 20 Native Scholars, who were placed under Mr. Howell's charge. These have been increased to 30: a Girls' School, containing 20, has been added; and Boys' Schools have been opened in four villages, within 10 miles of Cuddapah. A convenient School Room has been erected in an eligible part of the town. The whole number of scholars is about 150; all of whom receive Christian Instruction.

Mr. Howell preaches in the School Room to a small congregation of natives, which fluctuates between 30 and 40: their attention is encouraging. He purposes to make half-yearly tours through the district. Many natives come to Cuddapah on public business: they seldom fail to attend the preaching, or to visit Mr. Howell with the desire of knowing somewhat of the religion in which he is come to instruct them.

Mr. Howell has translated several Catechisms into Telooogo, and devoted a portion of his time to the examination of the

Canara Version of the Old Testament. He has distributed numerous copies of portions of the Telooogo Testament: some have also been deposited in the jails; where, he is informed, the prisoners assemble together in groupes and read them.

#### VIZAGAPATAM.

A Sea-port, 483 miles north-east of Madras, and 557 south-west of Calcutta.

**LONDON MISSIONARY SOCIETY.**  
1805.

John Gordon, James Dawson, *Missionaries.*

The Missionaries preach thrice weekly, in English, to Europeans; and address the Natives as often as opportunities occur. The chief part of Mr. Gordon's time is employed on the Telooogo Translation of the Old Testament: in the evenings, he usually visits the schools and the neighbouring villages, where he reads to the natives, and converses with them. Mr. Dawson continues in charge of the schools.

The Native Schools are still five. Of their state the Directors thus speak—

They are conducted with a strict regard to order and discipline. The aggregate number of boys under instruction is about 250, but the average attendance is not more than 150. Many of them manifest an eager desire to understand the Scriptures. They have, in general, excellent memories, and seldom require to be told the same thing a second time. They are assembled every Sabbath Morning, when Mr. Dawson hears them repeat what they have learnt by heart during the week.

They add the following view of the Mission—

Generally speaking, the prospect of usefulness brightens. The Scriptures are read with interest; and, among such as attend to hear them explained, many inquiries, as to their true meaning, are made. The attention of the natives is powerfully attracted by the Parables of the New Testament; which may be accounted for, not only on the general principle of the Parable being in itself naturally adapted to interest the human mind, but from their own Hindoo Books abounding in allegory.

The hopes, however, of the Brethren, as to the introduction of Christianity into this part of India, are chiefly founded on the effect of the schools gradually preparing, by the Divine Blessing, a race, who will more readily yield to the force of its obligations.

#### CHURCH MISSIONARY SOCIETY.

The Madras Committee, in reference to this Station, report as follows—

In consequence of there having been no resident Chaplain at this Station for a length of time, and in consideration of the place being occupied by the London Missionary Society, the Committee have lately acceded to a proposal of the Missionaries of that Society to receive the School, hitherto maintained by the Committee, under their charge; and it has been transferred accordingly.

The Committee reflect, with satisfaction, that they have been instrumental in supporting, from its foundation to the present period, a School, which is declared to have been of the greatest benefit to a number of poor children of the Invalid Regiment stationed here, who, without the instruction and other advantages afforded by it, would have been left a prey to ignorance and vicious indulgence. The School, at the period of its transference,

contained 35 Boys and 45 Girls; whose improvement had attracted the approbation and encouragement of the European Gentlemen and Ladies of the Station, and led to further measures for bettering their condition.

### CUTTACK.

A Town in the District of Cuttack and Province of Orissa—251 miles, travelling distance, south-west of Calcutta.

W. Bampton, J. Peggs, C. Lacey,  
*Missionaries.*

#### *Native Assistants.*

Mr. and Mrs. Lacey arrived in the autumn of 1823. The Missionaries receive much assistance from Abraham, a Christian Native, who is engaged in visiting the Schools, the distribution of the Gospels and Tracts, and conversing with the people.

At an Examination of four Boys' Schools, 117 were present: the average attendance had been 86. Mr. Bampton writes—

We find that nothing influences the attendance so much, as to make the wages of the Masters depend on the average number of the scholars present.

A Native-School Fund has been opened, the monthly subscriptions to which pro-

The following variations will be found in this Division of the Survey, as compared with the last. New Stations have been formed at *Mymensing, Jungypore, Furruckabad, Goruckpore, Severndroog, Sudras, and Cuddapah*—No intelligence having been received respecting *Dacca, Buxar, Agimcer, Trichinopoly, Tanjore, Vepery, and Pulicat*, these places were omitted in the last Survey, but are noticed in the present—No Report having been received from *Cawnpore*, and the Native Teachers being removed from *Bareilly and Cannanore*, those Stations are omitted in the present Survey.

The Sixth Appendix to the Twenty-fourth Report of the Church Missionary Society was noticed in the remarks which introduce this Division of the Survey: under the head of *Tellicherry*, we have referred to that Appendix for an account of the Districts of *Malabar and Coimbatore*; and, under *Tinnevely*, for an account of the District of *Tinnevely*. Besides these three Districts, that Appendix contains reports on the state of the Districts of *Bellary, Allepie, Tanjore, Chingleput, Cuddapah, Masulipatam, and Visagapatam*. Besides these TEN Districts, and independently of *Travancore and Tranquebar* which are not under the British Government, there are SIXTEEN other Districts under the Madras Presidency. The following extract, from one of the Reports given in the Appendix abovementioned, very forcibly represents the greatness of the occasion which exists for an increase of Missionary Labours:—

There are Twenty-one Districts under the Madras Presidency, which would require the aid of ONE HUNDRED AND TWENTY-SIX MISSIONARIES, for a very moderate diffusion of General Education and Religious Instruction; calculating three Stations in each District, and two Missionaries at each Station.

## Ceylon.

FROM a communication to the British and Foreign Bible Society, made by the Rev. Benjamin Clough, Wesleyan Missionary, while on a visit home for his health, we extract the following view of Ceylon, in reference to Christian Exertions:—

The island of Ceylon contains about 1,000,000 inhabitants, the principal part of whom speak Cingalese. In the Schools established by Government, and by the Church, the Baptist, and the Wesleyan Missions, there are, I should think, from 9000 to 10,000 native children under daily Christian Instructions through the medium of the Cingalese. In these Schools are employed about 250 Masters and Mistresses, about 50 Native Catechists and Public Readers, and about 30 Native Preachers. During the last ten years, if I may judge from the progress made in the Wesleyan Schools, from 10,000 to 15,000 children have been taught to read the Scriptures; and, as the schools continue in active

duce upward of 400 rupees per annum. It promises to support six or seven Native Schools.

A Second Station, at *Pooree*, was in contemplation. A lively picture of the state of this place and neighbourhood was given in the closing article of our last Volume—Lieut.-Colonel Phipps's Account of the Temple and Worship of *Juggernaut*.

### MIDNAPORE.

A Town, 70 miles west-by-south from Calcutta.

*BAPTIST MISSIONARY SOCIETY.*

1817.

Domingo Da Cruz, *Portuguese.*  
Mudun, *Native.*

The Committee state—

Mr. Da Cruz, assisted by Mudun, a converted native, has been for some years fixed at Midnapore. Nor have his efforts been in vain, as nine individuals have been baptized there; of whom six were Hindoos, one Mussulman, and two Roman Catholics. But as these have all, in the course of providence, been removed from that neighbourhood, and he has of late experienced many discouragements, it is probable that he will remove to some other Station.

operation, the number of readers is daily increasing. The natives in general, of every description, have no objection to their children being educated in Christian Schools: they give them up without any hesitation, to be instructed in any thing that Christian Instructors may think proper.

We regret to state the death of the Hon. and Rev. Dr. Twisleton, Archdeacon of Colombo. He was carried off by dysentery, followed by fever, while on a journey, and died on the 15th of August. He had been many years Chaplain in the Colony; and, on the establishment of the Archdeaconry, by Letters Patent of Sept. 27, 1817, was appointed Archdeacon, the constitution and appointment to take effect on the 1st of April following: see p. 524 of our Volume for 1818. Our pages have borne frequent testimony to the support rendered by the Archdeacon to the good work carrying on in Ceylon, and to his kindness to every worthy Labourer engaged therein.

Major-General Sir James Campbell, Lieutenant-Governor between Sir Edward Paget and Sir Edward Barnes, and Lady Dorothea Campbell, have manifested, on every occasion, their good-will toward the labours of Christians for the benefit of the Heathen.

A violent epidemic prevailed in the earlier part of last year, which particularly affected the Kandian Provinces. Mr. M'Kenny, one of the Wesleyan Missionaries, writes from Colombo, on the 12th of June—

The whole Island has been, more or less, visited, for several months past, with a dreadful epidemic, called the Kandian or Jungle Fever: it prevails most in the interior. The country is in such a state, that Government is under the necessity of giving up all the public works, which the different engineers were carrying on throughout the country, principally in making new roads, building bridges, &c. All is at an end; and there is neither European nor Native that does not tremble at the idea of losing sight of the sea. The natives, I may say with truth, are dying in thousands!

Sir John D'Oyly, the Resident in Kandy, has fallen a sacrifice to the disease. The mortality among the English Soldiers also has been very great, and in Kandy continues to be so. It is supposed that the great heat, and want of rain at the proper season for it to fall, is the cause of the fever: just now, however, we have a most favourable change. The monsoon appears to be setting in, with wind and rain from the sea; which, under the Divine Blessing, may be expected to stop the progress of the disease.

## Cingalese Division.

### COLOMBO.

The Capital of the Island—Inhabitants, 50,000.

#### AUXILIARY BIBLE SOCIETY.

1812.

In CINGALESE, the New Testament has been for some time in circulation: 1000 copies in quarto were soon distributed; and, of 3500 in octavo, 2000 had been put in circulation by Midsummer 1823. Of the Old Testament, 1000 copies in quarto, making 2100 pages, have by this time, probably, left the press. This quarto edition, from its price, is inaccessible to many; but Mr. Clough states—

It is intended that every Native Church and School-House shall have a copy for public reading; and that every Native Preacher, Catechist, and Schoolmaster, shall also have a copy. When all these, together with the Missionaries and their Interpreters and Translators are supplied, there will be but a few left.

He adds—

From this it will be seen, that scarcely any provision is made to supply the thousands of Native Youths who are leaving Christian Schools; and who, as they have been taught to read, will of course supply themselves with Heathen Books, unless furnished with the Bible in their own language. It is, therefore, the anxious wish of all who take an interest in this important matter, that, on the completion of the present edition of the Old Testament, a new one should be undertaken, on a much more convenient and less-expensive plan.

To meet this demand, and that of many Adult Natives and even Buddhist Priests who are desirous of the Scriptures, an edition of 2500 Bibles, in a new type, in one volume octavo, of 1000 or 1100 pages, has been undertaken, with 1500 additional New Testaments.

The New Testament in INDO-PORTUGUESE has been revised and completed, by an intelligent Committee of Missionaries and Portuguese; and an edition of 1000 Testaments, with 1000 additional Gospels and Acts, is printing. The following statement by Mr. Clough pleads forcibly for such a supply:—

In Ceylon, alone, the number of these people exceeds, it is said, 50,000. There is not in all India any class whose condition is more affecting. On the decline of the Portuguese and Dutch Governments in India, their numerous descendants were left in pitiable circumstances. The only people who appeared to give the least attention to their religious concerns were the Roman-Catholic Missionaries: hence a vast proportion of them have taken refuge in that Church.

There are, however, many thousands of them who still call themselves Protestants. Those of them resident in Ceylon had not the least access to any books whatever, before the arrival of our Mission in the country. One of the first things translated and printed for them was a Catechism, giving the outlines of the Christian Faith, which was received by them with the utmost avidity. This was followed by a Translation made by one of the Wesleyan Missionaries, of the Gospel of St. Matthew, which met with an equally earnest reception. The same Missionary, with the approbation and at the expense of the Bible Society in Ceylon, trans-



lated and printed the Psalms of David, together with a considerable portion of the Liturgy of the Church of England, at the expense of the Wesleyan Mission.

These constitute all that has been done for them, with the exception of what has been published in European Portuguese, which they no more understand than Latin. The corrupt dialect used by them is wholly different from its parent stock. The use of articles, the cases of nouns, the inflexions of verbs, with most of the expletives which abound in European Portuguese, are wholly laid aside: for these, they have, in the lapse of time, substituted a number of auxiliary particles, which are used in every sentence and mode of expression. In addition to this, many Dutch and Indian words are introduced; which, with the vast variety of Indian idioms that have been adopted and are in constant use, form a new and distinct dialect.

The Parent Committee have granted liberal aid to these two objects.

For the use of the TAMUL population, they have directed 1500 Testaments and 1000 additional Gospels and Acts to be forwarded from Madras. The number who use the Tamul Language are estimated by the American Missionaries at 300,000, or nearly a third of the whole population. The Secretary of the Jaffna Bible Association thus speaks of the want of the Tamul Scriptures:—

There are many facilities held out at present for distributing the Scriptures among the Tamul People, by the co-operation of the Missionaries, and by the friendly feelings excited among the natives themselves in favour of this object; which is manifested by the Associations formed among them, and the liberal sums contributed, in which they have laudably persevered through many discouragements. The friends of the Bible Society have done their utmost to increase the local funds, in which they have been successful; but now they are deeply sensible that the happy excitement at present prevailing can only be kept alive, by active measures to procure the Scriptures for circulation.

The Senior Chaplain, the Rev. J. M. S. Glenie, who is Secretary of the Auxiliary, adds—

I am persuaded that a spirit of religious inquiry is excited, which will, under the blessing of Divine Providence, lead to the happiest results, if the people are at all adequately supplied with the Tamul Scriptures.

A Version of the Scriptures in PALL, a language used over a vast extent of country and the parent of many dialects, is under consideration. On this subject it is stated in the last Report of the Parent Society—

Your Committee cannot forbear repeating that remark, so often made in these happy days, that, as openings present themselves, so the means for entering upon them also increase. The Missionaries in the Burman Empire, of which the Pali is the learned language, will, doubtless, contribute much to the progress of the work; and in an additional College established at Singapore, under the sanction and by the advice of Sir Thomas Stamford Raffles, the cultivation of the Burman Language, in the character of which the Pali Version will make its appearance, is specifically mentioned as one of the objects proposed.

A fount of Burman Types, for printing this Version, has just been completed in London, under the direction of Messrs. Fox and Clough, at the expense of the British and Foreign Bible Society.

We noticed at p. 59 of the Survey of 1823, the wish of the Missionaries of the Church Missionary Society for a Version in colloquial Cingalese for the general body of the population, in addition to that abovementioned in the higher style. Some of their friends in the island do not accord with their sentiments on this subject: but it is stated in the last Report of the Church Missionary Society—

In the judgment of your Committee, a presumption is established on behalf of the Missionaries' view of the case, by the analogy of the Hindoostanee, Tamal, and Malayalim Languages: in all which, both high and colloquial Versions have been found requisite, and are under preparation. But the Committee wish the subject to undergo full investigation; and have desired the Society's Missionaries to print portions of their Version for private circulation, in order to obtain such remarks and assistance as may enable them, before they put any part into general circulation, to establish such principles of translation as shall meet the approbation of judicious and impartial men acquainted with all the facts and bearings of the case.

It is probable, that, after the subject comes to be duly considered, the same course will be found requisite in the Cingalese as in the languages mentioned in the preceding extract.

#### BAPTIST MISSIONARY SOCIETY.

1812.

Jas. Chater, Hendrick Siers, *Missionaries.*  
*Native Assistants.*

Since Mr. Chater's active engagements as one of the Cingalese Translators have terminated, he has revised his Grammar of that tongue; and has published a Tract in Cingalese and another in Portuguese. He assembles the Masters and Scholars of all the Schools once a month for examination, with the most salutary effect on both teachers and pupils.

#### CHURCH MISSIONARY SOCIETY.

The Fifth Annual Meeting of the Missionaries was held at Cotta, in the end of October and the beginning of November. At this Meeting it was resolved, in conformity with the suggestion of the Parent Committee, that a Christian Institution should be formed for the advancement of the general objects of the Mission; and that as Cotta presented many advantages for the purpose, the Institution should be formed at that Station.

The last Report of the Society gives the following summary view of the Mission:—

Twelve Europeans have been sent out from this country. They are assisted by 24 Natives, and have opened 24 Schools; of which, 4 are at Cotta, 5 at Kandy, 6 at Baddegama, and 9 at Nellore. Of the Scholars at Cotta no return has been received; but, at the other Stations, there are 724 Boys and 141 Girls: of these, there are at Kandy 120 Boys and 7 Girls, at Baddegama 254 Boys and 69 Girls, and at Nellore 350 Boys and 63 Girls.

After pointing out the further help required at the four Stations already occupied, and at favourable openings for two New Stations, the Missionaries add—

Here, then, is open a useful field for Ten additional Missionaries; and if it should please God to put it into the hearts of His servants to provide as many more, they will all find employment among the Heathen here.

Details of proceedings at the four Stations of the Society were given at pp. 455—461 of our last Volume.

#### WESLEYAN MISSIONARY SOCIETY.

##### General View of the Ceylon Mission.

##### It is stated in the Report—

In directing the attention of the Society to a general view of the state of this Mission, the Committee cannot but express their gratitude to God, that the great objects of Missionary Exertion have, during the year, been realized in Ceylon in a very encouraging degree; and, judging from the increasing influence of the Mission among the Natives, and the efficiency of the plans which have been so judiciously and successfully adopted by the Missionaries, as well as from the effects likely to result from that promising *Native Ministry* which God is now raising up in almost every Station, the Committee confidently look forward to results still more beneficial and satisfactory. The Missionaries have their principal Stations in the largest and most populous towns, where they have full and constant access to natives of all descriptions and castes; and they have also extended their labours to almost every town and village of importance round the whole belt of country, which, previously to the Kandian War, formed the British Dominions, and which is by far the most populous part of the island.

##### It is added, in reference to Marriage—

Before Sir Edward Paget left Ceylon for Bengal, a measure was adopted, of great consequence to the Mission. The Missionaries had previously been licensed by Sir Robert Brownrigg to marry the natives professing the Christian Religion; but they were obliged to perform the Service in some Government Church or School, which, in many instances, was extremely inconvenient. But Sir Edward, after a full representation of the case, issued a Regulation, stating that every Wesleyan Chapel and School-house, in the island of Ceylon, was a place duly licensed and authorised for the celebration of marriage among the Native Christians.

The number of Members in Ceylon is 311: of these, 261 are in the Cingalese Division, and 50 in the Tamul.

On the 26th of March, an Auxiliary Missionary Society was formed at a Meeting held in the Mission Chapel at Colombo; Sir Richard Outley in the Chair.

##### Colombo Station.

Daniel John Gogerly, *Missionary.*  
Native Assistants.

Mr. Fox has returned home: he arrived in June.

In this Circuit, there are 75 Members. Its sphere is populous: the Pettah, or Native Town, has about 40,000 inhabitants, chiefly Mahomedans and Pagans; and the Circuit, which embraces a circum-

ference of nearly 40 miles, is in perhaps the best peopled part of the island. About 20 Sermons are preached weekly, in four languages; great assistance being rendered by the Native Labourers. The English Congregations are greatly increased. In the Country Chapels and Schools, numbers regularly hear the Gospel; and, in many places, with unquestionable edification. Evening Preaching has been established at Colpetty and at Nagalgam, two considerable villages, each about three miles from the Mission House: this will lead the way to other Village Services of the same kind; in the establishing of which the Missionaries have long been frustrated, chiefly by the unwillingness of the natives to expose their naked feet to the bite of the snakes which, after dark, infest the private roads and bye-paths.

In 5 Schools there are 340 Scholars, but the number of Girls among them is not stated. On the result of their efforts in this circuit the Missionaries remark—

With such means as we could command, the utility of our labours in this department has perhaps exceeded anticipation. About 1000 Youths have been instructed on this Station, in the principles of our Holy Religion; and it is not a little gratifying to meet with some of them scattered abroad even in the Kandian Interior, who appear not to have lost that decided attachment to Christianity which we had so long laboured to form.

A Mission Academy, or Native Institution, was opened on the 16th July 1823. The building, toward which about 2500 rix-dollars had been contributed, is close to the Mission Chapel in Colombo. At the last dates, there were under education in this Seminary 67 Boys; 46 of them descendants of Europeans, and 21 Cingalese. The design of this Seminary is thus stated—

The primary object of the Institution is, to communicate gratuitously to the poor a correct knowledge of the English Language, and such an education as may best fit them for useful situations in society: it will be open, however, to children of respectable Burghers and of Cingalese Headmen. In its establishment we have in view, in the most direct manner, the spiritual interests of the great Missionary Work in which we are engaged—which we propose to promote, *first*, By educating a certain number of youths from each Station, preparatory to their filling situations of usefulness, as Schoolmasters and Catechists in their own villages, under the superintendance of the Missionaries; and, *secondly*, By securing a more perfect religious education to as many as we can bring under the influence of the Institution.

The plan of this Institution will be seen from the following abstract of the principal regulations:—

Gratuitous instruction to be given to 50 children of reduced Burgher Families and to 50 Cingalese Children, not under 8 years of age, and who are able to read the New Testament in English—Children of respectable Burghers and of Cingalese Headmen to pay 8 rix-dollars per month: any funds which may be realized above the expenses, to be laid out in the purchase of books and philosophical instruments for the use of the advanced pupils—the period of education not to exceed six years.

## NEGOMBO.

Twenty miles north of Colombo—Inhabitants, 15,000.

## WESLEYAN MISSIONARY SOCIETY.

Samuel Allen, *Missionary*.

Don Cornelius Wijesingha, *Assistant*.

Of the circumstances of this Circuit, the Committee give the following view:—

Negombo, with the exception of Colombo, contains a greater native population than any other town in the island.

Long ago, this town and the adjoining country, which in general is also very populous, were remarkable for the readiness with which the natives embraced a profession of Christianity. The Roman Catholics, so early as two centuries ago, made great progress in converting the natives to their religion. They continued to flourish till the Portuguese were expelled by the Dutch, who in their turn were not unsuccessful in establishing Protestantism among the natives; and, from the ruins of so many Churches and School Houses still visible in the neighbourhood, as well as from the reports of the few aged Native Protestants that remain, they must have succeeded to a considerable extent. But, on the island being taken from the Dutch, Roman Catholicism began to revive.

The prevalence of the principles of Popery in this part of the country presents a most formidable difficulty, in the way of propagating the pure principles of the Gospel; and the Missionaries, who have had to cultivate this field, have met with many difficulties, to try both their faith and patience.

The Negombo Mission is, notwithstanding, in a very prosperous state. The Brethren have been greatly encouraged by the kind sanction of the Local Government: in addition to which, many excellent individuals, immediately connected with the Government in this part of the country, have uniformly manifested the most friendly disposition, and have aided the Brethren by their co-operation in their plans of usefulness on this Station. Five commodious Chapels have been erected, free of all expense to our fund at home: 15 substantial School Houses, which in their turn serve for Places of Worship, have likewise been built. They have, according to the last returns, not less than from 15 to 20 small Congregations, to which the Brethren and their Assistants are in the habit of regularly preaching the Word of God.

Attentive hearers increase at most places.

The Members, who are 81 in number, are chiefly Young Men and Women, who live as ornaments of the Gospel in a land of darkness: of them the Committee say—

These little Societies, by the piety and Christian simplicity of their lives and the efforts which they make for the good of others, are gradually spreading the savour of the knowledge of Christ among the Heathen and Mahomedan Population that surrounds them.

In 6 Schools, there are 180 Boys and 97 Girls. The Missionaries write—

The scholars as they advance in life, generally enter into some employ, which consumes as large a portion of the day as they are willing to devote to activity; but we know several, who, though obliged to leave our schools, have not deserted the means of grace nor the paths of piety. Having no hope of secular advantage from the Mission, their attachment to us is the more encouraging: they are indubitable examples of the success of the Wesleyan School-Establishment: they are now the comfort of our hearts, and tend to strengthen our hands in the midst of many things which wear the aspect of discouragement; and we trust they will be our crown of rejoicing in the day of the Lord.

## KORNEGALLE.

The chief town in the Seven Cories, or Districts,

of the Kandian Territory—about 25 miles north-west of Kandy, and 60 north-east of Colombo.

## WESLEYAN MISSIONARY SOCIETY.

1821.

James Sutherland, *Missionary*.

Mr. W. Bridgnell, appointed to this Station, sailed in February. Mr. Newstead, who formed this Station, has visited England for his health: he arrived in June.

Of the circumstances of this Mission, the Committee thus speak:—

The Seven Cories are the most populous and fertile, the best cultivated, and in every respect the most important part, of the Kandian Dominions: the inhabitants are, in general, of a superior caste to those resident in the other provinces. The town is situated at a junction of the new roads, which have been formed for the purpose of establishing a free and direct communication between Colombo, Kandy, Trincomalee, Jaffna, and all the chief towns and posts in the interior. To the neighbourhood of these roads, which are instances of prodigious and almost incredible labour, the natives have begun to resort; and to settle, from every part of the interior, for the purposes of trade and commerce: the population is therefore greatly on the increase; and little hamlets, groups of houses, and villages, are forming on the whole line of this interior communication.

The Kornegalle Mission-Establishment has uniformly received the kindest encouragement, both from the Government and the Civil and Military Gentlemen resident at the place and neighbourhood. Much friendship has also been experienced from the Native Chiefs; who had it in their power greatly to promote, or at once to crush, an infant undertaking of this kind, in such a country. Governor Sir Edward Barnes, at the commencement of this Mission, very liberally granted the Mission a large plot of ground, on which to erect the Mission Premises. A substantial Chapel, Dwelling-house, and School-Room, have been erected.

Divine Worship is held thrice on Sundays, and as frequently as practicable at the School Stations, in English and Cingalese. The Members are 20, of whom half are Europeans.

In 6 Schools there are 158 Scholars. A Missionary Society, formed in January 1823, produced, in its first year, 500 rix-dollars, which defrays two-thirds of the School Expenditure for that period.

On leaving the Station, in January last, Mr. Newstead writes—

I feel unfeignedly thankful, that I have been permitted to see our little cause in these parts make so fair a progress in three years, as, under the Divine Blessing, it has done, amidst many peculiar interruptions and difficulties, which have often depressed my mind. To have seen a House for God, and a Missionary Dwelling erected, where the Sacred Ordinances of Christianity are established in the midst of Heathenism, with six little Christian Schools surrounding us, in which upward of 250 children have been more or less instructed in the Scriptures; to have witnessed the blessings of Christian fellowship and communion, with, we humbly trust, the sacred influences of the Holy Spirit accompanying the means of grace and the sanctification of the Sabbath—have been among those blessed supports which have carried the mind through every difficulty, under the assurance that the God of Heaven had been pleased, for His own glory alone, to effect the work.

Kornegalle and its vicinity were the chief seat of the epidemic before men-

tioned. Mr. Sutherland had, however, at the latest dates, been preserved in perfect health; but all the Government Officers had withdrawn, nor would the natives allow their children to attend the schools.

### KANDY.

About 80 miles east-north-east of Colombo—consists of ten or twelve Streets, laid out with considerable taste by the late King.

### CHURCH MISSIONARY SOCIETY. 1818.

Thomas Browning, *Missionary.*  
*Native Assistants.*

Mr. Browning has now, for some time, preached thrice on Sundays in Cingalese; at one of the Schools near Kandy—at his own House—and at the Prison. The Cingalese Prisoners, 60 or 70 in number, are generally thankful for his services. The average attendance at his own House was from 30 to 200, including the Scholars. In the sickness or absence of the Chaplain, Mr. Browning has continued to preach in English, and to visit the Hospital. The Caffre Drummer, Jonathan Gambier, had been removed to Colombo; but his associates still attentively heard the Gospel.

In four Boys' Schools, there were 119 Scholars, with an average attendance of 83; and, in the Girls' School, an average attendance of 8 out of 10. Two other Schools were about to be opened. The want of active and conscientious Schoolmasters was much felt: a School Visitor has been engaged, to stir up the Masters to zeal and diligence. Christian Books are now used in all the Schools.

The sphere for exertion is enlarging. A considerable Tamul Population offer strong inducements to labour among them. In most of the Schools, Cingalese Worship might be held. The surrounding villages present full employment for Missionaries. Further assistance is, therefore, urgently required.

A New Station has, also, been proposed in the Kandian Territory, which would require two married Missionaries. Mr. Mayor, of Baddagams, thus speaks on the subject:—

Next in importance to an efficient helper being sent to Kandy, would be the establishment of a Mission at Ratanapoorah, nearly in the direct line from Galle to Kandy, and at the mid distance between them. The neighbourhood is populous. A Collector, and an Officer with a few Soldiers, reside there. There are facilities for erecting the necessary buildings. It is probable that a new road will shortly be made from Galle through Baddagame to Ratanapoorah. This Station would connect us with Kandy and Cotta: in passing from hence to Cotta, it would be but four or five miles out of the direct road to go by Ratanapoorah. The whole field is promising.

### COTTA.

A Village about six miles south-east of Colombo—4800 inhabitants, and situated in a well-peopled district.

Feb. 1825.

### CHURCH MISSIONARY SOCIETY.

1825.

S. Lambrick, Joseph Bailey, *Missionaries.*  
*Native Assistants.*

Mrs. Bailey, after her removal to this Station from Nellore, as mentioned in the last Survey, continued for some time to gather strength; but, at the date of recent advices, in September, she was again very ill. In the early part of the year, they had resided at Colombo, while a house was preparing at Cotta: the Rev. Mr. Armour, one of the Government Chaplains, having proceeded to Calcutta to obtain Priest's Orders, Mr. Bailey, at the request of the Archdeacon, undertook to occupy his place during his absence, so far as his Missionary Duties would allow.

The 4 Schools mentioned in the last Survey had 107 scholars, with an average attendance of 83: a fifth has been added, with a greater number of boys than any one of the others, but the number is not given: a sixth was about to be opened, two miles from Cotta.

It has been before stated that a Christian Institution was to be formed at Cotta: on this subject Mr. Lambrick says—

A more eligible situation than this for the purpose could not, probably, be found in the whole Island. We have been endeavouring to enlarge our ground, by the purchase of some adjoining pieces from the natives. We are preparing plans; and are beginning the collection of materials, which, in this country, requires a long time.

### CALTURA.

A Village about 27 miles south of Colombo.

### WESLEYAN MISSIONARY SOCIETY.

John M'Kenny, *Missionary.*

John Anthoniez, *Assistant.*

On Sundays, there are four Services at the Chapel; and, on every evening of the week, some religious Service: at five other Chapels and three other places in this Circuit, there is Service every Sunday; and, at Pantura, on week-days. Eighteen houses have been opened, in various places, for Weekly Prayer-Meetings; at which seldom fewer than 40 or 50 Adults are present: since these have been established, Public Worship is better attended. The Members are 47, entirely half-castes or natives: among them are a number of Young Persons, who come forward in a very gratifying manner to assist in affording religious instruction to their countrymen.

Of the Anniversary Sermon, in January of last year, it is said—

The attention, which sat upon some hundreds of jetty countenances, seemed to say—*Let us hear what God the Lord will speak*; and, after the Service, to see the poor creatures, according to their slender ability, contributing their mite with demonstrations of something more than satisfaction, even of joy, was most affecting.

N

In 6 Schools, there are 274 Boys and 43 Girls.

On the 10th of June, a Branch of the Auxiliary Missionary Society was formed.

### BADDAGAME.

A Village 12 or 13 miles from Galle.

CHURCH MISSIONARY SOCIETY.

1819.

Robert Mayor, Benj. Ward, *Missionaries.*  
*Native Assistants.*

Mr. Ward's health having been but indifferent for some time, he paid a visit to Cotta at the end of August. Of the assistance expected in the department of Female Education as stated in the last Survey, the Missionaries have been disappointed (as was mentioned at p. 55), by the marriage of Miss Cortis and her settling at Calcutta. Two of the Youths who have been baptized have been taken as Assistants in the Boys' Schools, and give promise of great usefulness.

The Church was opened on Thursday the 11th of March; when the late Archdeacon preached in English, and the Rev. Samuel Lambrick in Cingalese. Sir Richard Otley, with the chief Officers and Families from Galle, attended. Sir Richard landed at Galle, on the 19th of January, from his visit to the Cape (see p. 64 of the last Survey) for the recovery of his health. Sir Richard has presented benefactions, in money and communion-plate, to the Church.

On relinquishing to the Chaplain, at the end of June 1823, as stated in the last Survey, the duty at Galle, the Missionaries received the thanks of Government and those also of the Inhabitants of Galle, for the readiness and zeal with which their services had been so long gratuitously rendered. The Rev. Mr. Garstin, the Chaplain, was soon afterward, however, called to Kandy, Mr. Pering having taken a voyage for the recovery of his health: at the end of August, Galle was left without a Clergyman, and the eyes of the people were again directed to the Missionaries; but, their experience for three years, in that service, had convinced them, that it was impracticable, from the distance and the demands at their own Station, to undertake the duties of Galle Church, consistently with the prior claim of the native population on their labour and their time: they could render, therefore, only that occasional aid, which they found compatible with their own immediate duties. In these duties as they respected the exercise of their Ministry, their course is thus described by Mr. Ward—

One of us takes the Services at home; and the other goes to some village, not more however than three or four miles distant. He who stays at home

has two Services: he who goes out has, in general, two places where he preaches before his return. We have, besides, an English Service in the evening, when our Interpreter, and all the Boys who understand, attend. Almost every evening in the week, we are both out among the people. On Saturdays' Evenings, we meet together for prayer.

In 5 Boys' Schools, containing 197 scholars, there was an average attendance of 115: of a Sixth School no return is given. In the Girls' School, there were 72, with an average attendance of 57.

Mr. Mayor thus speaks of the Mission—  
We never felt more happy in our work, than we do at this time; nor had a fuller conviction, that we shall yet have abundant cause to praise the Lord for having put this honour upon us, of calling us to labour among those who had never heard of His Name. We have lately been stirred up to pray more earnestly, and to labour more diligently; and our faith and hope have much increased: so that though we cannot tell you of any who are yet truly brought out of darkness into the marvellous light of the knowledge of God, we feel a full assurance that God will glorify His power in the salvation of this people.

He adds, in a Letter written in January of last year, at the time when, though then unknown to them, the blessing of God was descending on the Labourers in the northern part of the Island—

Our prospects are somewhat brightening. We preach daily, and have an increasing number of hearers. We want only one thing—the day-spring from on high to visit us! Pray, earnestly and in faith, for us; and the Lord will surely manifest His glory in the salvation of this people. We feel, most deeply, that success in the work is wholly from Him; and to Him shall surely be all the praise, if ever these poor blind Heathens are brought out of darkness into light.

### GALLE.

A Town 75 miles south of Colombo.

WESLEYAN MISSIONARY SOCIETY.

Alexander Hume, *Missionary.*

Mr. Richard Stoup, appointed to this Station, sailed in February, with Mr. Bridgnell, mentioned before.

In addition to the regular supply of the large Chapel in the Fort, in English, Portuguese, and Cingalese, there are 12 places which have one Service, at least, weekly: a considerable part of this work is undertaken by Young Men, whom it has pleased God to raise up on the spot, and who labour with acceptance and success. The Members are 8.

In 7 Schools, there are 346 Boys and 42 Girls.

### MATURA.

A Village 100 miles south-south-east of Colombo.

WESLEYAN MISSIONARY SOCIETY.

John Callaway, *Missionary.*

W. H. Lalman, *Assistant.*

Of this Circuit the Committee give the following account:—

This Station is, on several accounts, one of the most important in the island. The country which it embraces is generally very populous, and the people are the most addicted to idolatry. The Chief Priest resides in Matura; and here, also, are the Chief Temple and the Chief Seminary for the

instruction of priests. There are also a greater number of temples and priests here than in any other part. It is said that 1300 priests reside in the Matura District! In the remote part, the inhabitants have been nearly left to the uncontrolled sway of Heathenism, and the Mission has had to struggle with great difficulties; but, by the prudence and zeal of the Missionaries who have been appointed to labour here, many of them have been sermoanted.

The labours of the Missionaries and Native Assistants are thus described—

They have succeeded in collecting a number of Native Congregations, to whom they regularly preach in Chapels, School-Houses, Private-houses, and Basars. Many of them have heard the Word gladly, and have begun seriously to inquire after the truth. Two new Chapels have been opened during the year, the expense of the erection of which has been defrayed by local subscriptions. Twelve places have preaching every Sunday, and eight others every other Sunday. Copies of the New Testament, Scripture Extracts, with various Religious Tracts, in Cingalese, have been extensively circulated in this district. The principal Priest of the whole island permitted a copy of the Scriptures, in Cingalese, to be deposited in his own dwelling, connected with the temple; and certain portions of it were publicly read by one of the priests to the others, generally from 20 to 30 being present every day.

The Members are 30.

In 7 Schools, there are 303 Boys and 50 Girls. Of these Schools the Committee report—

The Schools, which, in former years, met with considerable opposition, are now prosperous; and out of them are rising up a number of fine Youths, who promise to be exceedingly useful.

The Missionaries add what we should rejoice to see oftener stated—

Our different subordinate Assistants give us all the help in their power; while their steadiness and zeal entitle them to commendation.

## Camul Division.

### BATTICALOE.

A Town on the east coast, about 60 miles from Matura, and 75 from Trincomalee.

**WESLEYAN MISSIONARY SOCIETY.**

Abraham Stead, *Missionary.*

Mr. and Mrs. Osborne have returned home: they arrived, with Mr. Fox, in June.

No Report has been received. From a communication of one of the Missionaries, we extract the following account of this Station and its vicinity:—

There are several peculiarities on this Station, which ought to be mentioned, as they have had considerable influence on the progress of our schools. By the Census of 1816, the District is said to contain 152 villages, and 84,126 inhabitants; which gives a quota to each village of something less than 160 people, that is to say, men, women, and children. Under such circumstances, it cannot be expected that a great number of scholars can be brought together in any single school. Considerably more than a third of the inhabitants are Moormen, to the children of whom we have no access on this Station: the reason may be traced, in connexion with their hostility to Christianity, to the superiority of their circumstances and the number and respectability of their priests. The Hindoos are comparatively careless as to what their children are taught, provided they acquire a tolerable education: indeed they are, every way, far less strict than those further to the north: this may partly be

attributed to their isolated situation, and the frequency of their intercourse with the Cingalese. On the Island of Batticaloe, nearly half the people are Roman Catholics, whose children are carefully kept from our schools; and this is the more to be regretted, as many of them are not so remote in their descent from Europeans as those of other Stations. Those professing the Protestant Religion are also numerous: but they feel much less anxiety as to the place where their children are educated, than those of other persuasions.

### TRINCOMALEE.

A Town on the north-east coast.

**WESLEYAN MISSIONARY SOCIETY.**

Joseph Roberts, *Missionary.*

John Hunter, *Assistant.*

No Report has been received.

### TILLIPALLY.

1816.

H. Woodward, *Missionary.*

Nicholas Fermander, *Native Preacher.*

### BATTICOTTA.

1817.

B. C. Méigs, Daniel Poor, *Missionaries.*

Gabriel Tissera, *Native Preacher.*

Ebenezer Porter, *Native Assistant.*

### OODOOVILLE.

1820.

Miron Winslow, *Missionary.*

Francis Malleappa, *Native Preacher.*

### PANDITERIPO.

1820.

John Scudder, *M. D. Missionary.*

George Koch, *Native Medical Assistant.*

### MANEPY.

1821.

Levi Spaulding, *Missionary.*

The distances of these Stations from the town of Jaffnapatam are as follows:—*Manepy*, 4½ miles, north-by-west—*Oodooville*, 5 miles, north—*Batticotta*, 7 miles, north-by-west—*Panditeripo*, 9 miles, north-west—*Tillipally*, 9 miles north.

### AMERICAN BOARD OF MISSIONS.

Mr. Poor removed to Batticotta, to superintend a Native College which is to be formed there; and Mr. Woodward took his place at Tillipally. Phillip Matthew, mentioned as a Native Preacher in the last Survey, had not, as has since been stated, been licensed to preach. Of the late Rev. James Richards, of Tillipally, a Memoir and Character appeared at pp. 281—287 of our last Volume.

In reference to the Native Assistants, the Missionaries thus speak—

The labours of our Native Preachers continue to increase, and to occupy a more and more important sphere in our Mission. As we ourselves have acquired strength by the advance made in the native language, their labours as interpreters have become of less importance; and, instead of being our medium of communication with the people they have now become, in a more important sense, themselves, Preachers of the Gospel. They have heretofore been principally occupied nearer home but are now beginning to itinerate at a greater distance among the people; and generally spend five

or six days of each month, either separately or unitedly, on the islands adjacent or in different parts of this district. For itinerating in this way, they have peculiar advantages, many of which it is impossible for us to possess ourselves: they can leave home without neglecting other duties which are essential to the interest of the Mission; and they can, with less exposure, endure the fatigue and inconvenience which attend such tours in this country.

Of the Native Converts, in general, the Missionaries speak well: a few have troubled them, of whom it is said—

One of the Native Members had fallen under censure; but has given very satisfactory evidence of penitence. Two others have, more recently, yielded to the power of temptation; and the Brethren have been under the necessity of suspending them for six months.

The number of Benefactors' Children in the FAMILY SCHOOLS of the Mission have increased from 87 to 152: provision has, however, been made, by Benefactors in America, for more children than have yet been received; and these will be added as fast as circumstances will allow: the Children were thus distributed—Tillipally, 30 boys and 8 girls; Batticotta, 24 boys and 2 girls; Oodooville, 28 boys and 7 girls; Panditeripo, 25 boys and 8 girls; and Manepy, 16 boys and 4 girls. The FREE SCHOOLS have increased from 24 to 32: the number of children was not stated; but the Board estimate them, by the former average, at 1532.

TWO CENTRAL SCHOOLS have been formed, consisting of the elder and more promising children at the different Stations. One of these is at Batticotta, for Boys; and had received, at the last dates, from the different Schools abovementioned, 45 boys: the other, for Girls, is at Oodooville, and had received 30 girls from the other schools.

The Boys' Central School is considered as the germ of a NATIVE COLLEGE, mentioned before, for the preparation of Native Labourers. It has been already seen, that the Wesleyan Society is forming an Institution of this nature at Colombo, and the Church Missionary Society at Cotta. The Missionaries state on this subject—

For the establishment of such an Institution we enjoy facilities, which, perhaps, cannot be found in any other Mission in the East.

We have strength of our own to devote to this object.

We now have, or can easily obtain, any Tamul assistance which may be needed.

We have already, under our care, Boys to compose the Institution; those, indeed, whose situation demands it: and our Boarding Schools would always be nurseries to such a Seminary.

The expense of such an establishment would not be so small in any part of India, as in this district.

The Missionaries have been supplied with the Scriptures in English, by the American Bible Society; and a grant of 500 dollars has been made, by the same Institution, to enable them to purchase copies of the Tamul Scriptures.

Under the head of Palamcottah, we referred to the blessing of God, recently be-

stowed on the labours of the Missionaries in this part of Ceylon, more particularly among the Young. Earnest supplication and prayer with fasting, accompanied by prudent and zealous labours, have been the course long and steadily pursued in these Missions; and, at a Monthly Meeting for Prayer, held by the Missionaries of all the Societies which have Labourers in these parts, the gracious influence of the Holy Spirit on the means employed has been constantly invoked.

At the Meeting held in December 1823, the Missionaries lamented, on the review of the year, that less fruit of their labours had appeared than in former years. They considered this a subject for humiliation before God; and agreed, with that view, to set apart a day for fasting and prayer.

A short time afterward, some of the Youths were observed, toward the close of the Sermon at one of the Stations, to be in tears: the Missionary cherished in them those feelings of religious concern which he found awakened: many became serious and thoughtful: some who had before been the professed followers of Christ became more earnest in their duty; and tears began to flow, under a sense of sinfulness and an earnest desire to serve God, from those who had been unaccustomed thus to weep. One of the neighbouring Missionaries, visiting this Station, was himself much affected by what he witnessed; and, on his return home, laboured, with renewed earnestness and affection, and with the manifest blessing of God, among his own charge. At the Monthly Meeting held at the beginning of February, the gracious influences of the Holy Spirit on these good beginnings were sought with redoubled earnestness: no such hopeful state of things had ever before been seen in the Missions; and these promising appearances, while they filled those who were assembled with thankfulness, gave new vigour to their prayers.

At the other Stations, the blessing of God has been since signally manifested. A considerable number of persons, eighty or upward, including a few Adults but chiefly the elder Scholars of both sexes, profess themselves seriously concerned to live a Christian Life to the glory of God.

These events have attracted much attention. At the Meeting beforementioned, held at Colombo for the formation of the Wesleyan Auxiliary, the Chairman read a Letter detailing particulars on this subject, the substance of which, with additions from other sources, we have just given: the proceedings of this Meeting having been printed in the Ceylon Gazette of the 3d of April, these events have become extensively known.

Such manifestations, indeed, of the grace of God are accompanied, in our present state of weakness and temptation, with danger; and the danger is serious and imminent in proportion to the magnitude of the interests which are at stake. But, of this danger, the Missionaries themselves—who are not hasty and sanguine men, but men of thought and experience—are well aware. They are prepared for disappointment. They are not forgetful of the weakness of man, nor of the power and malignity of the Great Adversary, nor of the probability of those trials which may be needful to keep alive in their minds entire dependence on the Lord. They look for that evidence, which time alone can develop—the abiding fruits of righteousness. On this point, in reference to what we have related, Sir Richard Ottley, at the Meeting beforementioned, made the following judicious observations:—

I would here pause, and consider what we must say to all these things. Shall we say that this is all delusion—that it is a mixture of hypocrisy and enthusiasm? Perhaps we may do well to inquire.

Few subjects are more worthy the attention of rational and accountable beings, and none more deserves to engage the minds of philosophical inquirers, than the progress of the human soul in receiving the saving influences of Christianity.

While hypocrites and pretenders to divine impulses have exhibited to the world spectacles, which have alternately excited the hostility and the contempt of reasonable men; while enthusiasts have appeared at different periods, raised proselytes, shone with ephemeral brightness, and succeeding ages have contemplated with astonishment the imbecility of the human mind, which received their eccentric aberrations as the influence of inspiration; the work of grace has, from age to age, been accomplished. The gates of hell have never prevailed against the Church of Christ.

But how is True Christianity to be distinguished from the pretensions of Hypocrisy and Enthusiasm?

I answer, first—*By their fruits ye shall know them: a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*

The person, who, having any worldly object to gain, suddenly becomes a convert to that side of the question which is best accommodated to his worldly interest, may perhaps be suspected of hypocrisy: the man, who, pretending to divine impulses, manifests serious devotion in talk, whilst his conduct shows that his heart is set upon inferior objects, may likewise be suspected of hypocrisy or enthusiasm. But, when that person, who had formerly led a vicious and profligate life, embraces the Christian Profession, and acts in all things in conformity with its precepts—forsakes his vices, flies the abandoned associates of his profligacy, and from that moment leads a life of holiness and self-denial—such a person cannot be suspected of hypocrisy, and very rarely can remain long tainted with enthusiasm.

Ill-informed persons are apt, more or less, to be influenced by enthusiasm; and, perhaps, to place greater reliance upon temporary frames of mind, and occasional feelings, than they ought in reason to allow. But experience tends materially to remove such errors; and when the conduct and character substantially accord with the doctrines and tempers inculcated by the Bible, we have the best evidence that a truly gracious change of mind has been effected: and, while the same line of conduct is pursued, there is the surest proof that the cause is progressively operative in the heart.

Permanency, stability, and consistency of con-

duct, are the best and only just criteria of real conversion; and at whatever moment the change takes place, if it be followed by perseverance in well-doing, the rapidity of that change of profession ought not to produce distrust.

The importance of the subject induces us to add a few remarks.

In reference to events of this nature, we are in danger of judging and acting under the influence of one or other of the opposite extremes, of Unbelief or Credulity.

The fact alleged, is—the apparently serious concern of a number of persons for the salvation of their souls, arising under the use of the ordinary means of grace diligently employed, though occurring within a short period of time. And if the abundant influences of the Holy Spirit have been long and earnestly sought, and fervent prayer has been accompanied by diligent and persevering labour, shall we not expect and look for the blessing?—and, when the blessing begins to descend, shall we not gratefully acknowledge it, and cherish it as the best gift of God to His devoted Servants? Men of a doubting and hesitating mind must beware, while they examine all things on such occasions by the sure principles of the Scriptures, that they do not deny and dishonour the work of the Holy Spirit. The cautious mind is pleasing in the sight of God; but the captious is sinful and offensive.

But there is an opposite danger to that of unbelief and scepticism in reference to the work of God. Men of a more sanguine temperament should beware of hasty conclusions; and especially of calling into action the quick sensibilities and sympathies of our nature, which are prone to catch fire from others who are under any powerful impression. Were the Great Enemy permitted, he would doubtless deceive the earnest hopes and expectations of Christians by appearances and excitements, which would end in bringing the gracious operations of the Holy Spirit into such suspicion and contempt with men, as would incalculably multiply the obstacles to the progress of the Gospel. On all occasions of this nature, Christians are called to be peculiarly thoughtful and serious, and to remember that the Great Adversary is thus ever on the watch to thwart and ruin the promising success of the work of God. The weakness of our nature and the subtlety of Satan should never be forgotten. Whatever tends to stimulate the susceptible feelings, and has not the clear warrant of Scripture authority—such as rousing expectation of an extraordinary blessing on any religious exercise, at a particular place or time—should be most anxiously avoided. A state of excitement requires the lenients suited to it;



and, above all things, when that state of excitement is connected with a feeling so overpowering in its influence as a deep concern for the salvation of the soul. The late Mr. Johnson, in the earlier part of that remarkable work of Divine Grace of which he was made the honoured instrument at his Station in Western Africa, found it absolutely necessary to arrest, by firm and decisive measures, the first breakings-forth of animal excitement among his warm-hearted but undisciplined people; and, but for these wise measures, his congregation would have been at times a scene of confusion and uproar. It must ever be remembered, that the feelings of Africans and Asiatics are of a nature which require, under the new and powerful impressions of Divine Truth, to be wisely restrained; and the lenients, in all cases of peculiar excitement should be such, as, while they minister no occasion to the mere animal feeling, shall foster and cherish that which is holy and spiritual.

#### JAFFNA.

The Capital of the District of Jaffna.

#### WESLEYAN MISSIONARY SOCIETY.

Robert Carver, Joseph Bott, *Missionaries.*

Mrs. Carver died on the 7th of March: see p. 570 of our last Volume.

No Report has been received: but we learn from the communications of a neighbouring Missionary, that here also a number of the elder Youths in the School had manifested a serious concern for the salvation of their souls.

Mr. England, mentioned under Madras, passed some time in Ceylon; and bears the following testimony to this Station:—

I was much pleased in observing our whole Economy in active operation. Order, in the management of the affairs of the Church, and union among the Members, distinguish this Station. I attended the evening Weekly Missionary Prayer-Meeting, and was delighted at the numerous attendance. A devotional spirit appears to prevail, generally, among the people. I met the Class at the Mission-House: about 20 persons were present; and, for Scriptural Christianity, depth of piety, and propriety of expression, it would be difficult to find, even in England, a Class of equal numbers, at all superior to this. This affords another proof, in addition to the thousands that have been furnished, that Christianity is suited to all places; and, when cordially embraced, operates in the same manner all over the world.

#### NELLORE.

Near Jaffna—Population 5000 or 6000.

#### CHURCH MISSIONARY SOCIETY.

1818.

Joseph Knight, *Missionary.*

*Native School Inspector.*

*Native Assistants.*

The Rev. William Adley, appointed to this Station, sailed, with Mrs. Adley, on

the 12th of May. Mr. Knight has long required effectual assistance; as the destitute population around him would furnish full employment for several Missionaries. Mr. Ward, Mr. Browning, and Mr. Bailey have all, in succession, been appointed to co-operate in this quarter of the Island; but circumstances have unavoidably led to their ultimately settling elsewhere. The marriage of his Sister with the Rev. Daniel Poor, in January 1823, deprived Mr. Knight of her aid. In September of the same year, however, he himself was married, by Mr. Mayor who came for that purpose from Baddagame, to Mrs. Richards, Widow of the late Rev. James Richards, of the American Mission: of this marriage, to a Woman of a devoted spirit, he says—

My prospects in my Missionary Work, especially with regard to the instruction of females, is much enlarged. We shall soon be able, I hope, to enter on plans of usefulness, which, while alone, I could not attend to; and I humbly pray that the Lord may succeed our united endeavours. My dear partner is blessed with more than an ordinary share of health and energy of mind; and, having considerable acquaintance with the Native Language, she will be under very favourable circumstances for forwarding the objects of the Mission.

Divine Service was still held in Mr. Knight's house; but it was found so incapable of accommodating those who would attend, that, at the last dates, he was about to use the Church before it was quite finished: 50 or 60 Adults, with nearly 300 Scholars, were present, and seemed very attentive. On the other parts of the Sunday, he preached at one or more of the Schools, where some Adults attended; but, of these, he says—

I cannot perceive that any yet come for the purpose of obtaining instruction. Curiosity, the desire of gain, the hope that I shall recommend them to some Government Office or intercede for them when they have law-suits pending in the Courts of Justice, or some other worldly motive, often prompts one and another to come to hear me; and sometimes they will attend for a long time, even so long as to excite our hopes respecting them, before we are able to discover their true motive. This state of things is exceedingly discouraging; but it must be borne with; and should teach the Missionary to look more steadfastly to the Power and Promise of God, where he is in no danger of being disappointed.

At the close of 1823, the congregation of Native Christians at Jaffna, who had been under the care of Christian David, devolved on Mr. Knight, during his absence on a visit to Calcutta for admission into Episcopal Orders.

The various duties which thus pressed on Mr. Knight put it out of his power to meet his Brethren, at the Anniversary held at Cotta, in October and November 1823.

At the last dates, the Schools were 10 in number. In order to secure the diligence of the Masters, Mr. Knight strictly examines every scholar monthly; and regulates the pay of the Teachers according to the actual proficiency of the scholars.

For Mr. Knight's remarks on the importance of Female Education to the people among whom he lives, we refer to pp. 460, 461 of our last Volume. Of the Female Scholars under the care of himself and Mrs. Knight, he writes—

The progress of many of them affords us much gratification; and their constancy and perseverance give us encouragement to hope, that our present labours will, ere long, yield a rich reward.

Mrs. Knight assembles the Girls of the different Schools, on Sunday Afternoons, to teach them to read printed books. This has had a very good effect, having not only increased their numbers, but their progress.

We have much encouragement to proceed in this work. The success, which we have already met with, affords the strongest ground to hope, that, by the Divine Blessing, our best wishes will, at length, be fully realised; and that the degraded Females of the Jaffna District, who have been so long enslaved by ignorance and superstition, will see a brighter day.

There has been a regular increase of Girls at our Morning Service, from about the time when Mrs. Knight began her instruction on the Sunday After-

noon: the number present at our last Service was 53, a greater number than we ever had before. As this Sunday School is a new thing, it much excites the attention of the Mothers; one and another of whom often come to see us, though we have not yet been able to get them to assemble regularly with the other sex to hear the Word of God.

A beginning has been made in the School for Children named and supported by Benefactors. It was opened in the early part of March, with Seven Boys. Mrs. Knight writes—

We mean to be particular in the selection of scholars, and have rejected many applicants. Three or four of the elder boys seem to feel that their souls are in danger, and are pleased to receive religious instruction. Oh that all these dear boys may, in early life, become Christians indeed!

Mr. Knight writes that prejudices were dying away, and opportunities for usefulness were increasing. They were looking for their share in the special blessing of God, even in that strong-hold of Heathenism.

## Indian Archipelago.

### Sumatra.

The most westerly of the Sunda Isles—1050 miles long, by 165 average breadth—Inhabitants 3,000,000.

### BENCOOLEN.

Or Fort Marlborough—on the south-west coast—the chief establishment of the East-India Company on the Island.

#### BAPTIST MISSIONARY SOCIETY.

1819.

W. Robinson, Nath. M. Ward, *Missionaries.*

The Missionaries have but little encouragement in preaching the Gospel. The attendance on English Worship is very small; and, of the Malay department, they have the grief to write—

With the exception of one poor woman, who attends regularly and who has occasionally manifested some little concern about her soul, there is not a symptom of any thing like conversion. In the markets and other public places, the natives seem tired of hearing us: their curiosity is now gratified; and, having no desire after Salvation, they would rather we should be silent than speak to them on so uninteresting a subject.

The Schools afford great encouragement. All the Schools in and about the town have been removed to the Mission Premises; and a room was building to accommodate 250 boys. Of an Examination in the Court House, on New-Year's-Day 1824, at which the Lieutenant-Governor and other Gentlemen were present, it is said—

Sir Stamford seemed both surprised and delighted to see the little savages, as he pleasantly termed them, reduced to such regular discipline, and exhibiting such unequivocal proofs of advancement in knowledge. The impression on the European Inhabitants here is most favourable: they consider the School-system as the dawn of civilisation and good morals.]

Mr. Robinson is proceeding with his new translation of the Scriptures into Malay, mentioned in the last Survey. This is rendered necessary by the ambiguity of the present Version, which makes it unintelligible in many parts to the natives.

The departure of Sir Stamford Raffles is greatly regretted. He was uniformly the friend of Missions within his Government; and manifested no small degree of concern for the good of the Malays. The danger and loss incurred by Sir Stamford, by the ship in which he was returning taking fire, were stated at pp. 375, 376 of our last Volume.

### PADANG.

A Dutch Settlement, about 300 miles north-west of Bencoolen.

#### BAPTIST MISSIONARY SOCIETY.

1821.

Charles Evans, *Missionary.*

Mr. Evans's prospects are improving. The Committee state—

Many of the peculiar difficulties with which he has had to contend have been surmounted; and a patient continuance in well-doing has recommended him to the respectful notice of the Dutch Authorities of the Settlement. The schools under his direction afford him pleasure; and, as some of the pupils belong to native families of distinction, he anticipates much benefit from their future influence. Various opportunities have occurred of circulating Tracts, Gospels, &c. in Malay, which he has gladly embraced; taking care, at the same time, to ascertain that the parties receiving them were able to read and comprehend their meaning.

From recent communications, it appears that Mr. Evans was about to open schools, under the sanction of the Government and

in a great measure at its expense, both for Chinese and Malays. Some spirit of inquiry had been excited among the Malays; and he had frequently spoken, in the bazars, to large and attentive audiences, and had distributed many books. He found it, however, almost impracticable to collect a Native Congregation: on this subject he writes—

You cannot have the least idea of the difficulty which these poor people make to come to a Place of Worship. The veriest trifle is to them a sufficient reason for not attending; and not a few of them boldly declare, that the worship of God is a thing of secondary consequence, and must always give way both to the business and pleasures of the world. If proofs were wanting of the aversion of the human heart from God and divine things, the inhabitants of this place would furnish an abundance. Nor is this aversion much concealed: I have heard avowals of hostility to the Divine Being from persons in every condition of life. The depravity of the people is most deplorable. Scarce do I think that the tone of moral feeling will ever be raised, by any thing short of that influence which is necessary to regenerate the dead.

Some account of the Native-Malay Schools is given at pp. 145, 146 of our last Volume.

### SEBOLGA.

A Village at the Bay of Tapanooly—about as far distant, north-west, from Padang, as that port is from Bencoolen—situated among the Battas.

**BAPTIST MISSIONARY SOCIETY.**  
1822.

Richard Burton, *Missionary.*

Mr. Burton has made considerable proficiency in the Batta Language; and has compiled therein some School-Books and Scriptural Tracts. It is an encouragement to these labours, that a great number of persons throughout the country can read and write, and are glad to obtain books. Mr. Burton states—

About a quarter-of-a-mile from our house is a Batta Village, containing about 500 people; the Rajah of which gave us the ground on which we reside, and has uniformly behaved to us with great kindness. He borrows every thing which I write, as soon as it is finished; and reads it to the people in the evenings. When he returns it, he tells me of any part which is not perfectly understood by them, and the general remarks of the people respecting it.

The moral debasement into which the population has sunk appears from the extracts given at pp. 147—149 of our last Volume. Mr. Burton speaks thus, however, of the disposition of the people—

They are ever ready to admit their entire ignorance of every thing relating to another world, and the state of men after death; and have no peculiar prejudice against the Gospel.

In the beginning of June, Mr. Ward, of Bencoolen, writes that he had just returned from an excursion into the interior from Padang, in company of Mr. Burton, which had proved pleasant and satisfactory beyond their expectation. He states—

The population is far greater than was supposed, and the character of the people altogether different.

We were entertained, all the time of our visit, with every mark of hospitality and respect; and, on explaining the object of Mr. Burton's Mission, an assembly of the Chiefs expressed themselves unanimously willing to promote his views, and invited him cordially to go and settle among them. We were the first *White Men* who had appeared in the country; and the novelty produced among them marks of the utmost astonishment. Three or four thousand people graced our first reception, with conduct which strongly reminded us of what is related of the first appearance of Europeans in America; and, on a subsequent occasion, not less than six thousand assembled to see us. We explained to them the chief doctrines of Christianity; and they discovered a considerable degree of interest, particularly in the Resurrection and final Judgment, which drew forth many expressions of surprise.

### Jaba.

A Dutch Island, between the sixth and sixth degrees of South Latitude—600 miles long, by 95 average breadth—population, in 1815, estimated at 4,396,611; of whom 81,518 were Chinese.

### BATAVIA.

The Capital of the Island—Inhabitants, in 1815, including the environs, 338,015; of whom 56,391 were Chinese.

**BAPTIST MISSIONARY SOCIETY.**  
1813.

— Diering, *Missionary.*

No Report has appeared.

**LONDON MISSIONARY SOCIETY.**  
1814—revived 1819.

Walter H. Medhurst, *Missionary.*

Mr. Slater, mentioned in the last Survey, has dissolved his connection with the Society.

The attendance on the English Preaching is good, and the prospects of usefulness are very encouraging. Worship in Chinese and Malay is continued: in the Malay, Mr. Diering, of the Baptist Society, assists. Mr. Medhurst stately visits the Chinese Quarter, to inspect the Mission School, and to converse with the natives: he has engaged a small house in the centre of the Quarter, where he meets the Chinese, and discourses with them on the contents of the books of the Mission: the Directors state—

In order to promote attendance, Mr. Medhurst issued 1500 hand-bills, stating his object, and the situation of the depot; and mentions it as a proof of the decline of prejudices among the Chinese, that some of them have exposed these bills to public view in their shops and front apartments.

The Schools, of which there are still three, have to struggle with many discouragements, principally arising from the children being prematurely taken away—those of the poor, that they may contribute to the maintenance of the family; and those of the next classes, that they may be sent to the Indigenous Schools.

A Printing Office has been established. A supply of materials was obtained from Canton, and type-cutters from Singapore.

The Chinese Magazine, formerly printed in Malacca, will in future be printed here. A small English and Chinese Dictionary, and some School Books in Chinese, have been prepared by Mr. Medhurst.

### SALATIGA.

About 40 miles inland from Samarang.  
BAPTIST MISSIONARY SOCIETY.

Samarang, 1816. — Salatiga, 1822.

Gottlob Bruckner, *Missionary*.

The translation of the New Testament into Javanese has been completed by Mr. Bruckner. Several natives, well versed in the language, have revised the whole with him, by desire of the Bible Society of Batavia.

In his endeavours to communicate the knowledge of the Gospel to the people, he has continued to labour *in season* and *out of season*, and appears to be much respected by the Mahomedans who live near him; but, for the saving effects of his labours, he has yet to wait in patience: he writes on this subject—

Respecting the real effect of my preaching and talking to the natives, little can be said. Some, even of them, seem to have receded, who seemed, when at first hearing the Gospel, to be inclined for it; but this is a disappointment, how grievous soever it may be, for which each Missionary ought to be prepared; for when the carnal mind begins to perceive that the love of sin and practising all manner of injustice will not agree with the demands of the Gospel, it must feel an aversion against it; and the more it is urged upon them, the greater the enmity will be. Others seem to have become inclined for the Gospel; but a Javan is little to be depended on, either as to his sayings or to his steadiness. The almighty power of the Holy Ghost, alone, is able to raise the feelings of their minds, to that degree which is required to perceive the excellence of the Gospel. When these effectual workings shall take place in a more visible degree than hitherto on the minds of these natives, is hidden in the secret counsels of God, into which secrets no human eye can penetrate. That a time of visitation shall come for this brutish race of men also, we are sure, by the divine promises. Our business is to work, and pray for it.

### Ambonyna.

A Dutch Island, lying off the south-west coast of Ceram—32 miles by 10—in 1796, the Inhabitants were 45,252; of whom 17,815 were Protestants, and the rest chiefly Mahomedans.

LONDON MISSIONARY SOCIETY.

1814.

Joseph Kam, *Missionary*.

Two New Places of Worship have been erected. Mr. Kam is greatly encouraged in his work: he receives into the Christian Church, from time to time, many from among the Heathen.

The second Printing Press, mentioned in the last Survey, had arrived very opportunely, as the business of the Office was increasing. Mr. Kam had printed 4000 copies of a large Malay Catechism, which contains a system of Evangelical Truth,  
Feb. 1826.

well adapted to the Islanders. The first Volume of Burder's Village Sermons, in Malay, was going to press. A translation into Malay of Missionary Intelligence was about to be undertaken, for circulation, from time to time, among the Islands.

The British and Foreign Bible Society had sent out 1000 Malay Bibles, which safely reached Amboyna, after a perilous voyage, in which it was necessary to lighten the ship by throwing overboard much of the cargo.

Of two voyages by Mr. Kam the Directors give the following account:—

In the year 1822, Mr. Kam performed a voyage among the Islands of the Malayan Archipelago—to settle Missionaries sent out by the Netherlands Society—to survey the moral state of the islands—and to communicate, by means of preaching and the distribution of the Scriptures and Tracts, Christian Instruction to the Islanders. On his return, he touched at the island of Harooka, where, a few years since, idolatry was, to a considerable extent, abolished: he was kindly invited to sojourn at the house of the Resident, whose lady is a person of eminent piety: while here, the Resident received a Memorial from the Schoolmaster of Abouro, transmitted by the Chiefs of that district, containing an account of the destruction of the remaining idolatry in the island.

In the spring of 1823, Mr. Kam visited the islands of Banda, Leti, and Kiffer. At the island of Leti, which he describes as beautiful in scenery and rich in all the means of subsistence, he left a Christian Schoolmaster, who had accompanied him from Amboyna; in compliance with the importunity of the natives, who earnestly desire instruction. At Kiffer he was received with great kindness by the Rajahs, and found the people ripe for Christian Instruction. Mr. Le Bruun, the Netherlands Missionary at Timor-East, met Mr. Kam at Leti, and accompanied him to Kiffer. Here both of them continued several days, preaching to the people: they particularly explained to them the nature and obligations of the Christian Religion; and, on a profession of faith in the Lord Jesus Christ, baptized to the number of about fifteen hundred: nearly 25 years had elapsed since the professing Christians of this island had enjoyed the privilege of Ministerial Instruction. One of the Rajahs requested Mr. Kam to take his two sons under instruction: Mr. Kam consented, and the Youths, of the ages of 18 and 14, willingly accompanied him to Amboyna: they reside in his family, and conduct themselves with propriety.

NETHERLAN MISSIONARY SOCIETY.

The late publications of the Society, in Dutch, have reached us; and a friend has collected the substance of the intelligence contained in them. This consists, so far as respects its proceedings in these seas, of an account of an Association formed at Batavia in aid of the Society, with brief notices of the Stations of the Missionaries, and a few Letters and Journals up to September 1822. It would greatly promote the object of the Society, by awakening an interest in the Christian World in its behalf, if a brief Report, in English or French, were annually put into circulation; in which a clear and distinct account should be given, after the manner of the Reports published with so much advantage in Britain and America, of the names and exact

situations of every Station, and of the proceedings of each Missionary, and of the character and circumstances of the Natives, with the difficulties and prospects of each Mission.

The following appear to be the names of the Islands, taken in geographical order from west to east, in which Missionaries have been fixed, with the names of the Labourers:—

*Sumatra*, at Padang; *Hellendoorn—Celebes*; *Lammers and Mueller—Timor*; *Le Brunn—Bouro*; *Bormeister—Motucas*; *Jungmichel, Vonk, and Baehr—Ceram*; *Akersloth and Harink—Amboyna*; *Kam—Banda*; *Finn*.

Some account of the proceedings of Mr. Le Brunn has been given, in conjunction with those of Mr. Kam, in the preceding article. Few particulars are stated of the proceedings of the other Missionaries. Mr. Le Brunn has at Timor two Schools, which engage much of his attention; he also visits the neighbouring Islands; and has baptized the Chief or King of that of Rotti, or Rotto, which lies off the south-west point of Timor. Of this Chief he gives the following satisfactory account:—

I became acquainted with him, on a visit which I paid to Rotti; and the foundation of his conversion was, under the influence of Divine Grace, laid at that time. He has been with us; and made, in the course of six months, a faithful use of my public and private instructions. He lived among us, dressed in a decent Christian manner; and made such progress in reading and writing as to put to shame many old Christians.

He frequently manifested a desire of baptism; but while I found in his conduct remains of former immoral habits and an attachment to heathenish superstitions, I could not administer to him the sacred seal of the New Covenant, lest, by continuing in a life of sin, he might do dishonour to the Christian Name.

When, however, I found that he had come to a true conviction of his sins, and of the necessity of a Saviour without whom no salvation was to be found for him in time or in eternity, and that, renouncing all his superstitions, he depended for his acceptance with God on the blood of Jesus alone, I thought it then time to admit him to a profession of his faith. His answers were clear; and delivered in a spirit which proved him to be under the influence of Divine power. He promised to give up, as he already for a considerable period has done, all heathenish superstitions; and pledged himself, under great emotion, to the conduct prescribed in the Word of God. He was baptized in the presence of the whole congregation.

I trust that his conversion will be attended with beneficial results for the Cause of our Lord among his subjects; for he has solemnly engaged to declare to them the necessity of a Saviour.

## Australasia and Polynesia.

THE Commission of Inquiry into the state of the Colony of New South-Wales and its Dependencies has produced great practical benefit to the Colony, in the regulations which are gradually introduced by Government; and His Excellency Sir Thomas Brisbane is exercising the authority vested in him for the manifest benefit of benevolent plans in these seas. In the Survey for 1819, we referred to a Memorial of the Church Missionary Society on the outrages committed by the crews of British Ships on the natives, and to an Act of the 57th of the late King rendering Murder and Manslaughter punishable in any of the Colonies, under any Commission which had been or might be issued. By an Act, however, which received the Royal Assent on the 19th of July 1823, jurisdiction is vested in the Supreme Courts newly established for New South-Wales and its Dependencies, to punish and repress all criminal outrages by British Subjects against the unoffending natives and others: under the authority of this Act, His Excellency issued, on the 17th of May last, a Proclamation, in which he quotes the following Enactment of the Act:—

And be it further enacted, that the Supreme Courts in New South-Wales and Van Diemen's, respectively, shall and may inquire of, hear, and determine all Treasons, Piracies, Felonies, Robberies, Murders, Conspiracies, and other Offences of what Nature or Kind soever, committed, or that shall be committed, upon the Sea, or in any Haven, River, Creek, or Place where the Admiral or Admirals have Power, Authority, or Jurisdiction, or committed or that shall be committed in the Islands of New Zealand, Otaheite, or any other Island, Country, or Place, situate in the Indian or Pacific Oceans, and not subject to His Majesty, or to any European State or Power, by the Master or Crew of any British Ship or Vessel, or of any of them, or by any British Subject sailing in, or belonging to, or that shall have sailed in or belonged to and have quitted any British Ship or Vessel to live in any Part of the said Islands, Countries, or Places, or that shall be there living; and that all Persons, convicted of any of the Offences so to be inquired of, heard and determined in the said Courts respectively, shall be subject and liable to, and shall suffer all such and the same Pains, Penalties, and Forfeitures, as, by any Law or Laws now in Force, Persons, convicted of the same respectively, would be subject and liable to, in case the same were respectively inquired of, tried, heard, determined, and adjudged in England, any Law, Statute, or Usage to the contrary notwithstanding.

To enforce this salutary Law, the Governor adds—

And whereas it is expedient that the said Enactment be carried into Effect without Delay, and in a due Course of Justice—Now, therefore, His Majesty's Subjects are hereby

called upon to enforce the Execution thereof, as well by Information to be given to Public Officers, Civil, Naval, or Military, as by any other lawful Means. It can never be too much considered by private Persons witnessing such Offences, that the Support which they owe to the Laws is, in the instance of this Statute, the more important, as the Remoteness of the Countries aforesaid, and the Absence of speedy legal Redress upon the Seas, too often facilitate the Escape of Offenders,

His Excellency continues to co-operate most kindly with Mr. Marsden and the other friends of the different Societies which have Missions in these seas. In reference to the measure just stated, he writes to the Church Missionary Society—

I have considered it incumbent on me to issue the accompanying Proclamation, in consequence of many diabolical acts of outrage committed by British Ships in these seas; and, more particularly, on a recent occasion, at one of the Friendly Islands, by the "Rambler" Whaler, when the Master paid the forfeit of his life, otherwise he must have been tried for his life here. I have directed that this Proclamation shall be read to all crews of Vessels leaving this port with the intention of going among the Islands; and that a copy should be left with the Master, as the New Charter of Justice enables us to try individuals for crimes against these unoffending Natives: and I shall not fail to act in conformity with the Proclamation in all cases of outrage.

In reporting the proceedings at the respective groupes of Islands in this Division of the Survey wherein Missions have been established, we have adopted a plan, on this occasion, the object of which is to give a more condensed and connected view of the labours carried on there, than that which is obtained from surveying each Island separately.

### New South-Wales.

The establishment of an Archdeaconry in the Colony, and the appointment of the present Archdeacon, are subjects of congratulation to its friends: see p. 408 of our last Volume. Nor can we withhold the expression of our pleasure, that the Archdeacon well knows and highly appreciates the character of the Senior Chaplain, so beautifully sketched in the Cambridge Prize-Poem, quoted at p. 199 of the same Volume.

At p. 570 we also noticed the formation of a Company, likely to encourage to a great extent the Agriculture of the Colony, by drawing toward that object a portion of the redundant capital of the Mother Country.

The resources, indeed, of this Colony are yet but imperfectly known. A race of Aborigines, for instance, has been lately discovered, near Morton Bay, a few degrees north of Port Jackson, far superior in form and muscular strength, and much more advanced in civilization, than any met with in the country bordering on the present Colonial Establishments.

#### CHURCH MISSIONARY SOCIETY.

##### *Native Institution.*

In the last Survey, Mr. and Mrs. Clarke were left in charge of the Institution formed for the Aborigines of the Colony: on this Institution the Committee of the Society give the following statement:—

Mr. Marsden, with the Rev. Richard Hill, and the other friends of the Society in the Colony, have felt much interest in the Aborigines of New South-Wales, and have been desirous that the Society should render every practicable aid in any measures which might be undertaken for their benefit. In a conversation with Governor Macquarie, previous to the formation of the Native Institution in 1814, Mr. Marsden stated that he was authorised

by the Society to assist any plan that was likely to benefit the Aborigines; but no demand was made on the Society. A School was opened at Parramatta; but the situation being found inconvenient, the Committee who conducted it recommended, in the close of 1821, that it should be removed; and that on the spot where it has since been fixed, workshops, schools, and a Place of Worship should be erected: with the reservation of 500 acres of land for the use of the Institution, in the allotment of farms to the Natives. The Committee further recommended, that the assistance offered by Mr. Marsden from the Society, which offer had been renewed by him, should be accepted. In March 1822, a Resolution was passed by that Committee, requesting the Society to send out a Master and Mistress for the instruction of the Aborigines, and the superintendance of the Native Settlement.

The provisional appointment of Mr. and Mrs. Clarke to this charge, and the removal of the Institution to its new station, were reported in the last Survey. Here they laboured with faithfulness and diligence, during the whole of the year 1823; an interval of a few months excepted, when Mr. Clarke was deprived of the assistance of his Wife, a severe and dangerous illness having obliged her to return for that period to Parramatta. Besides the care of the Native Children, Mr. Clarke had the charge of Public Instruction, twice on Sundays, among the Europeans; and had often 150 miles to ride on horseback during the week. The Rev. Henry Williams, while waiting to proceed to New Zealand, frequently visited the Institution, and thus speaks of it:—

Mr. and Mrs. Clarke are much delighted with their work; though they are quite in the bush, with but a few sheds for the women and children. He has had much to struggle with: but, under his indefatigable care, the children have been advancing in knowledge; and the dwelling for them, which is a fine substantial building, 70 feet in length, will soon be finished. I think it may be said, that had not Mr. Clarke been on the spot to take this duty, it had long since fallen to the ground; or rather, never would have been raised above it. Great order and vigilance prevail in the establishment.

It had been intended that Mr. and Mrs. Clarke should accompany Mr. and Mrs. Williams to New Zealand; but Mrs. Clarke's illness having occasioned unavoidable delay, and in the meanwhile Mr. Clarke's continued care of the Native Institution becoming, for the present, indispensable, it was at length determined that they should not proceed to New Zealand, more particularly until the state of Shun-gee's mind had been ascertained, that Chief having been led to suppose that Mr. Clarke would be at his service to make and repair his guns. Mr. Marsden embarked at Port Jackson, on his Fourth Visit to New Zealand, on the 23d of July 1823, and returned in the beginning of December. The altered circumstances of that Mission induced him, on his return, to take measures for Mr. and Mrs. Clarke's proceeding to their original destination. It was with reluctance that they were withdrawn from the Native Institution; but the state of the New-Zealand Mission seemed plainly to call for their assistance there. The Committee will gladly render, in future, every practicable degree of aid to the Native Institution, and the Aborigines of New South-Wales.

Of the state and progress of the Institution, Mr. Clarke wrote, in October—

The Natives are, I believe, the poorest objects on the habitable globe. I have seen the miserable Africans first come from the holds of Slave Ships; but they do not equal, in wretchedness and misery, the New Hollanders. I have in some measure been the means of removing from the minds of a few of them the prejudice excited by the Heathenish conduct of those around them calling themselves Christians, and have the pleasure of seeing ten or twelve regularly attend the Service here on the Lord's Day.

We have now a commodious Mission House, with room to accommodate at least 60 Native Children. I had 12 under my care, but one promising little Boy died. I have as good hopes respecting them, as I should have of as many European Children.

#### *New-Zealand Seminary.*

Mr. Marsden was confirmed, by what he observed in his last visit to New Zealand, in his views of the importance of a Seminary in New South-Wales for the instruction of Young Natives of New Zealand: and determined, therefore, on his return, to renew the attempt to form such an Establishment; and with the further view of providing education therein for the European Children of the Mission, now fast increasing in number. He writes on this subject, at the end of February, with his usual disinterestedness of spirit—

The Governor was kind enough, when I spoke to his Excellency on the subject of this Seminary, to offer me an acre of ground near my own house to build upon: I thought that might answer; but, on further consideration, serious objections appeared, from the badness of the land and the want of water.

I have fixed on some good land, which I purchased a few years ago, where there is plenty of

water with other local advantages, within sight of my own house, and at a little distance from the town. When the Seminary is built, if it is found to answer, I will make over to the Society as many acres as may be deemed necessary: the buildings will be of free-stone; not large and expensive, but sufficient to make a trial with. If the Seminary should not answer, the buildings will be valuable, and the land will always be worth what it is now; and the Society need not pay for it until the Institution is perfectly established. I shall consider myself responsible for all expenses till approved by the Committee: when the buildings are completed, and there is a fair prospect of success, I will then leave it at their option to purchase them or not.

I purpose to have the New-Zealand Youths taught shoemaking, tailoring, weaving, flax-dressing, and spinning, with gardening and farming. If the Chiefs' Sons are educated with the Children of the Missionaries, they will become attached one to another, and the work of the Mission will be much promoted thereby. I have six New Zealanders with me now, all young men of Chiefs' Families: they rejoice to see the foundation of our Institution laid.

Mr. Richard Davis, with his family and Mr. Charles Davis, stated in the last Survey to have sailed on the 6th of December 1823, arrived at Port Jackson on the 7th of May last, in the Brothers, Captain Mottley. The Captain paid them the kindest attention, not only during the voyage, but added to their comfort, after their arrival, in every way in his power. Mr. Davis thus expresses his feelings on landing among the New Zealanders who were at Parramatta:—

As soon as the news reached Mr. Marsden's that we were landed at the wharf, the New Zealanders came running down to me, as I was staying by the wharf to take care of the things, to welcome me to Parramatta on my way to New Zealand. This was a season that I shall never forget: it was a still quiet evening, and night had drawn her curtain over this part of the globe: they surrounded me and received me in the most cordial manner: their broken English was music to my ears: I never shall forget the feelings of my mind: I felt that I belonged to those dear people, and was thankful for the privilege. It was quiet without; and I trust I may say, it was peace within.

We have, at times, 7 or 8 of them with us. They are affectionate, kind, and candid. I have often heard them spoken of as a treacherous and deceitful people, which reports I believe to be ill-founded, as I see no traces of such dispositions about them; but quite the contrary: for if they are displeased with Mr. Marsden, whom they esteem as their Father, they immediately tell him of it, without the least hesitation.

He adds, a little afterward—

They are a noble race of people, and capable of learning any thing. Some of them can read pretty well. Our children are very fond of some of them: the little ones kiss their tattooed faces, at which they seem very well pleased. They will sit for hours to be taught to read by our children.

At a subsequent period, he says—

I have had some of the New Zealanders under my instruction, now for some time; and am happy to tell you, that I am much pleased with their manner of behaviour and dispositions: they learn to read and write very fast, and are very attentive to and thankful for any instruction given them. They are a very intelligent people; and seem to be capable of learning, in a short time, any of the useful and necessary arts of life: we have now here with us Nine fine Young Men and a Boy. I teach them to read, in the morning, till ten o'clock;

then take them out to work till two, when they go to their dinner, and afterward I teach them to write.

Could but the friends of the Society see us surrounded by those beloved Young Men, all kneeling at our family altar, they could not but rejoice to view so fair a prospect of their soon becoming spiritual branches of Christ the Living Vine.

On his embarkation for New Zealand, on the 1st of August, he adds—

We have now been with the New Zealanders long enough to know somewhat of their temper and disposition. I have been with them, for some time, making a garden at the Parramatta Seminary: I have for many years had many workmen under me, but I never had better workmen than the New Zealanders, nor a more willing people to work: for a good word and kind treatment, they will do any thing for us. They are also very willing to learn to read and write: of this I beg leave to give you a proof.

For a fortnight past, Mr. Marsden, being anxious to have some part of the new garden ready for planting a spring crop, we did not allow them time to learn writing. In a few days, one of the lads became very pensive; so much so, that we thought he was ill. Feeling a little uneasy about him, one morning I pressed him very closely to tell me what was the matter with him: at last, he told me that he wanted time to learn to write. I then told him that he should stay at home the next day and learn writing. The next morning I prepared him some copies, and he sat with Mrs. Davis the whole day practising writing, and was cheerful.

Mr. Davis adds an instance of the good effect of the religious instructions which these Young Men had received:—

About a month since four New Zealanders came to Parramatta, from a ship now lying in this port. The second day after they were with us, they were heard by their countrymen to use some bad language, for which they began to rebuke and reprove them very sharply, telling them that if they continued to use such wicked language they would be burnt with fire. The strangers felt the reproof; and immediately withdrew, hanging down their heads.

Mr. Marsden urges that a Clergyman should be sent to take charge of this Seminary. He might occasionally visit New Zealand: and, at other times, by taking Mr. Marsden's duty, might enable him to renew his own visits to the Mission; and might act, in case of necessity, as the Society's Agent and Representative.

#### WESLEYAN MISSIONARY SOCIETY.

W. Walker, *Missionary to the Blacks.*

No Report has been published, further than what appears in the last Survey.

### New Zealand.

Two large Islands, east of New Holland—the northern, about 600 miles by an average breadth of 150; and the southern nearly as large.

#### CHURCH MISSIONARY SOCIETY.

RANGHEEHOO, on the north side of the Bay of Islands: 1815: W. Hall, John King, *Assistants*—KIDDEEKIDDEE, on a River which falls into the Bay of Islands, on the west side: 1819: James Kemp, James Shepherd, *Assistants*—PYHEA, on the south side of the Bay of Islands, about 16 miles to the south-eastward of Kiddeekiddee, and about 10 miles across the Bay southward from Rangheehoo: 1823:

H. Williams, *Missionary*; William Fairburn, *Assistant.*

Mr. Marsden arrived, on his Fourth Visit, on the 3d of August 1823, in the Brampton; and re-embarked on board the same vessel on his return: the Brampton having been wrecked in the Bay, he was detained till the 14th of November, when he sailed for Port Jackson on board the Dragon. At pp. 510—518 of our last Volume, an abstract was given of his proceedings during this visit.

The Rev. H. Williams and Mr. Fairburn (a carpenter, who had before been at New Zealand in the Society's service) with their families, accompanied Mr. Marsden to New Zealand. The Rev. John Butler and his family, with Mr. and Mrs. Cowell, returned with Mr. Marsden to New South-Wales: they are no longer in connection with the Society: Mr. Butler's Son and Mr. Cowell remain in the Colony: Mr. Butler and the rest of his family have returned to England. Mr. Richard Davis, with his family, except his two elder daughters whom Mr. Marsden detained in the Colony till their father should be settled, sailed from Port Jackson, with Mr. Charles Davis, on the 1st of August; and arrived at Pyhea, after a rough passage, on the 13th: they were to settle where agricultural operations could be undertaken to the best advantage. Mr. and Mrs. Clarke would probably reside at Kiddeekiddee.

Rangheehoo—Mr. Hall and Mr. King, alternately, read the Morning Service and a printed Sermon: in the afternoon, Mr. Hall reads the Service, and concludes with a Native Service: the Services are attended by the Mission Families, the School Children, Native Servants, and such of the other Natives as choose: the Natives kneel, join in prayer, sing, and repeat the Creed and Ten Commandments: in the Afternoon of Sunday, Mr. King catechizes the Natives at the village. A School has been recently opened, under the care of Mr. King: it consists of from 10 to 15 Boys, from 6 to 9 years of age: they are all fed and clothed by the Society; and attend Divine Service, all clean, twice on Sundays: they can answer a number of important questions, contained in a Catechism formed for their use. Mr. King instructs, also, the children of Kaishiki, a village about four miles distant. Mr. Leigh, one of the Wesleyan Missionaries, says of this Settlement—

It is near a large and populous native town called Tapoonah. Within seven miles, there are eight or ten villages, all of which a Missionary may visit by a pleasant walk: and, in every village, a number of children and adults may be daily collected together for instruction. This place I consider to be a grand Station, for active and extensive Missionary Operations.

The Natives about this Settlement have made con-



siderable advances in civilisation. It is four years since I first saw this place; in which period a change for the better is to me quite visible. I consider Rangheehoo a very suitable place for a School, for civil and religious instruction.

*Kiddeekiddee*—Divine Service is held twice on Sundays in English; and the Natives are, besides, assembled twice for Native Service: they repeat some prayers, and are questioned and instructed, with singing and prayer: their attention, at times, is encouraging; but, at others, enmity and obstinate adherence to their own notions are manifested. Mr. Shepherd has begun to make excursions among the natives, for the purpose of instructing them in the knowledge of the Gospel: he has travelled one week in a month, from Tuesday to Saturday, from 50 to 60 miles: he finds the people respectful, and desirous to hear: they say—"Come often: if you come often, we shall learn; but, by your staying so long away, we forget what you before said." Mr. Shepherd has made much progress in the language: he has begun a translation of the Gospels, is preparing a Vocabulary, and has composed several Hymns, with a Tract on the Creation, Fall, and Redemption of Man. Mr. Marsden was very urgent with the Missionaries, in his last visit, to enter on the business of Education: a School was opened, accordingly, on the 1st of December, with 10 children, to be clothed and fed at the Society's expense: some of the parents, however, soon grew discontented at the separation of their children from them, and took them home again: at the last dates, six remained: these were children of principal Chiefs: the Missionaries regret, that their care of other things should have led them so long to defer vigorous and persevering attempts among the Young. Mr. Butler paid great attention at this Settlement to cultivation: much wheat has been raised, and many of the people instructed in farming: the heavy labour of the hand-mill, however, disinclining the natives to the growth of corn, a water-mill, for which Mr. Marsden fixed on an excellent site was erecting: he considers this likely to prove of the greatest benefit to the Island, in encouraging the growth of grain: there are numerous falls of water, where mills may be erected with the utmost convenience and safety. After Mr. Marsden left, a scheme was formed among the natives to put Mr. Kendall into possession of the house which had been occupied by Mr. Butler, and in which Mr. Shepherd had succeeded him: the Missionaries behaved with decision on this trying occasion; and gave the natives to understand, that, if the Society's property were wrested from them by violence, such a step would probably lead to the entire withdrawing of the Mis-

sion: this seems to have had the desired effect on their minds. At the last dates, a house was building for Shunghee, with which he was much pleased: he was become very friendly to them all; and stood up in their defence, when any other natives became troublesome. Of this Settlement, Mr. Leigh states—

*Kiddeekiddee* resembles a neat little country village, with a good School House lately erected in the centre. When standing on an eminence near, we may see cattle, sheep, goats, pigs, and horses—houses—fields covered with wheat, oats, and barley—and gardens, richly filled with all kinds of vegetables, fruit-trees, and a variety of useful productions. In the yards may be seen geese, ducks, and turkeys; and, in the evening, cows returning to the Mission Families, by which they are supplied with good milk and butter. Indeed the Settlement altogether forms a most pleasing object, and especially in a Heathen Land.

On the 10th of November, a few days before he sailed, Mr. Marsden adds—

I took leave of *Kiddeekiddee* this morning. I have no doubt but a Church will be raised there to the honour of the God of Israel. In time, this will become a great Settlement. It possesses many local advantages; and is one of the best Missionary Stations that I have met with for a principal Settlement. Had I to select again, I should fix upon this spot.

*Pyhea*—The circumstances attending the establishment of this Station were reported at pp. 407—412 of our last Volume. Divine Service is held, morning and evening, on Sundays: in the afternoon, Mr. Williams and Mr. Fairburn visit the neighbouring villages; and, at other times, as often as they have opportunity: on these occasions, Mr. Fairburn's knowledge of the language, from his previous residence in the Mission, is a great advantage: in these labours, they are sometimes opposed, but generally receive much attention: the natives connected with the Settlement repeat prayers, and sing very well. A School was about to be opened; several Chiefs wished to send their sons; and some girls, daughters of Chiefs, were anxious to be taught. Mrs. Williams, with her own family of little children, and troubled by the want of steadiness and cleanliness in the native girls who assist her, is still active and happy. A small vessel is building, for the purposes of the Mission. On the arrival of Mr. Davis and his company, a powerful Chief from Wytanghee, which is near *Pyhea*, came with something like a demand that they should settle with him; so sensible are they of the advantage of having Missionaries among them. Of this Settlement it is said in the last Report—

The situation is beautiful, and the land good. The country is populous, and there are numbers of fine children. The inhabitants are orderly and well-behaved. The Chief has been at Parramatta, and is well known to Mr. Marsden. His Son afterwards died at Mr. Marsden's house; which has much attached him and his Wife to Mr. Marsden's fa-

mily. Within a few miles of this Station, there are ten or twelve large villages, the inhabitants of which are not only willing that Missionaries should visit them, but most gladly and thankfully receive their visits.

It is stated in the last Report, in reference to this Mission:—

The trials of this Mission. It is well known, have been great—second only, indeed, to those of the West-Africa Mission, though from a very different cause. The Committee are happy, however, to state that there are no grounds of serious discouragement. The Mission has received accessions of real strength, in truly pious and devoted Labourers. After all its trials, it gives, at this moment, better promise of an ultimate reward to patient labour, than at any time since its establishment.

Sir Thomas Brisbane has continued to manifest much interest in this Mission: the estimate which His Excellency has formed of its prospects may be seen in the following extract of a Letter to the Secretary, dated Jan. 10, 1824:—

The circumstances attending the loss of the *Cossack* and the *Brampton* afford just ground of triumph to the Society, in reflecting that its labours have been so well rewarded. Its intercourse with these savages has so far operated on their furious habits, that the crews of these vessels, in place of being inhumanly butchered and devoured, were, in both instances, treated with commiseration and hospitality. It would be exacting more from them than from their more-civilised neighbours, the Europeans, to expect that their spiritual improvement would be the first to develop itself. I may be permitted, I trust, to congratulate the Society on Mr. Marsden's favourable report of his late visit; and to add, that it will at all times afford me the sincerest gratification to promote the views of the Society.

His Excellency was pleased to add, in another communication in May—

I have already expressed my favourable opinion in regard to the progress of the Mission in New Zealand; and I am happy to say, that length of time tends only to fortify me more strongly in this sentiment.

Mr. Butler states, that, at the time of his leaving *Kiddeekiddee*, there were about fifty Natives, chiefly such as had been employed by the Settlers, who could read a little, sing hymns, and repeat prayers in their own tongue.

The testimony of Mr. Leigh, himself an experienced Missionary, who has been several times in New Zealand, and is well acquainted with the state of the Mission, will be heard with great satisfaction. He writes—

The situations of all the Settlements in the Bay of Islands are such as do great credit to the friend who first fixed on them; and prove, at once, that he could look forward, and secure the safety and prosperity, which would, by the blessing of God, attend the establishment.

The Servants of the Church Missionary Society have had many trials in the prosecution of their work; but they have not laboured in vain. The Society has had discouragements; but the cloud has, in a measure, disappeared, and now greater light begins to dawn. A number of Native Youths in these Stations can repeat the Creed, Ten Commandments, the Lord's Prayer, and several Hymns, in their own tongue; and can unite in singing the praises of the Lord. Any person visiting these Stations may soon perceive that civilisation has made considerable advance and that they are Stations

which hold out great prospects of usefulness to the Christian Missionary.

It may be truly said, with respect to the Bay of Islands in general, that *the fields are white already to the harvest*. Double the number of Missionaries which your Society has hitherto sent to New Zealand, may be fully and usefully employed in the Bay alone; and I have no doubt but that the Natives will, by and bye, be brought to a knowledge of the Living and True God.

#### WESLEYAN MISSIONARY SOCIETY.

1823.

WHANGAROOA: the Settlement is in a valley, named by the Missionaries *Wesleydale*, 7 or 8 miles up a river which falls into the Bay of Whangarooa north-west of the Bay of Islands; is about 25 miles distant from *Ranghoo* by land, and about 50 by sea: *W. White*, *Nathaniel Taylor*, *John Hobbs*, *Missionaries*.

Mr. Leigh and Mr. White, in pursuance of their intention, mentioned in the last Survey, of settling at *Wangaree*, about 70 miles south-east of the Bay of Islands, sailed thither for that purpose; but, finding that the inhabitants generally had either fallen in the late wars or had fled into the woods for safety, they returned, and proceeded toward the North Cape in search of a proper place for a Settlement. Here they met with difficulties; and, at length, put into *Whangarooa*, and there took up their station. Mr. Shepherd being well advanced in the language, Mr. Marsden had desired him to accompany the Missionaries when they fixed on their place of residence, that he might fully explain their object to the natives. Mr. Marsden arrived in the *Brampton* before all the arrangements were made, with Mr. and Mrs. Turner and Mr. Hobbs: the two Missionaries proceeded immediately, overland, from the Bay of Islands to *Whangarooa*; and Mr. Leigh being ill and requesting Mr. Marsden's assistance in purchasing from the Chief *George* of *Whangarooa* the requisite land, Mr. Marsden proceeded thither by sea, in the middle of August, about a fortnight after his arrival at New Zealand: having made the necessary arrangements with the Chief, he returned in a few days, accompanied by Mr. Shepherd and Mr. and Mrs. Leigh. Mr. Leigh's state of health obliging him to give up all present hopes of labouring in New Zealand, he and his Wife returned with Mr. Marsden to *Port Jackson* in the *Dragon*. Mr. White, also, (and not Mr. Turner, as stated by mistake at p. 327 of our last Volume) accompanied them, on some business of the Mission: at the last dates, Mr. and Mrs. Turner and Mr. Hobbs were expecting his speedy return.

Mr. Marsden observes that the Missionaries are here under very trying cir-

circumstances. The natives have not been accustomed, as those in the Bay of Islands have been, to the residence of Europeans among them; and have, therefore, acquired but little restraint over their natural restlessness and turbulence. The Labourers at Pyhea feel the inconveniences of this disposition, and those at Whangaroa still more. Mr. Marsden, on leaving Whangaroa, says of the Missionaries—

I hope they will conduct themselves with patience and perseverance. Young Men are tempted to be soon angry; and if they fall into this error, they will often be very uneasy. They will have much to bear with among these Heathens, until they become acquainted with their customs and manners. I feel much for Mrs. Turner, who will now be left without a female companion, except a young girl whom she brought from Port Jackson.

The Journal of the Missionaries verifies Mr. Marsden's forebodings; but the Committee remark, in their Report—

Numerous difficulties and obstacles still present themselves in this Island, incidental to the early stages of Missions commenced among a barbarous and unsettled people; and thus the enterprise must be as much a *work of faith* as it is a *labour of love*. The Committee have full confidence in the meliorating and subduing charities of the Gospel; and look forward, with hope and without impatience, to the ultimate triumphs of the Gospel in New Zealand over a race the most untractable and ferocious.

Though the Missionaries have suffered much alarm from the turbulence of some of the natives, they are generally well received in their visits to the neighbouring villages, and are sometimes listened to with a degree of attention which encourages them; and the very natives who, in their anger, will insult them, will sometimes, of themselves, soon seek reconciliation. The people had promised to prepare School Rooms in several villages: in the mean while, the Missionaries collected, as they could, some children out-of-doors, and taught them Letters, Catechisms, Prayers, and Hymns; but found them wild and untowardly, though of quick capacity.

More land had been purchased from the Chief George, in order to improve the Settlement. The Chief Tipara and his tribe, who inhabit the heads and shores of the Bay, and are a fine people with many children, are very solicitous that a Station should be formed among them.

### Friendly Islands.

A large collection of Islands, so denominated by Captain Cook from the apparent disposition of the inhabitants.

#### WESLEYAN MISSIONARY SOCIETY.

1822.

TONGA, or TONGATABOO, one of the most southerly of the Friendly Islands, well cultivated and fertile, about 16 miles long by 8 at its greatest breadth: G. Tilly, G. Tindall, *Mechanics*.

The Station, at present occupied in Tonga; embraces, it is calculated, 4000 natives: it is at one of three Sacred Places on the island: besides these, there are 19 towns. The Chiefs possess, it is said, more authority than those of New Zealand: Palau, under whom the Mission is formed, is represented as a very superior man; but he is subject to the violence and the rentings, of which we have spoken under the preceding head. A Mission House and other buildings have been erected: a large piece of ground has been brought under cultivation, and fruit-trees and vegetables from New South-Wales planted: cattle and poultry, also, have been introduced into the island.

Mr. and Mrs. Lawry, after a residence of between 13 and 14 months, left, on account of health, on the 3d of October 1823; and, after a boisterous and anxious passage, reached Port Jackson on the 7th of November. They have since returned to England: the Carpenter and Blacksmith continue to labour among the natives, waiting Mr. Lawry's return: he takes with him a reinforcement of Missionaries, as it has been determined by the Committee to prosecute this Mission with vigour; under what favourable prospects will appear from Mr. Lawry's account of their leaving the island:—

The scene of our departure was truly moving; Palau was scarcely able to speak for weeping. Vast crowds collected round our house; and carried almost all our luggage in their canoes to the ship, a distance of 7 or 8 miles. Just as we were stepping into our boat, the natives formed themselves into a circle, and desired me to stand in the middle, while one of the chief speakers addressed me to the following purport:—"We thank you for coming among us. Before you came, it was dark night on Tonga: but now it begins to be light. Your friends in the foreign lands have sent for you—well, go, and tell them that Tonga is a foolish land, and let them send us many teachers. Our hearts are sore, because you are going from us." Here they burst into tears, and I could bear the scene no longer.

#### LONDON MISSIONARY SOCIETY.

##### Three Native Teachers.

The Directors state—

Three Native Teachers, from the church of Mr. Ormond, Missionary at Borabora, have been sent to the Friendly Islands: but the Directors have not as yet received any communications as to the issue of this attempt; nor does it appear, from any of the Letters which have reached them, that tidings even of their arrival at the place of their destination have been received by the Missionaries.

#### Georgian and Society Isles.

Two groups of Islands in the South Pacific; between the 16th and 18th Degrees of South Latitude, and the 149th and 152d of West Longitude—lately converted from Heathenism to Christianity—the Georgian principally under one King; the rest under their respective Chiefs or Sovereigns; but all under new Codes of Law, conformed to Christianity.

## LONDON MISSIONARY SOCIETY.

GEORGIAN, 1797—SOCIETY, 1818.

The Deputation of the Society, which has with such advantage visited its Missions in these Seas, were in May last about to leave, having been absent from England three years. In the prospect of their speedy return, the Directors state, in the last Report—

At this period of their labours, we deem it proper to express the entire satisfaction which we feel, on a review of the whole of their proceedings since they left the shores of Great Britain. The wisdom of their determinations—the judgment and discrimination displayed in their plans—their caution and discretion, as well as their promptitude, in executing them—the kindness which they have manifested toward the Missionaries—the interest taken by them in the prosperity of the several Missions—and their uniform endeavours to maintain the credit, secure the interests, and promote the general object of the Society—all demand, and, we are persuaded, will receive, not only the cordial approbation of the Directors, but, so far as the proceedings of the Deputation shall be known, that of its Members at large.

The Deputation have transmitted to the Society separate Reports of some of the Mission Stations, and purpose to do so of the remainder: if we can make room in our pages, we shall gladly put these Reports on record, entire; as they contain a fund of valuable information.

On the departure of the Deputation drawing near, they addressed an affectionate Farewell-Letter to the Missionaries at the respective Stations, expressive of the joy which the visit had afforded them, and animating the Labourers to the faithful discharge of their duty even to the end.

The Deputation, in one of their latest communications, bear the following testimony to the Missionaries and the Natives:—

We are happy to assure you, that, so far as we know, all the Brethren in these Islands are sound in the faith: no error of a doctrinal nature has made its appearance, either among them or the people. The mass of the Natives, in all the Islands, have been baptised, and conduct themselves in a manner highly worthy of the vocation with which they are called.

Of the progress of Christianity in these Islands, a judgment may be formed by the following statement, given in round numbers, as nearly as the returns would enable the Directors:—

Baptized, 2800 adults and 3500 children—Communicants, 200—Scholars, 2500 adults and 2320 children.

Our readers will have seen, at pp. 391, 392 of the last Volume, the testimony of a French Naval Officer to the effect of Christianity on these Islands.

A Printing Office for the Georgian Islands is established at Otaheite, under Mr. Darling; and another for the Society Islands at Tahiti, under Mr. Bourne. Large impressions of the Gospels of St. Matthew, St. Luke, and St. John, with 10,000 copies  
Feb. 1825.

of the Acts of the Apostles, are in circulation: ten of St. Paul's Epistles are translated and revised: the Epistles of St. John and St. Jude were translated, but not yet revised; and eight of the Books of the Old Testament were under revision. The British and Foreign Bible Society has made liberal grants of paper. Of the translation, with which Mr. Nott is proceeding, at Papea in Otaheite, the Deputation say—

The better able we are to make inquiries and observations concerning the fidelity of the Tahitian Version of the Scriptures, already in the hands of the Natives, the more we are convinced of the excellence of the translation.

Supplies of School and Religious Books are furnished from these Offices, in whatever quarter the Otaheitan-Tongue is used and these Books can be read.

In reference to this Mission, the Directors state—

The gratuitous and highly-valuable services of the Rev. Samuel Marsden, of Parramatta, are still continued, with his usual energy and zeal; and demand the public acknowledgments of the Directors, and thanks of the Society at large.

## Georgian Islands.

All the members of the Royal Family reside in Otaheite, the principal island; and have three or four establishments in the District of Para. The Young King, now in his sixth year, was crowned in May of last year. The Deputation of the Society attended his coronation, and a meeting of the chief Authorities for revising and digesting the Laws: their eight days' attendance on this occasion afforded them much satisfaction. The Young King has been committed to the entire charge of Mr. Nott, at Papea.

The Directors state—

During the last year, a disposition has been manifested, by many of the young people in the northern districts of Otaheite, to revive the ancient practice of *taofofo*. This has been viewed, by the Missionaries and pious Natives, with just feelings of alarm; not so much from the former connection of the practice with the abrogated superstitions of the island, as on account of its immoral associations. Measures have been adopted, under the sanction of authority, to put a stop to it.

The Anniversary of the Auxiliary Missionary Society for 1823 was held on the 14th and 15th of May, in the Royal Chapel at Papea in Otaheite, and was attended by about 4000 natives: on the 14th Mr. Barff preached from Matt. ix. 36, Mr. Orsmond from Is. xi. 9, and Mr. Nott from Micah v. 4. On the 15th, at the Annual Meeting, about 4000 Natives were present: the Deputation attended; with some Officers of the French Corvette, commanded by Captain Duperry, to whose favourable testimony we before referred. On the 15th, the Annual Sermons of the Eimeo Branch were preached, at Roby Place—by Mr. Henry, from Zech. ix. 10;

and by *Mare*, one of the Natives, from John iv. 6: the Meeting was held on the 16th.

The contributions of the Auxiliary, for the year ending in May 1822, were 9226 bamboos of oil, 267 balls of arrow-root, 191 baskets of cotton-wool, and 24 pigs: those for the year ending in May 1823 were, 10,804 bamboos of oil, 192 balls of arrow-root, 105 baskets of cotton-wool, and 17 pigs.

#### STATIONS & MISSIONARIES.

OTAKEITE, about 30 miles by 20: at *Mata-ssi*, C. Wilson; at *Papaoa*, H. Nott; at *Taiarabu*, W. P. Crook; at *Burder Point*, David Darling; at *Haweis Town*, John Davies and T. Jones—EIMEO, 20 miles northwest of Otakeite, and 10 miles by 3: at *Roby Place*, W. Henry; with *Elijah Armitage* and T. Blossom, Artisans; at *Afarciaitu*, J. M. Orsmond—MAIOITI, usually called Sir C. Saunders's Island, west of Eimeo: Two Native Teachers.

The following changes have taken place in the Stations and Missionaries enumerated in the last Survey:—

*Mr. Hayward*, of *Matavai*, who had been a faithful Missionary of the Society for 21 years, left on the 13th of December 1822, on account of the ill health of *Mrs. Hayward*: through the kind intervention of *Mr. Marsden*, they are now comfortably settled and usefully employed in *New South-Wales*. *Mr. Nott*, of *Matavai*, in compliance with the solicitation of the Royal Family, removed, in October 1823, to *Papaoa*. From the proximity of *Papaoa*, thus occupied by *Mr. Nott*, to the Station of *Mr. Crook* at *Wilks Harbour*, and the urgent calls of the people of *Taiarabu* for a Missionary, *Mr. Crook* removed thither. The Station at *Papara* has been named *Haweis Town*, after the late Rev. Dr. *Haweis*, in memory of that early friend of the Mission. *Mr. Platt*, of *Eimeo*, has exchanged places with *Mr. Orsmond*, at *Borabora*, one of the Society Islands, that *Mr. Orsmond* might take charge of a School in *Eimeo* for the education of the Missionaries' children. Impediments to the introduction of the cotton-manufacture having continued at *Otakeite*, Messrs. *Armitage* and *Blossom* removed, in the early part of 1823, to *Eimeo*, where a manufactory has since been erected by the natives.

*Mr. G. Pritchard* and *Mrs. Pritchard* sailed for the South Seas on the 27th of July.

#### MINISTRY.

*Matavai*—During the year, there were 120 adults and 100 children baptized, 18 candidates for baptism, new communicants 33, and marriages 12; making a total of 384 adults and 238 children bap-

tized, and 108 communicants. In October 1823, a New Chapel, 100 feet by 40, was opened: the number of the congregation and the attention of the people continue unabated. Religious meetings, for the baptized, for candidates, and for catechizing, are held during the week.

*Papaoa*—*Mr. Nott* preaches steadily at the Chapel: when the Royal Family are at home, the congregation is about 500/

*Wilks Harbour*—In the year, 72 adults and 71 children were baptized; making, of adults, a total of 395, of whom 280 are men and 165 women. The Communicants are 72, of whom 51 are men and 21 women. Weekly Meetings are held with the baptized and with candidates. At an English Service, on Sunday Morning, for the crews of vessels in the harbour, the attendance fluctuates from 15 to 50. The Directors state, in reference to the Natives—

Some of the congregation, and one or two members of the church, have been ensnared by temptations to intemperance, presented to them by ships in the harbour: the individuals implicated have acknowledged their guilt, apparently with a penitent mind. A Day of Fasting, Prayer, and solemn Humiliation was held shortly after, which appears to have been attended with very good effect.

*Burder Point*—In the year, 37 adults and 32 children were baptized, making a total of 392 adults and 332 children: communicants were added, making 44 in all; and there were 16 marriages: the candidates for the communion were numerous. Of the state of the people the Directors report—

The several Services, both on the Sabbath and Week-days, are well attended. Great attention is paid to the religious improvement of the people, and the good effect thereof is visible in many. Their attention during public worship is pleasingly evinced by the questions which they ask at the close. The conduct of the communicants has been uniformly consistent and exemplary: three or four of them are under preparatory instruction, with a view to their going forth as Native Teachers to other islands.

*Haweis Town*—The number baptized, during the year, was 142 adults and 117 children; making a total of adults 485, and of children 438: candidates for baptism, 113: communicants added, 23: candidates for the communion, 12: marriages, 62. Religion is in a prosperous state. The congregation fluctuates, as the people are under the necessity or not of returning to their own lands, from 1000 to 1500: a New Chapel, 100 feet by 60, has been built; at the opening of which the Deputation were present, and not fewer than 2500 people. Excursions are made for preaching, catechizing, and conversing, wherever the people can be assembled.

*Roby Place*—The New Chapel, built of coral rock, was opened Sept. 24, 1823. Baptized, during the year, 49; admitted to communion, 67; marriages, 10: the re-

turns are imperfect. It is stated in the Report—

The people, in general, pay commendable attention to the means of grace; and the Brethren labour in hope that they are made instrumental to the eternal salvation of many of their hearers: they, however, have had to mourn over some of the members of the church, who have acted inconsistently with their holy obligations: some of these, who had been suspended, on their affording unsatisfactory proof of repentance, have been restored: two or three have been excluded. Four members of the church have been removed by death: respecting one of them, the Brethren observe, that he died very humble and resigned; of another, that he died in triumph, recommending the Saviour to all around.

**Maiotti**—The people have built a good Chapel. The number baptized up to August 1823, was 84; and that of candidates for baptism 30.

#### SCHOOLS.

**Matavai**—From 60 to 100 children attend: they are catechized daily, but more particularly on Sundays. The Adult School is conducted chiefly by Native Teachers. The Directors say—

We are concerned to state, that at Matavai, neither the Congregation nor the Schools are in so favourable a state, as those at most of the other Mission Stations; nor are the indications of industry and civilization so apparent. This is to be imputed, in a great measure, to the mischievous influence of men of bad character, who surrounded the person of the late King, whose residence was chiefly in this vicinity.

They quote, however, the words of the Deputation—

Yet, even here, there is great reason for thanksgiving to God. The profession of the Gospel is universal—the Lord's Day is observed with great strictness—every family has an altar dedicated to the Most High—and we have reason to hope that there is much real religion in the congregation.

**Papaoa**—A School opened here contains about 120 children.

**Wilks Harbour**—Upward of 50 girls attend: the boys are about 80.

**Burder Point**—Many adults make great and rapid progress. The schools are under Native Teachers: every Monday, they are, themselves, instructed.

**Haweis Town**—The attendance is irregular, in consequence of the people being called to their own districts to engage in public works: the catechetical exercises on the Sunday are, however, well attended.

**Afarciatu**—Here the School for the Children of the Missionaries is established. It is on the south side of Eimeo.

#### Society Islands.

Civilization makes rapid advances in these islands; as is sufficiently manifested by the increase of good roads, noble stone piers, public buildings, improved habitations and modes of living, convenient furniture, productive cultivation, and the useful arts.

Auxiliary Missionary Societies make regular contributions. At pp. 149—152 of the last Volume, we quoted some excellent observations of the Natives at the Meetings of these Societies.

#### STATIONS AND MISSIONARIES.

**HUAHEINE**, 20 miles in circuit and 90 north-west of Otaheite: C. Barff—**BALATEA**, from 15 to 20 miles west-south-west of Huahaine, and more than double its extent: Launcelot E. Threlkeld, John Williams—**TABAA**, between 4 and 5 miles north of Raiatea, and about half its size; both enclosed in one reef: Robert Bourne—**BORABORA**, 12 or 14 miles north-west of Tahaa, of less circuit, but surrounded by a reef full of populous islands: G. Platt—**MAUPITI**, or **Maurua**, 40 miles westward of Borabora, and about 12 in circuit, with 400 inhabitants: Two Native Teachers.

The removal of Mr. Platt hither from the Georgian Islands has been already stated. Mrs. Threlkeld has, after a short illness, departed from her labours.

#### MINISTRY.

**Huahaine**—The total number baptized, including children, is about 1200: the number in communion is about 200: in 18 months there had been 27 marriages: about 80 of the children of communicants are of very hopeful character: of these, 30 have been baptized, and about 50 are candidates for baptism. The people collect their subscriptions for the support of the Gospel with increased diligence, from the commendable feeling, that, having sent out Native Teachers, they are bound to minister to their support. Of the influence of Christianity at this Station, the Deputation thus speak:—

Had nothing more been done by the Society than has been effected in this one Station, all its labours and expenses would have been most amply compensated. On a minute and general view of both its temporal and religious condition, there is every reason for gratitude to God. The improvement of the people and their advancement in the scale of society are so evident, that every foreigner who comes hither is struck with surprise.

**Raiatea**—The number baptized up to March 1823, was about 1100; that of communicants, 50. The Deputation give the following high character of this Station and its Labourers:—

It has afforded us great pleasure to witness the affection and confidence, in which the Missionaries and their Wives are held: they are consulted on all occasions and on all subjects; and are, worthy of the confidence and good opinion which they enjoy: their intelligent Wives take a lively and active part in their work, by instructing the Females in whatever is calculated to make them happy in themselves and useful in domestic life. The condition of the whole Settlement is such as to afford the most convincing proof, that the exertions of the Missionaries have been remarkably owned of God; and that the preaching of the Gospel is the most direct, certain, and efficient means of promoting both religion and civilization.

In looking over this large congregation, and in seeing so many decent and respectable men and

women, all conducting themselves with the greatest decorum and propriety, we have often said to ourselves, "Can these be the very people, who participated in the horrid scenes which we have heard described?—nay the very people who murdered their own children with their own cruel hands; who slew, and offered, human sacrifices; who were the very perpetrators of all these undecipherable abominations?" To realize the fact is almost impossible. But though but six or seven years ago they acted as if under the immediate and unrestrained influence of the most malignant demons that the lower regions could send to torment the world, we view them now, in their houses, in their various meetings, and in their daily avocations, and behold them clothed, and in their right minds. We cordially unite with all the Members of the Society in thanking God for what He has done here, and see ample reason to take courage in assailing the strongest holds of Satan that he possesses in the whole Heathen World, assured of final success.

**Tahaa**—The natives have erected a Chapel which holds about 400. The number baptized is 256 adults and 266 children. The Deputation state—

Conversation-meetings at the Chapel, in the evenings, are well and usefully managed, and we were gratified by attendance on Public Worship. Mrs. Boune's meetings, which she holds weekly with some of the baptized females at her own house, for reading the Scriptures and religious conversation, are judiciously managed and likely to be productive of great good. With Tahaa we are greatly pleased, and trust that the Lord has much good work for our dear brother and sister to do in this island, where *Satan's seat* so recently was. We wonder, indeed, that this island has been left so long without a Missionary: it promises much usefulness and comfort. The people have many good points in their character: there is something in their countenance and manners very pleasing; they are active and industrious, docile and intelligent.

**Barabara**—The number baptized is 543 adults and 440 children, and of communicants 36. Of the state of the people the Directors say—

The conduct of the baptized, in general, is highly becoming their profession; and, in the church, are many warm-hearted and intelligent Christians: all the members afford satisfactory evidence that they are truly converted characters. The attendance on Public Worship on the Sabbath, and the various Week-day Meetings for Christian instruction and edification, is exemplary. Religion, indeed, is the principal business of life with the great majority of the people.

The Deputation add—

Were it possible, we could wish the whole Christian World to see what we have seen, and to participate the pleasures which we have enjoyed while visiting this island. While holy gratitude would fill every heart, all would redouble their exertions to promote the knowledge of the same Gospel in other parts of the Heathen World, that has been instrumental in effecting such wonders here.

**Maupiti**—Nearly the whole population have been baptized. Of the visit of the Deputation, the Directors say—

They witnessed, with great satisfaction, many decisive proofs of the activity and industry of the people; and, what was still more gratifying, of their knowledge of the Scriptures. Indeed, an acquaintance with and a love for the Sacred Oracles are represented by the Deputation, as striking features in the character of these islanders.

They add, in reference to the Auxiliary:—

Every child is enrolled as a Member of the So-

ciet, on a principle analogous to that of infant-baptism. The youthful population of the island will thus grow up under the influence of a sacred, prompting them to inquire into the nature and design of the Society to which they belong, and under an implied engagement to give it their support.

#### SCHOOLS.

The returns on the subject of Schools are imperfect.

**Of Raiatea, the Deputation state—**

All the people, both adults and children, who are capable of it, are in a state of school-instruction. Many of the men and women, and not a few of the children, can read fluently and with accuracy those portions of the Scriptures which have been translated; many can write, and several cipher. Such is the system of improvement now in operation, that not a single child or grown person can remain in this island unable to read. The children assemble every morning at sun-rise for instruction, in a large house erected for the purpose: they are 350, Boys and Girls: while the adults assemble, at the same time, in the Chapel, Saturday and Sabbath Mornings excepted, to read and repeat their catechisms. After the school-hours are over, which is about eight o'clock, they go to their several occupations for the day.

At Tahaa, there is a School, every morning, for the children and adults, which is well attended.

At Barabara, also, Schools for adults and children are well attended. There are 149 Boys and 135 Girls under instruction, of whom about 70 can read the New Testament with ease.

The Christianity of the Georgian and Society Islands is diffusing its influence far and wide. Nearly forty native teachers have been already raised in these Islands, to assist in the propagation of the Gospel which they have themselves received. We have already stated, that, besides four settled within their own boundaries at Maioti and Maupiti, three have been fixed in the Friendly Islands. Three more have been sent to Apaa, one of the Navigators' Isles, a groupe to the north-east of the Friendly; but no account has yet been received of their labours. Others have been settled, as was in part stated in the last Survey, in groupes of Islands near the Georgian and Society; and two have been sent to the Sandwich Islands in the North Pacific. Many of these Native Teachers are married.

#### Paumotu Islands.

Three Islands, the chief of which is Anaa, about 250 miles east of Otaheite, and which have recently professed Christianity.

LONDON MISSIONARY SOCIETY.

1822.

Two Native Teachers.

No advices have been received of the progress of the Teachers, Moorea and Teraa, who are settled in the island of Anaa, being themselves natives of these islands. The following passage from a

Letter of the Deputation from the Society to these Seas confirms the statement made at p. 80 of the last Survey:—

The fierce and savage race of the Paumotu, whom no stranger dared to approach, but at the risk of being instantly devoured, and who inhabit Chain Island, and two other islands of the "Dangerous Archipelago," have embraced the Gospel, and adopted the Sabbath and the religious customs of the Tahitian Islands, under Native Teachers, and may now be visited with safety.

### **Matuabai Islands.**

A group said to consist of Six Islands, in a south-westerly direction from the Society and Georgian, at the distance of 350 or 400 miles, most of which have lately become Christian.

#### **LONDON MISSIONARY SOCIETY.**

1821.

#### *Stations and Native Teachers :*

MAVAIVAI: Three—TABUAI: Two—RURUTU: Four—RIMATARA: Three.

In October 1823, Mr. Williams visited Rurutu and Rimatara.

At Rurutu, which he reached after a tedious passage of six days from Raiatea, arriving on Friday, the day on which a meeting is held with the baptized, he found them all assembled in their neat and excellent Chapel; one of the Native Teachers, Mahamene, and three other natives, addressed the meeting, pertinently and with animation. The recent death of the young King, who had left an infant son, had occasioned a division among the Chiefs: one party wished Auura, one of the Native Teachers, to have the Regency; but the greater body chose the late King's uncle, Auura, with Pana, another of the Native Teachers, and their friends, had formed, seven or eight months before, a new settlement on the other side of the island; but Mahamene remained at the original settlement. There were now three distinct stations; and, as the people expressed a wish that they should so remain, Mr. Williams exhorted them to maintain that holy emulation which would lead to life and activity, but to beware of that envious spirit of party which would introduce innumerable evils. An Auxiliary had been formed; and had collected, in its first year, 900 bamboos of oil. The Communicants were 16.

At Rimatara, a Chapel had been erected, 60 feet by 50. Service was held in it for the first time, in which Farava, one of the Native Teachers, assisted: the women and girls were all decently dressed in white cloth and with bonnets: there were between 200 and 300 persons present; and all were very attentive. There were 150 children in the schools; and all the adults were under instruction. The people live in unity, and are attached to their Teachers. An Auxiliary had been formed. The

Station was as prosperous as could reasonably be expected; but the want of means of ready and frequent intercourse with the out-islands is lamented: Mr. Williams says on this subject—

The Gospel of Christ in these islands is, like the leaves in the parable of our Lord, diffusing, with rapidity, its sacred influence through the whole of the numerous islands in the South Seas; and the only, I say again, the only human means that seems wanted to complete the overthrow of Satan's kingdom in the South Pacific Ocean is, that of going from island to island. Teachers are ready, waiting and wishing to go: the various islands, which have heard a report of the Gospel and its effects, are desirous of instruction; and God Himself is waiting to be gracious and to bless *per israhim*.

### **Harvey Islands.**

A group of Eight Islands, so named from the largest—south-west of the Society Islands, between the 19th and 23d degrees of South Latitude, and the 158th and 160th of West Longitude—several of which have recently professed Christianity.

#### **LONDON MISSIONARY SOCIETY.**

1821.

Seven of these eight islands are inhabited: of these, Captain Cook has laid down in his charts *Harvey, Aitutake, Atui, and Mantea*; but *Mitiaro, Maute, and Rarotonga*, the other three inhabited islands, are not noticed. *Mitiaro* bears north-east from *Atui* 28 miles; *Maute* south-east from *Mitiaro* 25 miles; and *Rarotonga* south-west from *Atui* 119 miles.

#### *Stations and Native Teachers.*

AITUTAKE: Two—ATUI: Two—MANGEEA: Two—MITIARO: Two—MAUTE: Two—RAROTONGA: One.

The Directors give the following account of the first establishment of Native Teachers in these Islands:—

When Mr. Williams visited New South-Wales in 1801, he left two Native Teachers, furnished with Tahitian Gospels and Elementary Books, at Aitutake. Nearly two years having elapsed, during which period no tidings of the Teachers had been received, Mr. Williams and Mr. Bourne resolved to visit Aitutake, in the *Brig Endeavour*, a vessel belonging to the Chiefs of the Society Islands. They sailed on the 4th of July 1803, taking with them six Native Teachers and their wives; and arrived, on the 9th, off Aitutake. The first sounds from the shore which saluted their ears were, "It is all well with Aitutake!"—"Aitutake has received the Word of God!"—"The Word of God has taken deep root at Aitutake!"—"The Maras and Idols are consumed in the fire!" These and such like exclamations proceeded from every canoe which they passed, as they approached the island. The Brethren, however, appeared to doubt the truth of these representations, when the Natives, to remove their incredulity, pointed to the hats which they wore, and exhibited the spelling-books which they held in their hands. A Chief and another Native, who were among the first in the island to embrace Christianity, were now admitted on board; and from them the following information was obtained: That all the idols in the island were destroyed and burned to ashes, a few, comparatively, excepted, which were in the possession of the Teachers; that the profession of Christianity was universal; that a large Chapel was erected; and that they were waiting the arrival of Missionaries in order to open it.



The Missionaries, on landing, found the reports of the natives fully confirmed: the Teachers were in health, and pursuing their labours with alacrity and success: the Sunday was regarded as a Sacred Day: Public Worship was attended by all the people; and nearly all of them had established Family Worship. Two Chapels had been built. The Missionaries, having opened the larger of the two Chapels, returned on board, accompanied by the Young King with his grandfather and their wives, and Papeiaha, one of the Teachers; leaving *Paumona*, one whom they had brought with them, to assist *Vahapati* the other Teacher.

From Aitutake, they proceeded to Manglee, where they found it inexpedient, from the grossly immoral habits of the people, to leave married Teachers with their wives: two unmarried men, *David* and *Tepairi*, were, therefore, afterward sent thither.

From Manglee, they sailed to Aŕui. Two Teachers from Borabora, *Marŕtai* and *Tehei*, had been, some months before, settled in this island; and were now found in the most pitiable condition. They had been stripped by the natives of every article of their property, and were extremely disheartened by their want of success. The Missionaries supplied their wants, and encouraged them to persevere. They proposed to the King to accompany them to Borabora: he declined, but consented to go out to sea with them for a few days. They found him a very sensible and inquisitive young man, and thus speak of their intercourse with him:—

We spent the whole afternoon in conversation with him. Toward evening his mind began to waver. He desired *Marat*, one of the Teachers sent from Borabora, of whom he seemed very fond, to ask us if he should be obliged to cut off his hair, in case he embraced the Gospel: we immediately set his mind at rest on that subject. He then expressed his determination to destroy his *Maraes*, and embrace Christianity, saying, that he would not go with us now (to the Society Islands), as he could not go under the same favourable circumstances as those under which *Tamatoa*, King of Aitutake, would go, who had already destroyed his *Maraes*, and burnt his Idols, and erected and opened his Chapel; but that when he had done the same, then he would visit us.

In the issue, the King of Aŕui accompanied the Missionaries to Mitiaro and Maute, both under his authority, exhorted his subjects with success to embrace Christianity, and settled Native Teachers among them—at Mitiaro, *Tauaa*, afterward joined by *Tarema*; and at Maute, *Haavi*, afterward joined by *Avacino*. On the review of these events, the Missionaries exclaim—

Were ever three islands converted from Idolatry in so short a time—so unexpectedly!—Islands almost unknown, and some never visited by any vessel, in one day induced to consent to the destruction of what had been the object of adoration for ages! The very first vessel that ever visited the

natives of Maute brought them the glad tidings of Salvation: how remarkably are the words of David fulfilled in this people—*As soon as they hear of us, they shall obey us—the strangers shall submit themselves unto us!* The King of Aŕui came on board the vessel a bigotted Idolator—he was induced to embrace the True Word, to use his influence in overthrowing Idolatry in two islands, and to return to that of his own residence with a full determination to do the same there! We were constrained to say—*It is the Lord's doing, and it is marvelous in our eyes!*

We cannot but desire our Readers to connect these events with those which we have called to their notice in India and Ceylon. These sprinklings of the Rain of Heaven will be followed by the copious and fertilizing shower, if Christians abound in faith and diligence, and in humility and prayer.

The Missionaries also visited Rarotonga, a large and beautiful island, with a very numerous population. Here likewise the immorality of the natives prevented them from leaving married Teachers with their wives. *Papeiaha*, the Teacher whom they had brought from Aitutake, agreed to remain; and would have his hands strengthened by some natives of the island, who had embraced Christianity at Aitutake, and were returning home in the Endeavour.

The Endeavour left Rarotonga on the 26th of July, and reached Raiatea, after about five weeks' absence on this fruitful voyage, on the 7th of August; accompanied by the Young King of Aitutake, who bears the same name, *Tamatoa*, as the pious King of Raiatea.

## Sandwich Islands.

Of these Islands, *Owhyhee* lies to the south-east of the rest, which extend from it west-north-west. *Owhyhee* is 97 miles by 78: the following is the measurement of the other Islands, with the distances of their nearest points from the nearest point of *Owhyhee*:—*Alamoo*, 48 miles by 29, distant 30: *Tahooroa*, 11 by 8, distant 38: *Ranai*, 17 by 9, distant 60: *Moroŕoi*, 40 by 7, distant 75: *Woahoo*, 46 by 23, distant 130: *Arŕoi*, 33 by 23, distant 260: *Oonehow*, 20 by 7, distant 290. *Tahooroa*, little more than a rock, is 23 miles south-west of *Oonehow*. The distance from the eastern point of *Owhyhee* to the north-western side of *Oonehow* is about 390 miles.

AMERICAN BOARD OF MISSIONS.

1820.

LONDON MISSIONARY SOCIETY.

1822.

The co-operation of the two Societies in this Mission was stated in the last Survey: the circumstances which led to it and the enlarged prospects of usefulness were detailed in a subsequent part of the Volume, at pp. 112—118. Mr. Ellis, from the London Missionary Society, resides, as will be seen from what follows, in *Woahoo*: the other Labourers, some Natives of the Society Islands excepted, are all from the United States or are natives

of the Sandwich Islands. Of the visit of the Deputation of the London Missionary Society the Board say—

The arrival of the Deputation was very seasonable; as slanders against Missions, generally, had been industriously circulated among the natives, and a malignant influence had been applied to the minds of the Chiefs. But here were two Gentlemen, of public character and acknowledged private worth, who had visited Tahiti and the neighbouring islands, on purpose to ascertain the real state of the people; and they confirmed, in a manner not to be resisted, all that had been reported of the glorious triumph of Christianity there.

The Natives were also very favourably affected by the concurrent testimony of several Tahitians, of both sexes, who accompanied Messrs. Tyerman and Bennett; and who were able to state, from their own experience, how numerous and great the blessings were, which their countrymen had received with the Gospel.

The visit of the King and Queen of these Islands to England, and its melancholy termination, were stated at pp. 239, 324—326, 375, 415, & 464 of our last Volume. Much benefit was hoped for from this visit, by the King's best friends.

#### STATIONS & MISSIONARIES.

OWHYHEE: 1820, renewed 1823. Asa Thurston, *Missionary*, Joseph Goodrich, *Licensed Preacher*, Abr. Blatchley, *Physician*; at *Kirooah*, a village on the western side of the island, the Seat of Government under the late King's father, and the residence of Kua-kini, the Governor. Artemas Bishop, *Missionary*, S. Ruggles, *Licensed Preacher*; at *Wiahaah*, a commodious harbour with a good population, on the eastern side of Owhyhee—WOAHO: 1820. Hiram Bingham, W. Ellis, *Missionaries*, Elisha Loomis, *Printer*, Levi Chamberlain, *Superintendent of Secular Concerns*; at *Hanarooah*, the residence of the King, a large town with a good harbour—ATOI: 1820. S. Whitney, James Ely, *Licensed Preachers*; at *Wymaah*, a village and harbour—MOWEE: 1823. W. Richards, C. S. Stewart, *Missionaries*; at *Lahinah*.

In addition to Woafoo and Atooi, two of the islands stated in the last Survey, as occupied by the Mission, it will be here seen that a Station has been formed at Mowee, and that Owhyhee has been re-occupied and two Stations formed there: the first settlement of the Mission was at Kirooah in Owhyhee (see p. 99 of the Survey for 1822); but on the late King removing to Woafoo, the Missionaries accompanied him.

The determination of Mr. Ellis to settle in these Islands was stated in the last Survey. Having left Woafoo, with the Deputation, in August 1822, he embarked again at Huaheine, Dec. 31, 1822, with his family and Tasa another Native Teacher and his wife, and arrived at Woafoo Feb. 5, 1823. The Rev. C. Pitman is on his passage, with his wife, to join Mr. Ellis; having sailed from Cowes on the 5th of December.

The re-inforcement of the Mission, enu-

merated in the last Survey, arrived in sight of Owhyhee on the 24th of April 1823, and on Sunday the 27th reached Woafoo, after a voyage of a little more than five months, having sailed from New Haven on the 19th of November preceding. They had received the most kind attention from the Captain and Officers of the Thames, and had maintained religious services throughout the passage. Kaahoomanoo, the wife of Tamoree, thus greeted them:—

We bid you welcome to our islands. Our hearts are glad you come—very glad. We are glad too you come on Taboo Day, and have been with us in worship.

The Mission, thus strengthened, soon began to enlarge its borders. Mr. Richards and Mr. Stewart, with their wives and the Native Youth W. Kummoola, sailed for Mowee, on the 27th of May, 1823: on the 31st they arrived, and established themselves at Lahinah. In order to ascertain where other Labourers might be most advantageously fixed in Owhyhee, Mr. Thurston and Mr. Ellis, with some others, proceeded to that island: and, in July and August following, surveyed, to some extent, its inhabited districts; on their return to Woafoo, a meeting was held on the 8th of September, for appointing the Labourers, and for providing for the due distribution of the means of support from the common stock of the Mission: the Missionaries were placed as before stated; but, on the further object of the Meeting, the Board remark—

To determine upon the Stations to which each of the Brethren might be assigned, might not be difficult; but it could be no easy task to devise an equitable plan for distributing a scanty support, from one common stock, to Twelve Families, in different circumstances, situated at Five Stations, some 70 miles at least apart, and each possessing advantages and disadvantages peculiar to itself.

On this occasion, the Board thus explain the manner in which this Mission is supported:—

The Missionaries at these islands have no fixed salaries. A part of their support is derived from small pieces of land, or small flocks of goats: a part is made up of small, but frequent presents from the natives: a part comes from the precarious donations of foreigners, who touch at the islands; a part from private friends in America; a part from private possessions of the Missionaries themselves; a part from their earnings; but the main part directly from the funds of the Board.

Supplies from all these sources, excepting articles which are given as mere tokens of personal regard, are considered as a common stock, which is placed, by the Brethren, under the care of a General Agent, who divides to each Station according to the best of his judgment: and, in order that he may do this to good advantage, each Station is expected to transmit to him a quarterly account of the state of its supplies, of its wants, and its prospects.

In reference to the choice of their stations and the acceptableness of their labours, the Missionaries write—

Thus distributed through the extent of the cluster, we hope to be more extensively useful to the

whole Nation; and thus we intend to maintain a posture more suitable for additional Labourers to be sent, to strengthen some of those posts which we are unwilling to leave longer entirely unoccupied.

We are happy to assure you, that the confident hopes respecting the reception of the expected Helpers, expressed to you in the last Letter of the Mission, have not in the least been disappointed; nor the high assurance that a considerable number of Preachers would find employment as soon as they could acquire the language, in the least abated; nor the growing desire of improvement, in the Nation, at all checked or retarded. The great question among us, is not—"Where shall employment be found for so many Labourers?" but—"What part of the great field can best be left destitute of the labours of the few?" And such are the claims of Owhyhee and Mowee, that scarcely a man can be spared to strengthen the stations at *Wahoo* and *Atooi*. Nor will any one feel that he has less work to do in consequence of the additional number of Labourers: their arrival is regarded as a signal for taking New Stations, and enlarging the sphere of operation in proportion to the increased numbers, and in proportion to the increasing demands of the people.

#### MINISTRY.

*Kirooak*—The Governor, Kuakini, has built a Place of Worship: the Missionaries who came to explore the island, as mentioned before, received every degree of support from him; and, in the course of their journey, preached 150 times to numbers of its 85,000 Inhabitants.

*Wiahoak*—Mr. Bishop, after eight months' residence in the island, began to preach, though with a faltering tongue, to large and attentive congregations.

*Hanarooak*—Mr. Ellis had the advantage of addressing the people, from the first, in their own tongue: in May 1822, Mr. Bingham conducted public prayer in the native language; and, soon after, ventured to preach. The congregation usually amounts, on Sundays, to 1000 persons, many of them attentive and apparently deeply-interested hearers. Occasions are, likewise, taken, when numbers of the people are collected, to preach, to them: at the funeral of a Chief, Mr. Bingham addressed perhaps 2000 of the natives, under the shade of large trees, on the Resurrection. Auna and Taus, the Teachers from the Society Islands, exert, by their active labours, a very favourable influence on the people; and render assistance, by conducting Family Worship and Prayer Meetings among them: to Auna, who had been labouring for some time with them, the American Missionaries bear this strong testimony:—

The piety, fidelity, intelligence, dignity, sobriety, activity, and constancy of this Converted Heathen, may well encourage the prayers, thanksgivings, and exertions of the friends of Missions. Few many such will at last bless their Christian Benefactors, when their once-untutored voices shall, after speaking the praises of God on earth, be tuned to the anthems of heaven!

*Wymaak*—A Place of Worship has been erected by the Chiefs at their own expense: in January of last year, Mr.

Whitney had been many months preaching therein, twice on Sundays, and occasionally on other days: the attendance was good; and many were desirous of becoming acquainted with the Gospel.

*Lakimā*—Kaopoolahne, the Dowager-Queen, warmly supported Mr. Richards and Mr. Stewart: a Place of Worship, erected by her, was opened Aug. 24, 1823. We noticed her death at p. 326 of our last Volume: on her death-bed she requested baptism, having long given herself, she said, to the Saviour: the Missionaries complied with her request; and, to use the language of Mr. Ellis who had come over with others from *Wahoo*,

—admitted to the fold of the Great Shepherd the first sheep, reclaimed from the wilderness of Heathenism in the Sandwich Islands.

#### SCHOOLS.

Regular returns of numbers have not been received. The Press, which was first put into operation on the first Monday in January 1822, gave an immediate impulse to the work of Education. The last number of children stated as scholars were 60 at *Kirooak*, 200 at *Hanarooak*, and 120 at *Wymaak*: but the general eagerness of the natives to learn will be seen from an extract of a recent communication from Mr. Bingham:—

Many of the people who beg for books we are obliged to deny: about 70 have applied, during the last three days, and we have given out but two copies to each five persons. One young man asked me for a book, when I inquired of him who his Teacher was: he replied—"My desire to learn—my Ear to hear, my Eye to see, my Hands to handle: for, from the sole of my foot to the crown of my head, I love the 'palapala'—that is, Learning. Another said—"All the people would learn, if they could get books." Some of the Chiefs and others are beginning to acquire arithmetic. The Book, the Pen, and the Pencil are superseding cards and other amusements of the people.

#### PRESS.

An edition of 2500 of a Spelling Book had been circulated, and an enlarged edition was going to press. Of a Book of Hymns, of about 80 pages, 2000 copies were printing; and were eagerly expected by the people, as they have found both public and social worship greatly enlivened by the introduction of singing. A Catechism and a Tract were ready for the press. The Missionaries were prosecuting the critical study of the language, with the view of preparing one of the Gospels.

#### STATE OF THE NATIVES.

Mr. Bishop gives the following view of the people among whom he and his associates labour:—

It is a matter of gratitude to the Great Head of the Church, that we have not first to labour in pulling down the temples of superstition, ere we can find materials to build up the temple of the Living God. Here the work of destruction was prepared to our hands; and we have only to go forth and collect together the scattered fragments.

and mould and shape them into a new edifice, on which it is our desire to inscribe *Holiness to the Lord!*

But though we are thus favoured, in another respect we labour to a disadvantage. The people are here entirely rude, without any knowledge of the arts or sciences, without any standard of morals, without any mental culture; and with scarcely any conscience of right and wrong, as right and wrong are regarded by the Supreme Being. Tell them that such an act is sinful, and they will assent to it readily; but will not seem in the least to know what is meant by a sin against God. In fact, the common people neither have nor desire to have any opinion or will independent of their Chiefs; to whom they pay the most implicit deference, and whom they consider as incapable of a wrong action. It is for this reason that we pay a particular attention to the instruction of the Chiefs; that, through them, we may obtain access to the people.

In this view, the following notice by Mr. Richards is important—

We have particular reason to be grateful to God, that our warmest friends are among the highest Chiefs; and that their friendship increases, as they become acquainted with us and our object.

Mr. Bishop says, on the same topic—

The Nation is beginning to feel the salutary influence of the Gospel; and its rulers are, in a measure, becoming our patrons. Churches are erecting in different places; and pressing requests are made to us for Labourers, which we are not able to afford.

The Directors of the London Missionary

Society thus speak of the good effect of the Mission:—

The practical influence of Christianity on the character and habits of the people has been manifested not merely in the ordinary course and conduct of life, but in several public instances. Polygamy is beginning to be felt as sinful among the higher classes. The Sabbath is publicly recognised as sacred: all the people are called upon to cease thereon from trade, labour, and amusements: the Brethren indulge the hope of seeing it, at length, observed with as much strictness as in the South-Sea Islands.

Mr. Richards adds, in the spirit of a true Missionary—

I see no evidence that I have been, or that I shall soon be, the instrument of the immediate conversion of any Heathen: but I think I do see a work going on, which will issue in the conversion of thousands. Our temporal circumstances might be rendered more pleasant, in several respects; but, situated as we now are, we are all contented and happy. Our work is indeed a pleasant one. I envy no man his employment, though he may be surrounded with a thousand temporal comforts, of which I am deprived. It is enough for me, that, in looking back, I can see clearly that the finger of Providence pointed me to these islands; and that, in looking forward, I see some prospect of success, and of lasting usefulness. All my anxiety arises from the fear that the whitening harvest will not be gathered. Thousands, indeed I may say almost every adult on the Sandwich Islands, are waiting to receive instruction; and many are waiting with high hopes,

## South-American States.

THE late dreary regions of this Continent are rapidly unfolding more cheering prospects to the view of Christians. The events of the last year have an important bearing on its moral and religious emancipation. The recognition by the United Kingdom of the independence of these Governments, in connection with its recognition by the United States, will lead to the enjoyment of that confidence and repose, which are most favourable to the development and growth of the seeds of intellectual and religious improvement already sown, and to the preparation of the soil to a far greater extent for the reception of more abundant seed.

MISSIONS—Enlightened and zealous Christians are ever on the watch, in these days of exertion and of hope, to send forth, wherever openings present themselves and labourers can be supplied, those who may sow the seed and those who may gather in the harvest. In reference to Missions, South America has naturally attracted the attention of Christians of the Northern Continent of the Western World. One of these writes—

We do not overlook the pious labours of others, who took the field some 80 years ago; nor those of some others, who still more recently followed their example: but we would call the attention of the NORTH-AMERICAN Churches to this vast and desolate field. Though the Moravians have carried the Gospel, with primitive simplicity, to the few slaves in Surinam, and other Societies have sent Heralds of the Cross to some other parts of Guiana, the whole number of Protestant Missionaries in all South America does not amount to TWENTY: and *What are these among so many?*

How formidable an obstacle to the establishment of Missions is removing by the consolidation of the peace and liberty of these States, may be seen by the sentiments of the General Convention of Baptists of the United States. Anxious to contribute to the progress of the Gospel, the Convention, some time since, deliberated on the expediency of attempting Missions in South America. The Committee of the Convention, having spoken, in their Report, of the Brazils as shut up, under the domination of Popery, against Missionary Undertakings, said—

The remainder of the Continent, except Guiana and Patagonia, is divided into Four distinct and independent Republics. These Countries are generally fertile and healthy; calculated for the support and comfort of hundreds of millions of inhabitants, who may, in future ages, receive the light of the Gospel, through the Missionary Labours of the present generation. The religious sentiments, which at present prevail among them, have

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been received from their Roman-Catholic Instructors: but their emancipation from the Spanish Monarchy will prepare them, in some degree, for the reception of the truth. There is, however, an obstacle to any immediate establishment, which would render the success of any Missionary Labours among them, at the present moment, exceedingly doubtful. Their revolutionary storm has not yet subsided. Columbia declared itself independent in 1811; the United Provinces, in 1816; Chili, in 1818; and Peru, in 1821. Spain has not yet sheathed the sword, nor acknowledged the independence of any of them. They are nations just emerging into existence: and, though their successes have given a pledge, bordering on certainty, that they will sustain their independence, yet their wars are not ended; and experience shows, that the most favourable time for the introduction of Christianity into a country, is not when that country is convulsed with revolutionary wars and struggling for existence. The day is believed to be not far distant, when these difficulties will be effectually removed; and, on this expectation, rest our hopes of the future success of the Gospel in South America.

This day, in the judgment of other American Christians, is already arrived. The Board of Foreign Missions, in a late Report, thus state the commencement of Missionary Labours in behalf of these countries:—

It has, for several years, been the intention of this Board to send Missionaries to some part of South America, as soon as competent men could be engaged for the work, and the means obtained for carrying it forward. The various revolutions, which have recently taken place in that quarter of the world, will undoubtedly be followed by an increase of knowledge, and a spirit of free inquiry on religious subjects. Now is the favourable time to exert an auspicious influence.

Mr. John C. Brigham and Mr. Theophilus Parvin have been sent to explore the most important parts of Spanish America; with a view to ascertain what can be done immediately toward disseminating religious truth in those extensive regions. They embarked from Boston for Buenos Ayres, on the 25th of July. They are instructed to reside in that city several months—then cross the continent to Chili—pass along the coast, through Peru, to the isthmus—visit Mexico—and advance to the north as far as Santa Fe—whence they may penetrate the wilderness to the Missions on the Arkansaw. Their inquiries will relate to every subject, which may have a bearing on the moral and religious state of the people. They will endeavour to ascertain whether the Bible can be freely distributed; how it is received; and what is the effect of its introduction among those who had never before possessed it—whether Tracts could be circulated, and would be read—what is the progress of Education among the common people; what are their circumstances; how they regard improvements; and in what manner they will receive religious instruction—how far the principles of Religious Toleration are likely to prevail—and what are the most eligible places for making Evangelical Exertions of a permanent character.

These Missionaries arrived at Buenos Ayres on the 24th of Oct. 1823; and have communicated much favourable intelligence relative to that quarter of the continent.

**RELIGIOUS TOLERATION**—The establishment, indeed, of Missions to any extent and with good prospect, must depend on the degree of Religious Toleration which shall prevail. Of two of the States, we have been able to collect some satisfactory intimations on this subject. Of *Columbia*, an English Gentleman who had resided there several years states that Protestants can hold any office or employ, and are eligible to the House of Representatives; and the abovementioned Missionaries at *Buenos Ayres* are not without strong hopes, from the rapid increase of intelligence in that community, that a free toleration of religion will be proclaimed before many years: they estimate between 3000 and 4000 Protestants in that quarter; and the best-informed foreign merchants have expressed their confident belief that the Government would grant, on being asked, permission to hold Protestant Worship.

**EDUCATION**—Toleration will, however, certainly follow, as good Education and real Knowledge shall be diffused.

To their progress in *Columbia* the Gentleman just referred to bears the following testimony, in a Letter addressed to the British Under Secretary of State for Foreign Affairs:—

In *Columbia*, knowledge is advancing with rapid strides. In several cities, Colleges and Seminaries have been established—Public Libraries have been opened—and a number of Periodical Papers and Writings published, not unworthy of the liberty of the press, and which disseminate instruction and political information. The undersigned travelled from Maracaibo to Bogota by land, and returned from thence to Angostura, through the interior of the country. In that interesting journey, he found Schools established, not only in every town, but in every village; and it was with delight and astonishment that he witnessed the progress made. Much, certainly, is owing to the national character, which is mild and docile in the extreme. As an additional stimulus to improvement, the law of the land is, that, after the year 1840, he who cannot read or write shall have no vote in public elections. The effects of Spanish education and prejudices are fast wearing out.

In *Peru*, the progress of Education has been somewhat obstructed by the fluctuations of the war, which has continued in that State. The alternate occupation of Lima by the contending troops occasioned unavoidable difficulties. The King's General, however, treated Mr. Thomson with great liberality; and continued him in possession of the Dominican Convent, which had been appropriated by the Republic to the purposes of Education: in March he had 230 scholars going on well, and writes—

We have three Masters learning the System, and whom we expected to place in other Schools before now; but this war literally devours up every thing, and ties us down to a spot. When we shall clap our wings and fly over the Andes, to teach the poor Peruvian in his native tongue, I cannot tell: God may, perhaps, bring this about sooner than we expect.

Of the prospects in *Buenos Ayres* in reference to the progress of Education and Knowledge, a favourable opinion will be formed from the liberal appropriation to those objects, by the Government, as appears from official documents, of the sum of 85,147 dollars, for the year 1824: of this sum, 21,000 dollars were allotted to the support of Boys and Girls in common Schools—10,000 to the construction of a Laboratory, and the purchase of a chemical and mineralogical apparatus—3000 for printing Elementary Works—and 18,480 for the support of 84 Young Men in the University, at 220 dollars each—and the remainder for various purposes connected with the higher branches. The Editor of a Publication in the United States makes the following remarks on these facts:—

Much has been said in commendation of Connecticut, on account of the liberal provision which she has made in her School Fund for the Education of her Youth; and very justly, for we believe that she expends more for this object, in proportion to her means and population, than any other State in the Union: and yet the whole amount which she paid in 1818 for the purposes of Education, was only 70,914 dollars, or more than 14,000 less than has been expended during the present year, by the little Province of *Buenos Ayres*. The population of this province is generally stated at 105,000: the population of Connecticut, in 1820, was 275,000. The people of Connecticut have had the free and unrestricted management of their own concerns for nearly 50 years: the people of *Buenos Ayres* have but recently thrown off the Spanish yoke. From these data we may form some idea of the spirit of improvement which has sprung up in South America since its emancipation. It is true that *Buenos Ayres* is far ahead of the other cities in every kind of improvement; but *Caraccas* is rapidly following in its steps; and, from these points of commanding influence, it will be easy to diffuse the spirit of liberal institutions over every part of the continent. We derive a stronger faith in the permanent independence of South America, from facts like these, than from all the victories of Bolivar and San Martin.

Mr. Brigham says on this subject—

In respect to education and in all that concerns liberality of sentiment, the province of *Buenos Ayres*, is, I believe, considerably in advance of the others. A University has recently been organized in this city, Professors appointed, and Apparatus obtained: the institution includes a collegiate, medical, theological, and law department: the number of its students, in June 1823, was 291. Besides several Private Schools of individuals, a number of Lancasterian Schools for both Boys and Girls have, at the public expense, been recently established in the city and in the country. The whole number of schools in this province, in June 1823, the latest statement which has been published, was 54: in these there were 2213 Boys and 939 Girls.

SCRIPTURES—The increasing circulation of the Scriptures, in many parts of South America, was stated at pp. 373, 374 of our last Volume, from a late Report of the American Bible Society; and, from other quarters, we have collected evidence of the fact. In *Columbia*, the Gentleman before quoted, while distributing Spanish Testaments, found them sought after by all classes with the greatest avidity; and more especially by the Clergy, many of whom are liberal and enlightened men: at the Port of *La Guayra*, a number of Spanish Bibles and Testaments were readily disposed of, by another friend, to numerous applicants; among whom were Priests advanced in years, and many Young Men educating for the Church. In *Peru*, the translation of the New Testament into the Ancient Peruvian, mentioned in the last Survey, has been completed: at Lima, the Scriptures are still earnestly solicited; and a remittance of nearly 300*l.* has been sent to the British and Foreign Bible Society, with an urgent request for further supplies: were 10,000 copies sent, they would all meet, it is stated, with a ready sale: at *Guayaquil*, Testaments were purchased, with eagerness, of a Gentleman who thus describes what he witnessed there:—

With pleasure have I seen, in passing through the streets of *Guayaquil*, not merely once or twice, but almost every day, the shopkeepers, and the poor people who have stalls, reading the Blessed Gospel of our Lord and Saviour Jesus Christ; and if I had

had ten times as many copies, I am persuaded that I could have sold them all. Such is the thirst after the Word of God, that the Governor and several other persons requested me, as a particular favour, to leave with them a New Testament which I had for my own use; and even offered money, provided I would promise to bring either the New Testament or the whole Bible on my return.

In *Chili*, at Valparaiso, a Gentleman, to whom the American Bible Society entrusted Bibles and Testaments, says that the Clergy approved the translation, and many received them gladly. At *Buenos Ayres*, the Scriptures meet with a ready sale, and their circulation encounters little opposition: any Merchant, so disposed, buys and sells them with as little hesitation as he would any other article of traffic.

**ABOLITION OF SLAVERY.**—Columbia has set an example to other communities, in its magnanimous proceedings in reference to its Slaves. On this subject, it is said, in a Periodical Work published in the United States—

The wise policy, with which the government of the Columbian Republic has been administered since the era of its independence, excites universal admiration. It is well known that a law was made, some time since, providing for the gradual Abolition of Slavery: this was done by the Slave Owners themselves, assembled in Congress, at the recommendation of the immortal Bolivar, who set the example by emancipating his own slaves without requiring any conditions.

But the Blacks are not merely emancipated—they are eligible to the highest offices in the gift of the Republic. Colonel Pinango, an excellent military officer, although a dark mulatto, has been chosen a member of the Columbian Senate; and the brave and enterprising Padilla is a mulatto. Thus far no evils have resulted from the grant of these privileges to the Coloured People, although, in a large portion of the Republic, they constitute a majority of the population.

From the following passage in the Report of the Minister of the Interior for the year 1823, it will be seen that the Government take enlarged views on the subject of Slavery; and that they are determined to root it out, without regard to the temporary and partial evils which they may suffer in the process:—"It seems, that, in certain provinces of the Republic, an apprehension exists, that, by the gradual extinction of Slavery, the productions of the soil and the working of the mines will be diminished. This is an event that may happen; but it is unquestionably a minor evil to the inhabitants of those provinces, compared with that of living amidst a volcano, ever ready to explode with dreadful effect: it is better that their agriculture and mines should suffer partial ills, to which gradual remedies may be applied, than, by continuing the former personal slavery, insensibly to heap up combustibles for a terrible conflagration. It is well known, that, in this particular, our Legislators have been animated by the most profound foresight and justice."

## Guiana and West-Indies.

WE had reserved the very able Sermon of the Rev. Richard Watson, preached before the Wesleyan Missionary Society at its last Anniversary, to furnish extracts which would form a most impressive Introduction to this Division of the Survey. In this Sermon, the Duty of making ample provision for the Religious Instruction of the whole Slave Population of the West Indies is enforced by irrefragable arguments; and the Effects already produced on the Slaves by the exertions of Christians, with the Encouragements to still greater efforts, are sketched with a masterly hand. Our limits will allow, however, of only one or two extracts. Mr. Watson lays down this position:—

In the present circumstances of the world, nothing human can be more certain than that Slavery must terminate throughout the British Empire. No thinking and observant man who looks abroad upon society, and notices the current of opinion both as to its strength and direction, can doubt of this; at least, I have met with no one who doubts it: and, if the probability of the case be so strong, nothing can be less wise than to refuse to look forward to this approaching, and, whenever it arrives, this important result.

After stating the circumstances of excitement, which are operating upon society in the West-India Colonies with constantly-increasing energy, Mr. Watson adds—

Let us suppose this excitement to go on without the communication of Religious Principles and the introduction of measures of Civil Melioration to regulate, control, or neutralize it, and that all such attempts upon a large scale are resisted and discouraged—then an elastic fluid of tremendous power is condensed by every stroke; and a surly application of that resistance to the evil, which mere power, without the aid of MORAL MEANS, can supply, will only delay the explosion, to render it more expansive and fatal.

But this method of extinguishing Slavery every good man will exert himself, with his whole might, to prevent. One other method, and only one, remains; and that is, to use the words of the Preacher,

—The gradual termination of this now increasingly-anxious State of Servitude, by the

influence of Christianity preparing the Slaves for those measures of wise and benevolent policy which the local and the supreme Government may adopt for their benefit, and co-operating with them, in all their stages to render them efficient.

A just and enlightened view, therefore, of temporal interest alone, independently of future responsibility at the Tribunal of the Sovereign Judge, would lead all persons connected with the West Indies to promote to the utmost the influence of Christianity upon the Slaves. The friends of Christian Instruction and of safe and gradual Emancipation are, therefore, the true friends of both Proprietors and Slaves. Their measures and their plans speak for themselves: those of the Anti-Slavery Society may be seen at pp. 274, 275, 482—488 of our last Volume; and those of the Society for the Propagation of the Gospel at pp. 471—475. The Bishops of Jamaica and Barbadoes, with their Archdeacons and Clergy, have ere this entered on their sacred functions. On this subject the Committee of the Wesleyan Society remark—

In the plan for extending the means of Religious Instruction to the Slave Population of the West Indies and for rendering more efficient the Church Establishment there, which has been lately laid before Parliament, no interference with the labours of the Missionaries of different Societies, or obstruction to their exertions, is intended. Of this, indeed, a Deputation of the Committee was obligingly assured, previously, by Earl Bathurst. Connected as this plan is, therefore, with these tolerant principles, the Committee rejoice in it, as the means of promoting so great a work as the instruction of the Slaves, of which so small a part has yet been achieved: and they earnestly pray, that, under the Divine direction, such Agents may be sent forth into this field of labour, reproach, and danger, as may become the instrument of turning many to righteousness; and serve, by their zeal and devotedness, to stimulate those who have been long employed in this great work in the Colonies to more abundant labours and more abundant sacrifices.

The sad and awful destitution of the Negro Population, notwithstanding all that has been done, or may for a long time be done, is a subject which the Committee wish to leave in all its painful and exciting impression upon the minds of the friends of the Society. Nothing which is proposed by legislative encouragement, or which has yet been effected by voluntary charity, provides any thing like an adequate supply for a want created by centuries of neglect. Were we to double the present number of our Missionaries, and were an equal number to be sent forth by others, especially set apart for the work of Negro Instruction, but about a fourth of the Slaves in the British West-Indies could be considered as provided with the Christian Ministry; because theirs is a state of society where few agents can be employed, and the work, in all its departments, must therefore devolve chiefly upon the Minister himself.

#### BRITISH & FOREIGN BIBLE SOCIETY.

*Antigua.* The cause of the Society has been advocated by every Clergyman and every other Minister in the island, and collections made at every Place of Worship. The Jails, Hospitals, Estates, and Schools have been supplied—*Bahamas.* Spanish Bibles, sold for three dollars, have been re-sold in Cuba for eighteen: many had never seen a Bible. Prisoners at the Bahamas diligently read the Scriptures—*St. Christopher.* The Scriptures being very scarce, though much desired, a number of Bibles and Testaments have been forwarded—*Jamaica.* The Eastern Auxiliary has remitted 250*l.* The Spanish Scriptures are greatly in demand: many openings have offered for diffusing them over the Spanish Main. The French, Dutch, and Hebrew Scriptures are, likewise, in demand—*Virgin Islands.* The President of His Majesty's Council offers the most sincere acknowledgments for a supply of the Scriptures; and adds, with reference to Tortola—

I have resided in this Colony since the year 1798; and have never before witnessed such attention to religious concerns, as has evinced itself in this town within the last twelve months.

#### AMERICAN UNITED FOREIGN MIS. SOC. HAYTI: 1824. W. G. Pennington.

Emigration to Hayti, of Black and Coloured People from the United States, has been for some time carried on, under the sanction of both Governments. President Boyer sent an agent, Mr. Granville, to invite emigrants from the Continent, under promises which he fully redeems. Societies are formed to promote this object; and several thousand Black and Coloured People have found a home in Hayti, which the sentiments and habits of the White People of the States seem to have denied them. In October, Mr. Pennington, a Coloured Preacher, was appointed, by the United Foreign Missionary Society, to reside among these Emigrants with a view to their religious instruction.

At p. 278 of the last Volume, we stated the favourable conclusions to be drawn from the visit of the Rev. T. Paul to Hayti, mentioned in preceding Survey.

**BAPTIST MISSIONARY SOCIETY.**  
JAMAICA: 1814: James Coultart and Joshua Tinson; at *Kingston*: James Philippo; at *Spanish Town*: T. Burchell; at *Montego Bay*: Ebenezer Phillips; at *Anotta Bay*.

Mr. Philippo and Mr. Phillips, with their wives, arrived Dec. 19, 1823; and



Mr. Coultart returned from his visit home April 6, 1824. Mr. T. Knibb, stationed at Kingston, died on the 25th of that month; and Mr. Godden, who laboured at Spanish Town, but had returned home, died on the 23d of November. Mr. and Mrs. Burchell arrived in the middle of January of last year. Mr. W. Knibb and his Wife sailed early in November, to supply the place of his late brother, in the Free School of 150 children belonging to Mr. Coultart's Congregation.

There are about 4000 Communicants in the two Congregations at Kingston. Port Royal is supplied from that place. The Stations at Montego and Anotta Bay have been lately occupied. Mr. Burchell regularly preaches at Flamstead, 10 miles from Montego Bay; Mr. Tripp, who preached there, having returned home. There is great eagerness in the attention of numbers: many receive the Gospel with joy: the far greater part of the Congregations at Kingston are Communicants.

#### CHURCH MISSIONARY SOCIETY.

ANTIGUA: W. Dawes, Director of Schools; C. Thwaites and Mrs. Thwaites, Superintendants; W. Anderson, Robert Keane, T. Prizgar, Patrick Skerrett, Elizabeth Austen, Jane Grant, Henrietta Yeats, Teachers: 10 Schools: Scholars; 774 boys, 1029 girls, 133 adults — BARBADOES: C. Phipps, Schoolmaster: 2 Schools: Scholars; 93 boys and 50 girls, about half free and half slaves — DOMINICA: Scholars, 43 boys — ST. VINCENT: Anne Claxton, Schoolmistress; Scholars; 25 boys and 25 girls.

#### The Committee Report—

Many applications have been made to the Committee, by Proprietors of Estates, to supply their Slaves with Teachers, and liberal offers have been made to assist in their support. The Committee will gladly do all in their power to second these just and benevolent views.

#### GOSPEL-PROPAGATION SOCIETY.

BARBADOES: John H. Pinder, Chaplain on the Codrington Estates; Forster Clarke, Esq. Attorney; S. Hinkson, Manager — BERMUDA: G. Coster, A. G. Spencer, Missionaries.

The plan of management on the Codrington Estates will be found at pp. 152—155 of our last Volume; and, at pp. 557—559, a view of the state and progress of that Mission.

#### LONDON MISSIONARY SOCIETY.

DEMERARA, in Guiana: 1808: John Davies; at *George-Town*—BERBICE, in Guiana: 1814: John Wray; at *New Amsterdam*—TRINIDAD: 1809: James Mercer; at *Jordan Hill*.

The death of Mr. John Smith, of Le Resouvenir, in Demerara, on the 6th of February, is too well known: the resolutions and proceedings of the Directors, in vindication of his character and measures,

were detailed in our last Volume, at pp. 119, 126—129, 171—173, 216, 252—254, 292 and 293. Mr. Elliot arrived at home, from Demerara, in February; and does not return. Mr. and Mrs. Dexter arrived at Trinidad July 7, 1823; but he died on the 12th of January following: he had gained the respect of all who knew him.

Mr. Wray, in Berbice, was enlarging his labours under the most promising circumstances, when the events in Demerara at once interrupted them and exposed him to unmerited reproach. The same consequences have followed to Mr. Mercer, at Trinidad. The Directors, in reference to past events and their influence,

—renew their pledge, to neglect no advisable means, within their power, to secure the Missionaries of the Society to an unfettered and unmolested discharge of their office, in communicating Christian instruction to the subjects of the British Crown, whether Heathen or otherwise, in every part of its Foreign Dependencies.

#### SCOTTISH MISSIONARY SOCIETY.

JAMAICA: 1824: G. Blyth; at *Montego Bay*.

Mr. and Mrs. Blyth, late of the Tartar Mission of the Society, sailed from Leith in January of last year, and arrived on the 22d of March. Two Proprietors of Estates, resident in Britain, bear a considerable part of the expense of this New Mission of the Society; and another Gentleman, not connected with the West Indies, has transmitted a munificent gift of 500*l.* to be appropriated in part to the instruction of the Negro Slaves. Mr. Blyth has met with great encouragement on the Estates of the two patrons of the Mission: these Gentlemen are about to erect a Place of Worship. Mr. Blyth writes—

I now perceive that something very wonderful has been going on among the Negroes, upon a number of estates, for many years. The Lord has been very evidently making bare His holy arm in enlightening and sanctifying many of them, almost without any human instrumentality. They have met for prayer and conversation in private; but they say that they do not know whether they are in the right way or not. Some of them have told me that they do not know how they began to think of religion, but that light came to their hearts. A number of them seem to have a true concern about their souls; and they have mentioned to me that a number more, who were formerly careless about the one thing needful, have become more thoughtful and serious since I came. Many of them are truly grateful that I have come among them. I might mention many interesting things from the conversations which I have held with the Negroes; but I can only at present remark, that I have much ground of encouragement in the work of Christ, and of gratitude to Providence for bringing me among this people.

#### SLAVE-CONVERSION SOCIETY.

No Report has reached us since that of which we gave the substance at pp. 89, 103, and 104 of the last Volume.

## UNITED BRETHREN.

DANISH ISLANDS: 1732: Hohe, Sparmeyer, Maehr, and Jung; at *New Herrnhut* and *Niesky*, in *St. Thomas*: Junghans, Sybrecht, Mueller, Boehhof, Goets, and Damus; at *Friedensberg*, *Friedensthal*, and *Friedensfeld*, in *St. Croix*: Schaefer, Gloeckler, Kleint, and Blitt; at *Bethany* and *Emmaus*, in *St. Jan*—PARAMARIBO, in *Guiana*: 1735: Genth, Graf, Bruck, Voigt, and Boehmer—JAMAICA: 1754: Ellis and Berger; at *Fairfield*: Becker; at *New Eden*: Light; at *Irwin*—ANTIGUA: 1756: Richter, Procop, and Robins; at *St. John's*: Taylor; at *Newfield*: Newby; at *Cedarhall*: Brunner; at *Gracehill*: Olufsen; at *Gracebay*—BARBADOES: 1765: Berg—ST. CHRISTOPHER: 1775: Sautter and Schole; at *Basseterre*: Wright and Johansen; at *Bethesda*.

Br. Wied, of *St. Thomas*, has departed this life: see p. 90 of the last Survey. Br. Schurmann, of *St. Croix*, has returned to Europe. Others have arrived, and several changes of Station have taken place.

A Separate Fund, in support of these Missions, has been established by the London Association in aid of the Brethren: particulars on this subject were stated at pp. 426—428 of the last Volume. At pp. 477 and 478, was printed an official disavowal of some proceedings of a Missionary in Barbadoes.

The Returns are imperfect: in the despatches of the year we find the following places mentioned, the numbers at which amount to 11,335; but these are little more than a third of the whole body of Negroes under the care of the Brethren.

*Denish Islands*: at *New Herrnhut*, in *St. Thomas*: baptized children 90, candidates for baptism 235, baptized adults 144, communicants 265; making a total of 732; at *Niesky*, in *St. Thomas*: 201131; of these, 166 baptized children, 165 baptized adults, 507 communicants—*Paramaribo*: 180 baptized children, 170 candidates and new people, 138 baptized adults, 755 communicants; making a total of 1243—*Jamaica*: at *Fairfield*, 69 children and 448 adults baptized; at *New Eden*, 90 children and 528 adults baptized; at *Irwin*, 120 children and 84 adults baptized; candidates in the three places, 243; and entered, by their own special desire, on the books for care and instruction, 700; making a total of 2282—*Antigua*: at *Newfield*, a total of 1119; of whom 140 are baptized children, 285 baptized adults, and 376 communicants; at *Cedarhall*, 593 baptized children and adults, 460 new people, 162 candidates for baptism, and 613 communicants; making a total of 1878—*St. Christopher*: congregations 2500, besides 500 new people.

## WESLEYAN MISSIONARY SOCIETY.

ST. CHRISTOPHER: 1774: C. Janion, John Gick, James Cox: Members; whites 26, blacks 5257—ANTIGUA: 1786: W. White, Dan. Hillier, Patrick Ffrench, W. Oke: Members; whites 36, blacks 408—BAHAMAS: 1788: James Horn, in *New Providence*; John T. Thompson, in *Eleuthera*; Roger Moore, in *Harbour Island* and *Abaco*; John Turtle, in *Turk's Island*: Members; whites 577, blacks 640—BERMUDA: 1788: W. Downon: Members; whites 61, blacks

51—DOMINICA: 1788: T. Morgan, John Hirst, John Felvus: Members; whites 10, blacks 443—GRENADA: 1788: John Mortier, T. Murray: Members; whites 5, blacks 327—ST. BARTHOLOMEW: 1788: Abr. Whitehouse: Members; whites 29, blacks 304—NEVIS: 1788: W. Gilgrass, T. Harrison: Members; whites 23, blacks 920—TRINIDAD: 1788: W. D. Goy, John Stephenson: Members; whites 7: blacks 148—JAMAICA: 1789: John Shipman, W. Binning, at *Kingston*; John Crofts, at *Spanish Town*; Peter Duncan, at *Bath*; Rob. Young, John Jenkins, at *Grateful Hill*; W. Ratcliffe, at *Falmouth*; Francis Tremayne, Isaac Whitehouse, at *St. Ann's Bay*: other Stations vacant or to be supplied from the preceding: Members; whites 84, blacks 8962—TORTOLA: T. Pennock, Joseph Parkin, Jacob Grimshaw: Members; whites 40, blacks 2087—DEMERARA: 1814: James Cheesewright, Joseph Fletcher: Members; whites 6, blacks 1253—ST. VINCENT: 1817: T. Payne, John Pope, W. Squire, John Edmondson: Members; whites 14, blacks 3003—HAYTI: 1817: Members; blacks 90—MONTERRAT: 1820: T. K. Hyde: Members; whites 6, blacks 110—ST. LUCIE: 1822: Members; whites 3, blacks 2—ANGUILLA: John Hodge: Members; whites 33, blacks 154—BARBADOES: Moses Rayner: Members; whites 15, blacks 75—ST. EUSTATHIUS: T. Truscott: Members; whites 11, blacks 192—ST. MARTIN: H. Davies: Members; whites 13, blacks 150—TOBAGO: John Nelson, Isaac S. Powell: Members; whites 11, blacks 57.

The above return of Members, in Demerara and the Islands, amounts to 26,483; being 1010 whites and 25,473 coloured and black: which is an increase, in the year, of 15 whites and 297 coloured and black Members.

The Committee give the following view of the state of the Mission:—

In almost all the Stations, the work is in cheering progress and encouraging prosperity. Fifty Missionaries are now employed in these Colonies; and, exclusive of the Congregations, upward of 26,000 persons are Members of the Society. In the last four years about 4000 Negro Marriages have been performed by the Missionaries; and the Mission Schools for Negro Children are, in many of the Islands, in a state of increased and most beneficial activity.

On late events they remark—

The Committee are happy to report, that they are not aware, that, in consequence of the late agitations in the West Indies, any of their old friends in the Colonies, among the resident proprietors and persons of influence, have been alienated from them. In Barbadoes and Demerara the enemies to Missions have, indeed, been roused by the late events to a more marked and violent expression of their hostility; but their friends remain not only undiminished, but, the Committee are thankful to state, in some Colonies they have increased. The exaggerated and false reports respecting the revolt in Demerara had for a moment its effect; but, upon the removal of these impressions by more correct information, the mouths of objectors were stopped; and the encouragement of our friends abroad returned with additional kindness, and never had the Committee more numerous calls from the West Indies to increase the number of Missionaries than at the present moment.

## North-American Indians.

In the last Survey we gave a copious abstract of the proceedings of different Societies, which are labouring for the benefit of the American Aborigines.

By an Act of Congress of the 3d of March, 1819, the sum of 10,000 dollars is to be annually appropriated to further the civilization of the Indians. The Commissioners entrusted with the appropriation have wisely applied the money to the encouragement of Schools; and have placed the principal part of it, as will be seen from the following Table, at the disposal of Societies which have warmly interested themselves in the present and everlasting good of the Indians.

Name and Site of Stations.	Supporters.	Date.	Scholars.	Annuit. (dollars)
Foreign Miss. School: Cornwall: Connecticut	Board of For. Missions.	1817	35	1433
Brainerd: Cherokees, in Tennessee.....	..... Ditto.....	1817	84	1200
Elliot: Choctaw Nation.....	..... Ditto.....	1818	80	1200
Newell..... Ditto.....	..... Ditto.....	1821	15	350
Mayhew..... Ditto.....	..... Ditto.....	1822	66	800
Dwight: Cherokees of the Arkansaw.....	..... Ditto.....	1820	50	600
Fort Wayne: Indiana and Michigan.....	Bapt. Gen. Convention	1820	40	200
Valley Towns: Cherokees in Tennessee.....	..... Ditto.....	1820	50	500
Tinsawatte..... Ditto.....	..... Ditto.....	1821	25	250
Withington: Creek Nation.....	..... Ditto.....	1823	40	600
Oneida Nation New York.....	Hamilton Bap. Mis. Soc.	1820	24	500
Tuscarora Nation: Ditto.....	United For. Miss. Soc.	1819	45	450
Seneca Nation..... Ditto.....	..... Ditto.....	1819	31	450
Union: Osages of the Arkansaw.....	..... Ditto.....	1820	24	250
Harmony: Osages of the Missouri.....	..... Ditto.....	1822	10	250
Wyandotts: near Upper Sandusky.....	Methodist Ohio Confer.	1821	50	500
Spring Place: Cherokees in Tennessee.....	United Brethren.....	1801	20	300
Monroe: Chickasaw Nation.....	Synod S. Car. & Georgia	1821	54	500
Charity Hall:..... Ditto.....	Cumberland Miss. Soc.	1823	21	400
Ottowas: Miami of the Lake.....	Western Miss. Society.	1822	10	300
Florissant: Missouri.....	Rom. Bp. New Orleans.	1823		800

It appears from an Official Report, that the Schools have since increased to 32, and the Scholars to 916. The Officer charged with this Department states—

The Reports of the Superintendants of these Schools are highly satisfactory, and demonstrate that no insuperable difficulty is in the way of complete reformation of the principles and pursuits of the American Indians.

## Labrador.

UNITED BRETHREN.—NAIN: 1771—OKKAK: 1776—HOPEDALE: 1782.

*Missionaries:* Beck, Glitch, Henn, Hertzberg, Kmoch, Knans, Koerner, Kunath, Lundberg, Meisner, Mentzel, Morhardt, Mueller, and Staerman.

Many particulars were given in the three Stations at pp. 565—569 of our last Volume: from recent communications we collect the following returns:—

*Nain:* Inhabitants, 192; of whom 46 are communicants, 114 baptized adults and children, and the rest new people—*Okkak:* Inhabitants, 328: baptized adults, 133; of whom 88 are communicants: baptized children, 104: candidates for baptism, 19: the rest new people—*Hopedale:* Inhabi-

tants, 185: communicants, 59: candidates for the communion, 9: baptized adults, not yet communicants, 27: candidates for baptism, 7: children of both sexes, 83.

From Easter 1823 to Easter 1824, there were baptized, in the three Settlements, 21 adults and 22 children, 13 persons, baptized as children, were received into the congregations—23 were admitted to the communion—and 16 have departed this life.

Since the Jubilee of the Mission in 1821, upward of 100 Heathen have been added to the Christian Church.

## Greenland.

UNITED BRETHREN.—NEW HERRNHUT: 1733—LICHTENFELS: 1758—LICHTENAU: 1774—FRIEDERICKSTHAL: 1824.

*Missionaries:* Albert, Bauss, De Fries, Eberle, Fleig, Grillich, Gorcke, Ihrer, Kleinschmidt, Koegel, Lehman, Mehlhose, Moehne, Mueller, Popp, and Tietzen.

Particulars were given at pp. 412-414 of our last Volume, of the devotional influence of the New Hymn Book, the delight of the people in the Scriptures, and the care of the Missionaries over their charge.

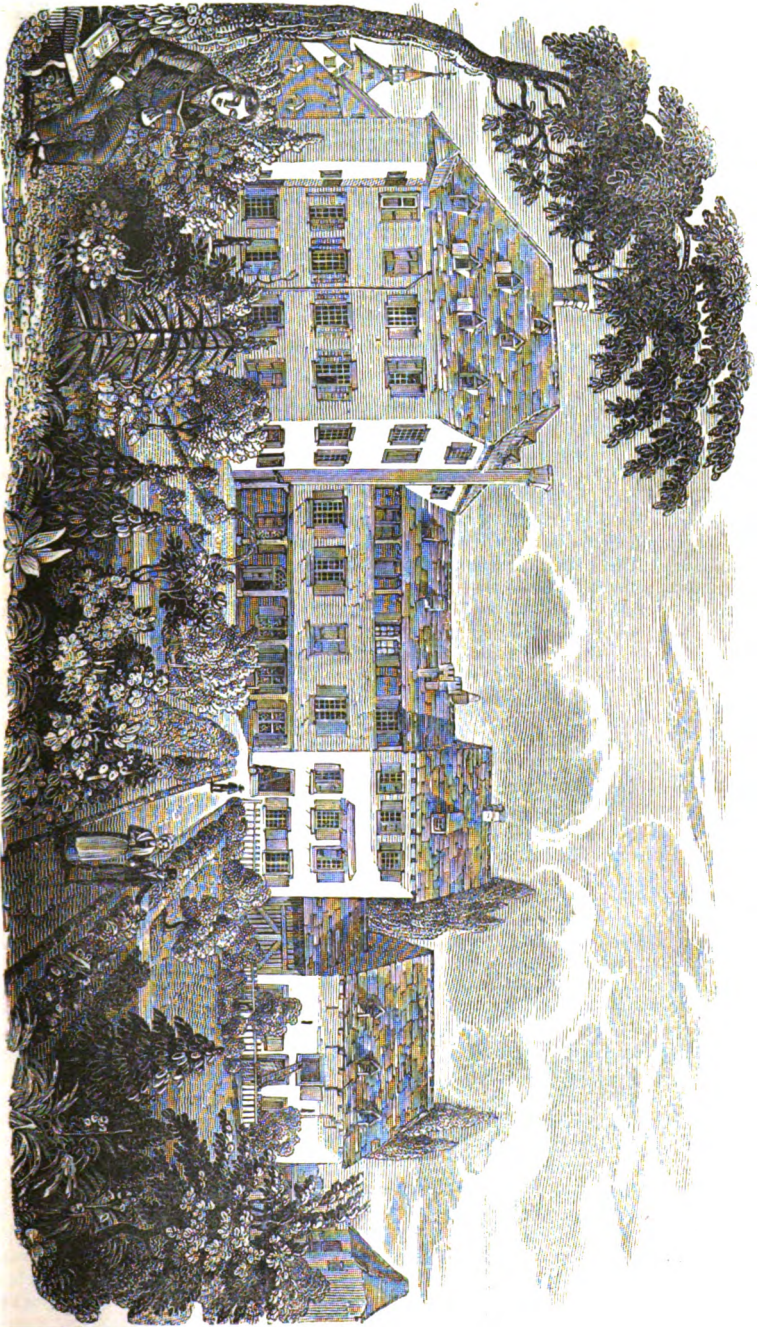
No return of Lichtenfels appears: of New-herrnhut, it is only stated that the inhabitants are 371; but, of Lichtenau, the

following return is given—

During the past winter, 45 adults and 16 young persons from among the Heathen, and 19 children of Christian Parents born here, were baptized; 17, baptized as children, were received into the congregation; 19 were admitted to be partakers of the holy communion; six couple were married, and eight persons departed this life. At the close of the year 1823, the number belonging to the Greenland Congregation at Lichtenau is 734.

THOU HAST MADE ME THE HEAD OF THE HEATHEN: A PEOPLE WHOM I HAVE NOT KNOWN SHALL SERVE ME: AS SOON AS THEY HEAR OF ME, THEY SHALL OBEY ME: THE STRANGERS SHALL SUBMIT THEMSELVES UNTO ME.

PSALM XVIII. 43. 44.



MISSIONARY INSTITUTION AT BASEL.



# Missionary Register.

MARCH, 1825.

## Biography.

### OBITUARY OF MRS. SAWYER,

(WIFE OF THE REV. W. SAWYER, CHURCH MISSIONARY AT MADRAS)

WHO DIED, AT SEA, AUG. 13, 1824.

THE death of this excellent woman was mentioned at p. 80 of the Survey. Mr. Lynch, of the Wesleyan Missionary Society, under whose friendly protection she was returning home for the restoration of her health, has given the following account of her last days.

From Mrs. Sawyer's confinement, which I think took place in February, she continued in a very delicate state. In April, she was removed to St. Thome, where a month's residence near the sea had a salutary effect; but, soon after her return to her own house, about six miles from St. Thome and three from the sea, she relapsed.

A respected and sincere friend, Doctor Banister, invited Mr. and Mrs. Sawyer and their family to his own house, that he might have her more immediately under his own care: as she appeared to grow worse, a few friends intimated the necessity of her returning to Europe. This being stated to the Committee of the Society at Madras, the Members instantly and generously proposed to defray all her expenses; and as I had just then engaged my passage in the Triton, Captain James Crea, of whom I had received a very excellent character, both Mr. and Mrs. Sawyer and their friends wishing that we might sail in the same vessel, her passage was accordingly taken.

About eight days previous to our sailing, her little infant, only four months' old, was taken ill, and died in a few days; which loss Mrs. Sawyer bore with Christian fortitude and resignation. As the ship was expected to sail on the evening of the 30th of July, she came on board, accompanied by Mr. Sawyer and Mr. Hoole: though very weak, she did not appear to be the worse for her removal from the shore, although the ship lay more than a mile off. After remaining with her about an hour (the Captain expecting to sail in the course  
March, 1824.

of the night) Mr. Sawyer took an affecting leave of his wife and child. The Captain found, however, that he could not sail till next morning; and, at day-light, Mr. Sawyer, observing the ship still in the Roads, took a boat and came on board, with Mr. Ridsdale, his brother Missionary. They remained about an hour-and-a-half, regulating Mrs. Sawyer's cabin; when, in consequence of the ship getting under sail and proceeding to sea, he had to take a second leave of his beloved partner and child. As I did not wish to interrupt this affecting scene, I kept my own cabin; and was exceedingly pleased to find, on his coming in to bid me also farewell, that Divine Grace had been so abundantly communicated, both to Mrs. Sawyer and himself, as to enable them, in a very unusual manner, to resign each other into the hands of their Heavenly Father.

We sailed about seven in the evening; from which time till the Friday Evening following, Mrs. Sawyer appeared gradually recovering; but, about six o'clock on that evening, she was taken suddenly ill, and fainted several times: about eight, Dr. Gordon, who was on board, thought her in imminent danger; from which time till eleven, we had no hope of her recovery: several times, when she was apparently expiring, she was revived by the medicines administered to her: about eleven, she appeared considerably better. During the whole of this severe attack, and expecting every moment to be her last, she was perfectly resigned to the will of God; and professed an assurance of her interest in

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in Christ and of eternal happiness. She continued exceedingly weak for a few days; and drank a good deal of water with a little brandy in it, as nothing else would remain on her stomach, but could take no solid food.

On the 26th of July, she took a little medicine, which caused her to throw up a considerable quantity of bile, after which she was somewhat better; and, in the evening, a little food remained on her stomach.

From this time till Sunday Evening, August the 1st, she continued evidently on the recovery; but, about six o'clock that evening, she became very weak, and fainted once or twice: toward morning, she recovered a little, and continued improving till Friday Night the 6th of August, when she had another relapse, and continued to grow worse during the whole of the night and the next day.

Between two and three in the afternoon of Saturday the 7th, the Nurse called me to her Mistress: on my approaching her cot, I found her language and countenance so peculiar, that my first thought—but it was the thought of an instant—was, “Mrs. Sawyer is in a state of delirium.” I stood and listened for a few moments, when my mind was led to the recollection of St. Paul’s happy state, when *whether in the body or out of the body he could not tell*: her conversation was truly in heaven: she often exclaimed, “Oh my Saviour—my precious Saviour!—what am I, that I should be a child of God! Oh yes, I know that I am a child of God—I have been the chief of sinners, but I know that all my sins are pardoned.” With such short and apparently incoherent expressions, she continued to glorify God her Saviour for nearly half-an-hour, while I could do little more than praise God on her behalf: yet I several times interrupted her, by reminding her of her very weak state, and that though I most sincerely adored God for His great mercy and goodness toward her, and was well aware how delicate a matter it was to request her to be a little more composed, yet I knew that so much speaking and such exertion would greatly injure her body. She would generally be silent for a few seconds; and then break forth again, with apparently renewed strength of body, and as if she had received an additional manifestation of the powers of the world to come. As I had been ac-

quainted with her for nearly two years, and knew her great modesty in speaking of religious attainments, I felt the more surprised at the confident and unreserved manner in which she expressed her joy in God her Saviour; and, having had the happiness of witnessing the triumphant state of several others on the approach of death, and remarking the scriptural and rational manner in which she expressed her views and feelings, I could no more doubt the reality of her joy and the soundness of her judgment, than I could doubt the evidence of my own senses by which I heard and saw her before me. Her manner of address appeared as if divided: for a few seconds, she seemed to address her Saviour, as if verily present, to accept of her adoration and thanksgiving; and she would then address herself to me, as if I was perfectly acquainted with all that she felt and said. Thus circumstanced, I feared to attempt to interrupt her; yet, knowing that such exertions would greatly affect her body, at last I said, “My dear Mrs. Sawyer, though I greatly rejoice in your happiness, yet knowing that you should get into a composed state as soon as possible, I must leave you for a short time:” she instantly clasped my hand betwixt hers, and said, “Oh do not leave me; but pray with me.” The Nurse and I knelt by her side, during which she was composed; and, after prayer, she added but a word occasionally, while I made a few observations on the loss which we generally sustain, by not exercising simple and lively faith in the Lord Jesus. She once observed, “My dear Husband is blessed with that faith, which is the reason that he is always so happy. Do inform him that every thing, which could be done for me, has been done; and remind him that we shall meet again in heaven.” Her mind had now got into a calm and settled enjoyment of God; yet her joy seemed to be full. I observed to her, that though, on the first Friday after we sailed, when she thought herself just passing into eternity and had a well-founded confidence of her interest in Christ, and no doubt of her eternal happiness, yet I believed her enjoyment of God was not so full and satisfactory as that which she now experienced: she answered—“Oh no! I never before experienced such happiness!” About half-past-three, I left her, for a little time, as the Nurse had been taken ill



about six in the evening. Dr. Gordon sat by Mrs. Sawyer all night.

The next day, Sunday the 8th, both the Nurse and herself were worse; but her mind was truly happy.

On Monday and Tuesday, there was no change for the better; and, on Wednesday, all hopes of her recovery were given up. She was sensible of this, and was truly resigned to the will of God: in reply to some questions which I asked, she said that she was perfectly satisfied with all that had been done with her and for her, and requested me to inform her dearest Husband and her friends in England of this, and of her happiness; and once said that the only wish, which she felt disposed to indulge, was that her dear Husband might be with her in her last moments: at another time, when Dr. Gordon and I were standing by her side, she looked us both full and affectionately in the face, and said, "Will you take care of my child?" On our assuring her that we would, she turned her face a little from us, and replied, "I know you will take care of her." Part of this day and on Thursday the 12th her mind wandered occasionally: but she was, generally, instantly sensible of it; and expressed her fear lest any thing should pass through her mind, or from her lips, which might offend God. I often observed to her, that God her Saviour knew her altogether—that He knew, that, during the time when she enjoyed the full exercise of her reason, her whole heart was fixed upon Himself, and she felt herself His child; and if He permitted her affliction to affect her understanding, the wanderings of her mind at such times could not offend Him, nor cause Him to withdraw His favour from her. I also assured her, that, whatever thoughts passed through her mind during her wandering moments, nothing escaped her lips which could offend God.

On Thursday the 12th, after I had left her for a little, the Nurse called me hastily in to her Mistress. I found her apparently frightened—exclaiming, "Where is my Husband? I cannot see him now."—I said to her, "My dear Mrs. Sawyer, he can only be with you in spirit: no doubt he prays for you." After a little time, she became more composed; and said, "Where is my child? Have I not a child?" As Dr. Gordon and I were both present, we replied, "Yes, Mrs. Sawyer, here is Loui-

sana," on which the Nurse held the child up before her. She looked for a few moments, and said, "Is that my child?" We said, "Yes, that is Louisiana:" she then held out her arms, and embraced her. We desired the Nurse to hold the child for some time before her, when she again looked in her face with great earnestness for a few moments, and then exclaimed, "Yes, that is my child!" and, reaching out her arms, said, "Give me my child! give me my child!" and embraced her most affectionately, and pressed her so closely and so long to her bosom, that I had to remonstrate with her, and partly to unfold her arms to allow the Nurse to take the child away.

On Friday the 13th, she appeared fast wearing away. The greater part of the day she could not speak; but, from the expression of her countenance or the motion of her hands, when spoken to, it was evident that she was perfectly sensible, and understood all that we said: about six o'clock in the evening, she took a little tea, which appeared to revive her. About eight, Dr. Gordon stooped to her ear, and asked if she would have any thing to drink: she said, "Yes," so as to be understood; but was unable to swallow. Neither at this time, nor through the day, did she appear to feel much pain: except once, when, in answer to a question whether she had much pain, she laid her hand upon her breast, where a blister had been applied a few days before. About half-past-nine, the Captain came into see her; but she could neither observe him, nor any thing around her. At half-past-ten, her breathing evidenced that her end was very near; yet no appearance of enduring the smallest pain. At a-quarter-before-eleven, she fetched a few long breaths: a strong quick catch of her mouth followed; and in a few seconds, another which was scarcely perceptible: and thus, without a struggle of her body, or a distorted feature or muscle of her countenance, her mortal existence terminated; and her ransomed and happy soul entered into the full enjoyment of her Lord.

I felt the place and circumstances of her decease to give it a peculiar solemnity. Death to her was GAIN; but she had left a most affectionate Husband, and a little Infant who would now never know the care and love of a Mother. She has most affectionate friends in England. All must be informed of her



death. For her sake while alive, and for the sake of her Husband and friends, I felt thankful to God that I had been with her, and that I could have it in my power to inform them of her peaceful and triumphant end.

At eight in the morning, of Saturday the 14th of August, her remains were placed on the Quarter-deck, when I read the Funeral Service; except the Psalms and Epistle, which we were obliged to omit from the wind being high and the ship rolling very much. Her body was then committed to the deep, in South Latitude 11°. 11'; and in East Longitude 80°. 54'.

It is but justice to say, that, from the time she came on board to the last moment, both the Captain and Doctor Gordon paid the utmost attention to her. The Captain repeatedly said to me—"It might not be prudent for me to visit Mrs. Sawyer so often as I wish; but I request you to assure her, that any comfort or assistance which the ship can afford her, is at her service."

It will be a great satisfaction to Mr. Sawyer, that his departed Wife

had not only the kind care and religious aid of their friend Mr. Lynch, but the advantage of a Medical Friend. Mr. Lynch says on this subject—

Had she been one of his own nearest relations, Dr. Gordon could not have evinced more interest for her comfort and recovery. During several nights, both before and during the Nurse's illness, he sat up or reclined by her cot, nor would he allow me to sit by her more than one night.

Mr. Sawyer will not be surprised at the afflicting intelligence of his Wife's decease, though he naturally cherished the hope of her recovery. He writes—

I commit her with confidence and hope, into the hand of Him, who is and has been our faithful God. You will feel for me in my lonely state: however, I am so completely happy in my work, and in the resignation of my dear Wife to the will of God, that half the pain of separation is taken away.

## Proceedings and Intelligence.

### United Kingdom.

*INDIA FEMALE EDUCATION SOCIETY. Opening, in England, of a Fund in aid of the Society.*

THE Education of the Native Females of India is beginning to attract that notice which its importance demands. Success has unexpectedly attended recent efforts to interest the Hindoos in the Education of their Daughters; the minds of the most intelligent Natives having been greatly benefitted and enlarged, in this and other respects, by their intercourse with our countrymen. Those degrading notions respecting the Female Sex, which reduced sixty or seventy millions to the most servile condition, and opposed an insuperable barrier to any extensive moral and religious melioration of the people, are happily beginning to give way.

A vast sphere is opened, by this promising change, for the exertions of British Benevolence: and to the utmost possible efforts in this cause,

we are urgently called, not only by every consideration of Humanity and Policy, but still more, by our obligations as Christians.

And never, surely, was an appeal so touching made to Christian Females, as is made by the state of Hindoo Females to those of the United Kingdom. The British Ladies resident in India have felt the force of this appeal. Under the patronage of the Lady of the Governor General, the Right Honourable Lady Amherst, the European Ladies resident in Calcutta have formed a Society for promoting the Education of Native Females, the Regulations of which were given at pp. 509, 510 of our last Volume.

It has been deemed right to bring this subject more distinctly forward in this country, that the friends to the improvement of India, and particularly the benevolent Ladies of the United Kingdom, may render aid to these efforts for the direct

benefit of the Female Sex, which there will be opportunities of carrying on, if adequate means shall be afforded, on a scale and to an extent never hitherto attempted.

With this view, a FUND has been opened, under the head of "INDIA-FEMALE EDUCATION FUND," in aid of the "Ladies' Society for Native-Female Education in Calcutta and its Vicinity." That Society will extend its influence, as it may be enabled, to other parts of India; and will establish affiliated Societies in Madras, Bombay, and Ceylon.

We shall, hereafter, give further particulars on this subject.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

##### *Exertions of the Glasgow Auxiliary.*

Mr. Dudley writes from Glasgow—

A General Meeting of the Officers and Collectors of the FIFTEEN United Associations, connected with the Glasgow Auxiliary Society, was held on the 11th inst. (August), in the Trade's Hall, Glasgow; and a statement of the results during the preceding SEVEN MONTHS was submitted, of which the following is an abstract; viz:—

Total number of Districts . . . . . 322  
Total number of Officers & Collectors, 406

Total number of Free Subscribers, 5,571  
Bible Subscribers, 1,937

Total . . . . . 7,508

Total of Bibles and Testaments distributed . . . . . 697  
Total amount collected . . . 904*l.* 5*s.* 6*d.*

Considering the late period at which some of the Associations commenced, this statement must be taken as exhibiting only half-a-year's aggregate results; nor will it fail to strike the Committee, that these effects have been produced in a city which had previously manifested so decided an attachment to the Parent Institution.

##### *Ample Supply of the Scriptures in the South of Scotland.*

The extraordinary proportion of FREE contributors, when compared with subscribers for Bibles, being nearly as three to one, affords another gratifying proof

of the abundant local supply of the Scriptures in the southern parts of Scotland. Of the Bible Subscribers to the Glasgow Associations, the great majority are not natives of this country; and it is a memorable fact, that, in a population exceeding 160,000, the Ladies found but two Native Families entirely destitute of the Holy Scriptures, though many gladly availed themselves of this opportunity to supply their children with copies.

This subject will receive confirmation from the following account of the

##### *Formation of the Isle-of-Arran Branch Society.*

Mr. Dudley writes from Lamlash, in the Isle of Arran, on the 16th of August—

With feelings of peculiar satisfaction I inform you, that this romantic island has become the seat of a Bible Society. The exemplary Committee of the Glasgow Auxiliary Society had long contemplated such an Institution; but the distance of the island and other circumstances had hitherto prevented the attempt. Having engaged the assistance of the Rev. George Almond, of the English Episcopal Church, and other friends, we were mercifully favoured to reach the island in safety on the evening of the 4th instant; and, yesterday, had the privilege of attending the FIRST Meeting ever held in this sequestered and distant spot for the promotion of this or any kindred object. The Isle of Arran is situated at the entrance of the Frith of Clyde, and is from 24 to 30 miles in length. The population exceeds 7000, and the inhabitants are principally employed in agriculture and fishing; they are simple, industrious, and honest people; and we have received sufficient evidence, during our sojourn here, that the Sacred Scriptures are not only possessed, but attentively read by many. The Clergyman of one of the two parishes into which the island is divided assured us, that he believed that there was not one family destitute of Bible or Testament; and spoke in strong terms of the morality and good conduct of the inhabitants: to this testimony I may be allowed to add the observation, that, although I have mingled with the fishermen on the beach and the cottagers in the village, I have not heard one oath or improper expression since we

landed. The people seemed deeply interested by the communications made to them relative to the nature and proceedings of the British and Foreign Bible Society; and a Branch Society, under the joint presidency of the two Clergymen and in connection with the Glasgow Auxiliary, was unanimously established. The island has been divided into six districts; and I have suggested such measures as seemed expedient for carrying the object into full effect.

CHRISTIAN KNOWLEDGE SOCIETY.  
REPORT FOR 1823-4.

Such notices as occur in this Report relative to the Society's Missions appeared in the Survey; we now collect from it the following particulars relative to the other proceedings.

*General View of the Society.*

The number of Subscribing Members now amounts to about 15,000, of whom 621 have been elected since October 1823. A considerable increase will be found in the Receipts and Expenditure; and the circulation of Religious Books has been greater than in any former year, exceeding that of the last by 54,107; the increase in the single article of Bibles was 5031; and in Common-Prayer Books no less a number than 22,605. Three editions of the Family Bible, comprising together 26,000 copies, had been printed: a contract has just been concluded with the Delegates of the Clarendon Press for a fourth edition. A general revision of the standing Rules and Orders of the Society constitutes an important transaction of the past year: the lapse of a century had gradually produced a change in some parts of the Society's practice, and it became desirable to accommodate the Rules and Orders to existing custom.

*Removal of the Society's Office.*

The House occupied by the Society in Bartlett's Buildings having been long since found insufficient to accommodate the Members at their General Meetings and for the daily transaction of its increasing business, a substantial Freehold House, at the north-west corner of Lincoln's-Inn Fields has been obtained, and is now occupied by the

Society. A General Meeting of the Members is held there, on the First Tuesday in every month, except the months of August and September, at one o'clock.

*Reasons for not establishing a Mission in the West Indies.*

In reference to the Ecclesiastical Establishment appointed for the West Indies, for the religious instruction of the Slaves, it is stated—

The Board would have deemed it incumbent on them to make especial exertions in this great cause, had not the work been already auspiciously commenced by the "Incorporated Society for the Conversion of the Negroes"—an Institution, which is conducted upon principles in no respect dissimilar from their own; which can pay a distinct and undivided attention to the subject of West-Indian Missions; and which, if adequately supported in this Country and in the Colonies, will have no difficulty in supplying the Colonies with the requisite number of Chaplains and Catechists.

*Grants placed at the Disposal of the Bishops of Barbadoes and Jamaica.*

Influenced by these opinions and circumstances, the Society has not established a Mission in the West Indies; but has limited its general and permanent operations to the institution of District Committees; and has placed at the disposal of each of the West-Indian Bishops the sum of 500*l.*, to be appropriated by them in such manner as may appear in their judgment most conducive to the Society's general designs.

The Bishop of Barbadoes, Dr. Coleridge, having occupied for some time the office of Joint-Secretary to the Society, the Board passed a unanimous Resolution expressive of their gratification in his appointment; and add, in the Report—

In taking leave of this highly-valued officer, the Board feel confident that the benefit of his talents will not be lost to this Society. From his intimate acquaintance with its character and constitution, the greatest advantages may fairly be anticipated. Under the fostering care of one, who knows the tendency of the Society's operations, and its ability to promote the cause of Christi-

anity, the Committee established at Barbadoes will acquire fresh energy and strength; and the Board have every assurance, that the same effect will be experienced at Jamaica, when the Bishop of that Diocese shall have entered on his arduous office.

*Appointment of New Joint-Secretary.*

Soon after the resignation of Mr. Coleridge, a Special General Meeting was convened, for the purpose of appointing a Joint-Secretary in his place; and the Rev. Archibald Montgomery Campbell, M.A. Preacher at the National Society's Chapel in Ely Place, whose refusal to accept the office on a former occasion had been received by the Society with much regret, was unanimously elected.

*Monument to the late Bishop of Calcutta.*

The Committee, appointed to superintend the erection of this memorial to Bishop Middleton, having reported, that, under the restriction then existing of each contribution not exceeding in amount the annual subscriptions of such person to the two Societies engaged in the design (see p. 520 of our Volume for 1823), there seemed little prospect of effecting the object, the restriction was removed, when a further sum of nearly 800*l.* was contributed.

*Fund of Clericus.*

Since the publication of the last Annual Report, the Society has been deprived of a warm and zealous friend, as well as of a most munificent benefactor, by the death of the Venerable Archdeacon Owen, Chaplain-General of His Majesty's Land Forces.

The "Fund of Clericus," which was established by this benevolent individual for the supply of the Soldiers of the Regular Army on foreign stations with Common-Prayer Books and Religious Tracts, amounted, previously to the decease of the Founder, to 5743*l.* 9*s.* 3*d.* Three-per-Cent. Reduced Annuities: and the Archdeacon, by a Codicil to his Will, bequeathed to the Society the sum of Three Thousand Pounds sterling; and directed that the amount of the Legacy should be laid out in the purchase of Three-per-Cent. Reduced Annuities, for the purpose of augmenting this Fund.

*Issue of Books, Tracts, and Papers;*  
*from April 1823 to April 1824.*

	Mbrs.	Grat.	Total.
Bibles .....	43,867	723	44,590
New Testaments and Psalters...	59,455	820	60,275
Common Prayers,	124,895	1,536	126,431
Other bd. Books..	94,429	713	95,142
Small Tracts and Papers .....	805,380	323,000	1,128,380
Grand Total.....			1,454,818

Of a translation of the First Homily into Modern Greek, sent to the Board by the Rev. H. D. Leeves, who considered it likely to be highly useful in the Mediterranean, 5000 copies have been printed, and forwarded to Mr. Leeves.

Considerable progress has been made in the translation of a number of the Society's Tracts into Welsh, in addition to those already in the Catalogue.

*State of the Funds.*

	£	s.	d.
<i>Receipts.</i>			
Benefactions .....	7,155	13	4
Annual Subscriptions.....	11,353	16	1
Legacies .....		153	8 0
Dividends on Stock, &c...	9,078	12	11
	27,741	10	4
On Account of Books.....	29,768	19	10
Ditto from Government &c..		418	8 7
Discount from Booksellers..	2,296	3	9
	£. 60,225	2	6

*Payments.*

<i>Books sent to Members:—</i>			
Members' part, 28,431	14	3	
Society's part, 17,527	13	11	
	45,959	8	2
Books, Papers, and Reports, gratuitously distributed.....	1,966	12	6
Books, at prime cost.....	630	9	2
Family Bible.....		105	0 0
Welsh Testaments and Prayers,	305	14	6
Dividends and Advances on Ac- count of India Missions.....	3,033	15	10
Grant for translating Tracts for Natives at Bombay.....	150	0	0
Scilly Mission.....	516	4	7
On Account of Government &c.	535	12	11
On Account of Charities.....	204	15	8
Salaries, Rent, Taxes, Packing Boxes, and Sundries.....	2,688	14	3
	£. 56,096	7	7

*CHURCH MISSIONARY SOCIETY.*

*Appointment of a Second Secretary.*

It was stated at p. 529 of our last Volume, that the Committee

had been in treaty with two Clergymen, whom they wished to engage as Joint-Secretaries with the present Secretary. We are happy to state, that, with respect to one of these Clergymen—the Rev. Thomas Bartlett, M.A. Rector of Kingstone, in Kent—some difficulties, which prevented his acceptance of the office, have been so far removed, that he has received the appointment provisionally.

*Opening of the Society's Institution at Islington.*

The Rev. John Norman Pearson, of Trinity College, Cambridge, has been appointed Principal of the Society's Institution at Islington; and preparation has been made there for the accommodation of some Students, and the reception of Mr. Pearson's family.

On the 31st of January, the Committee held a Meeting at the Institution, for the purpose of opening it with a degree of solemnity becoming a Christian Society entering on such a work.

The Right Hon. the President, in stating the object of the Meeting, expressed his thankfulness to God that a measure of such importance was so far matured; and briefly adverted to the influence which the Institution was likely to have, under the Divine Blessing, on the future efficiency of the Society. The Hundredth Psalm having been sung, the Fifty-fourth Chapter of Isaiah was read by the Secretary, and the blessing of God invoked in prayer by the late Secretary. The Secretary then delivered an Address to the Students, twelve in number, most of whom had been for some time under his care, in reference to their future spirit and labours, and expressive of the great satisfaction which they had afforded him. The Seventy-second Psalm having been sung, the Rev. Basil Woodd prayed; when the Principal addressed the Committee and the Students on the views and feelings

with which he entered on his weighty charge. Prayer having been offered by the Rev. James Haldane Stewart, and a Doxology sung, the Noble President dismissed the Meeting with the expression of his fervent wishes for the prosperity of the Institution and of all the Society's designs.

There was a full attendance on this solemn occasion of the Clerical and Lay Members of the Committee.

The Committee are anxious to be enabled to complete the Society's design; and cannot but hope that the liberality of those friends, who have not yet contributed to this object, will speedily enable them to place the Institution on the footing required by the pressing want of Labourers in all the Society's Missions.

*Invitation to Clergymen to proceed as Missionaries to Western Africa.*

It was briefly stated, at p. 14 of the Survey, that the Society had undertaken to supply and maintain all the Clergy requisite for the Colony of Sierra Leone. The following extracts from the last Report give a full view of the nature and importance of this engagement.

The Committee have been anxious, not only to supply the Colony with Teachers in its present state of urgent need, but to make the best arrangements in their power for the future. They have not been disheartened; but have made every effort to repair the losses which have occurred. It is, however, comparatively easy to supply losses in the Civil or Military Service of our Colonies, out of the multitude of persons who are pressing for employment; while Christian Teachers must usually be such as voluntarily quit employments at home, out of a noble zeal to promote the present and eternal welfare of the Heathen, and are, previously to embarking in their work, to undergo a laborious preparation.

In reference to this subject, the Committee wish to apprise the Society, that, having had frequent and serious deliberations on the state of this Mission,

and the necessity for adopting some plan by which its want of Christian Teachers might be more effectually supplied, it was determined to propose to His Majesty's Government, that the Society should take on itself the preparation and support of all the English Clergymen which were found necessary for the service of the Colony, whether in Freetown or in the towns of the Liberated Africans—these Clergymen to be approved by His Majesty through the Secretary of State for the Colonial Department—the Society having the power of placing them, with the concurrence of the Governor, as local circumstances may require. In addition to the stipends of these Clergymen and the requisite provision for their families, if any should survive them, the Colonial School at Freetown and the Christian Institution at Regent will continue in the charge of the Society: but it is proposed that Government should provide, in each of the Country Parishes, for the education of its inhabitants, and for their civil superintendence, under the authority and direction of the Clergyman; and also, as opportunity may offer, the requisite buildings for Public Worship and Schools, and Dwelling Houses for the Clergymen and other Teachers, with land for gardens and sufficient glebe.

A Deputation of the Society, consisting of the Lord Bishop of Lichfield and Coventry, Lord Calthorpe, Lord Bexley, Mr. Parry, and the Secretary, laid this Proposal before Earl Bathurst. His Lordship's official answer has not yet been received; but some slight modifications suggested by him having met the full concurrence of the Committee, it may be anticipated that this important measure will be adopted.

This arrangement was settled subsequently to the delivery of the Report, and will regulate the future proceedings of the Society with reference to the Colony.

It is added, in the Report—

The Committee are aware, that, in making this Proposal, they subjected the Society to considerable increase of expenditure on behalf of the Western-Africa Mission: but they are well convinced, that any increased expenditure on account of a plan which promises the most practicable supply of an efficient body of devoted Clergymen, as Labourers in that field which has been so

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greatly blessed, will be cheerfully supported by the whole body of the Society.

While thus contemplating an augmentation of Labourers in a quarter generally so ungenial to the health and lives of Europeans, it is right to observe, that the Military and Civil Officers of Government, and the Europeans resident in the Colony for the purposes of Commerce, have suffered, under the late severe visitation, equally with the Labourers of the Society; yet men are not found wanting, who are ready, for the attainment of their purposes, to encounter all dangers to which they may be exposed; setting herein an example, which not only justifies the Servants of Christ in meeting these dangers, in pursuit of the high objects of their calling, but would fix on them an indelible stain if they abandoned, through fear, this sphere of prosperous toil.

The pressing want of Labourers, for the accomplishment of the Society's objects in reference to Western Africa, will be seen by the following statement:—

The Committee trust that the arrangement with Government before referred to, in connexion with the supply of Labourers by means of the Institution at Islington, will enable the Society to pursue its objects in Sierra Leone on that scale, which is required both for the good of the Colony itself, and for its efficient influence on the surrounding tribes: for both these objects, as has frequently been stated, are comprehended in the Society's design.

To instruct the many thousands of Natives who were liberated from Slave Vessels was a task of peculiar difficulty, under the circumstances of a climate so unfavourable to Europeans. Before any considerable progress could be made herein, these Natives, speaking many different languages and dialects, were to be made sufficiently acquainted with the English Language: as it was most important to melt them down, as soon as possible, into one community; and to bring them, for that end, acquainted with the language which was to be the medium of intercourse and of knowledge among them and their descendants, and by which they were most speedily to be brought to the full enjoyment of all the advantages of a Christian Life.

But a second object has never been lost sight of. The design of the Christian Institution, as stated in the Nineteenth Report, was to train Native Teachers, not only for the service of their countrymen in the Colony, but to convey the knowledge of Christianity to their own Tribes, whenever a way should be open to them. For this purpose, it is necessary that the various languages and dialects of those Tribes should be fixed, and elementary books be prepared therein. The pressing wants of the Colony, with the continual loss of health and life, having demanded more Labourers than the Society, with its utmost exertions, has been able to supply, no attempt has hitherto been made to fix any other of the African Languages, in addition to the Susoo and Bullom, before fixed and studied: but the Committee hope, that, when the new arrangement is brought fully into action, they shall be able to pursue this object.

The want of sufficient help has also retarded those improvements in the System of Instruction, which might probably, by a supply of lessons and elementary books specially adapted to the ideas and capacities of the scholars, have greatly facilitated their progress. To the increased number of Labourers the Committee look for particular attention to this subject. All things, they are aware, proceed slowly and with difficulty, under the distressing loss and change of Teachers, which the Mission has suffered; and they are thankful to God, that, under such circumstances, so much has been accomplished.

Of the two objects here stated, the supply of Teachers for the Colony itself is the most urgent. Ten additional Clergymen, at least, are immediately wanted for the adequate discharge of the Ministerial Duties of Freetown and the Country Parishes. As a considerable period must elapse before this number can be supplied from the body of Students now under preparation, the Committee have resolved to propose to such Clergymen, as have given a pledge of their cordial interest in the objects and proceedings of the Society by their support of it according to their power, and who are so circumstanced as to

enable them to take a share in the Ministerial Labours of the Colony, to enter on this service for a limited period. No delay of preparation in the acquisition of languages, as in almost all other Missions, is requisite for entering on the exercise of the Ministry among the inhabitants of Sierra Leone—one of the most interesting spheres of labour for a zealous and affectionate Clergyman throughout the world: nor are any other qualifications necessary for this work, than those which may have enabled a Clergyman, under the Grace of God, to fulfil with acceptance and usefulness the duties of his high calling among the Labouring Classes of our own country. The period for which Clergymen are to engage in this service, under the sanction of Government and on the recommendation of the Society, extends to Ten Years; at which time they will be authorised, if they should wish it, to retire: but, during that time, every facility will be given for occasional returns home in order to the preservation or restoration of health. Adequate provision will be made for their support while labouring in the Colony; and, on their retirement, due consideration will be had to their past services.

Among the great number of Clergymen who have already given their hearty co-operation to the Society, the Committee trust that some, who can appeal to their parochial labours at home, will be found so circumstanced as to be able and willing to transfer for a season those labours to the shores of Western Africa; and thereby assist Government and the Society in one of the noblest objects which ever engaged the benevolent care of Christians—the remuneration of oppressed and injured Heathen, by labouring to bring them into possession of that *Godliness which is profitable unto all things, having promise of the life that now is, and of that which is to come.*

## PROCEEDINGS OF ASSOCIATIONS.

*Anniversary of the Attercliffe.*

A Sermon was preached, by the Rev. James Knight, Minister of St. Paul's, Sheffield, on Sunday the 21st of November: and the Annual Meeting was held the next day, in the Girls' National School-Room; the Rev. John Blackburn, Minister, in the Chair. The Rev. James Knight, the Rev. W. H. Vale, the Rev. W. Spencer, and the Rev. R. L. Sykes assisted. The Collections were 7l. 14s. 4½d. Mr. Blackburn notices an interesting circumstance relative to a School Boy:—

He had, for some time, been a contributor; but being desirous of aiding the Society to the utmost of his power and having but slender means, he hit upon the expedient of picking up bones in the street or wherever he could find them: his collection of bones he sold on the day of the Meeting; and brought the produce (which was 6½d.) to be added to the sum previously received from his school-fellows.

*Formation of the Kinver Association.*

A Meeting was held, on Monday Evening the 22d of November, at the School House in Kinver, near Stourbridge, when an Association in aid of the Society was formed for that place and its vicinity.

Rev. Thomas Housman, *President.*  
David Homfray, Esq. *Treasurer.*  
Abel Chapman, Esq. jun. *Secretary.*

*Annual Sermons at Louth.*

Two Sermons were preached at Louth on Sunday the 9th of January, by the Rev. John Graham, of York. On the following day, Mr. Graham attended the Ladies' Quarterly Meeting, at the Mansion House. The Collections were 33l.

We omitted to state, in the Number for November p. 477, the very kind assistance which was rendered in the Sermons and Meetings in Lincolnshire there noticed, by the Rev. R. Cholmeley, Rector of Wainfleet: he accompanied Mr. Milne for about 50 miles, in very tempestuous weather.

*Tenth Anniversary of the Bedfordshire.*

The Secretary and the Rev. J. W. Doran (appointed to assist at the Syrian College in Travancore) attended, on the evening of March the 1st, a Meeting of a Ladies' Association which was formed subsequently to the last Anniversary. The Annual Meeting of the County Association was held, the next morning, in the Town Hall; the

Rev. R. P. Becheroff, Rector of Blunham, in the Chair: the Income of the Association had been more than doubled, in consequence of the zeal awakened by the appeals at the preceding Anniversary.

*Movers and Secondors.*

Rev. H. Tattam, and the Secretary—Rev. F. W. Foster, and Rev. J. W. Doran—Rev. T. S. Grimshaw, and Rev. F. Neve—and Rev. Richard Whittingham, and Rev. A. J. Crespien.

Mr. Beachcroft preached the Annual Sermons on the following Sunday.

On the evening of the 2d of March, a Meeting was held of the *Turvey Branch*, the Rev. Legh Richmond, Rector, in the Chair: and, on the evening of the 3d, a Meeting of the *Olney Association*; the Rev. H. Gauntlett, Vicar, in the Chair. Both Meetings were gratifying examples of the lively interest taken by the Labouring Class in the work of Missions. The Hon. and Rev. Lytton Powys, the Rev. John Ayre, the Rev. John Cresswell, and Mr. Langley assisted on these occasions.

*First Anniversary of the Northamptonshire.*

The Meeting was held on Friday, the 5th of March, in the Town Hall of Northampton; the Rev. W. Thursby, Vicar of All Saints, in the Chair. The Chairman became a Member of the Society on this occasion; and his Address, on opening the Meeting, was received with lively interest, as he stated the ground on which the objections against it, formerly felt by him, had been removed. About 40l. was collected.

*Movers and Secondors.*

Rev. T. Watson, and the Secretary—Rev. W. Blackburn, and Rev. J. W. Doran—Hon. and Rev. Lytton Powys, and Rev. T. S. Grimshaw—and Rev. Legh Richmond, and the Secretary.

*Eleventh Anniversary of the Leicestershire.*

Sermons were preached, on Sunday March the 6th—by the Secretary, at Rothley, South Croxton, and St. Mary's Leicester; and by the Rev. J. W. Doran, at Kegworth and Wimeswold.

The Second Anniversary of the *Loughborough Branch* was held on Monday the 7th; T. Babington, Esq. in the Chair.

*Movers and Secondors.*

The Hon. and Rev. H. D. Erskine, and the Secretary—Rev. T. Barton, and Rev. John Babington—Rev. B. Maddock, and Rev. J. G. Breay—Rev. J. W. Doran, and Rev. E. T. M. Phillips—and Rev. John Sankay, and the Secretary.

Meetings of the *Hathers* and of the *St. Mary's Ladies' Associations* were held the same evening; and of the *St. Martin's Ladies*, on the evening of the 8th.

(On Tuesday, March the 8th, the Annual Meeting of the County Associ-



ation was held in the Town Hall; T. Babbington, Esq. in the Chair—Twenty-two Clergymen were present.

Movers and Secondors.

Hea. and Rev. H. D. Erskine, and Rev. J. W. Doran—Rev. G. B. Mitchell, and Rev. W. Fry—the Secretary, and Rev. E. T. Vaughan—Rev. A. Jenour, and Rev. J. D. Schomberg—and Rev. E. T. M. Phillippa, and the Secretary.

On Wednesday, the 9th, the First Anniversary of the *Lutterworth Branch* was held; T. E. Dicey, Esq. in the Chair.

Movers and Secondors.

Rev. R. H. Johnson, and Rev. J. W. Doran—Rev. G. B. Mitchell, and Rev. W. Green—the Secretary, and Rev. W. Chambers—and Rev. G. Bugg, and Rev. J. D. Schomberg.

Above 100*l.* was contributed on these occasions.

#### WESLEYAN MISSIONARY SOCIETY.

*Disavowal of some Proceedings of Missionaries in Jamaica.*

THE following Report of Proceedings of some of the Society's Missionaries in Jamaica has appeared in the Public Papers:—

At a Meeting of the Wesleyan Missionaries, held in Kingston, on the 6th of September, 1824, it was unanimously resolved—

*First*—That the Wesleyan Missionaries of this Island have observed, with deep regret, the numerous misrepresentations and calumnies, which have been circulated concerning their principles and motives.

*Secondly*—That it has been insidiously stated of the Members of this Meeting, “1. That they believe Slavery to be incompatible with the Christian Religion—2. That their doctrines are calculated to produce insubordination among the Slaves—3. That they are secretly attempting to put in operation means to effect the Emancipation of the Slaves—4. That they are connected and correspond with the Members of the African Institution—5. That they are the most decided (although disguised) enemies of the West-Indian Colonies—6. And are enriching themselves by extorting money from the Slaves.”

*Thirdly*—That the Members of this Meeting feel it an incumbent duty to exonerate themselves from these charges, particularly to the Ruling Authorities. They therefore declare, with candour and honesty—1. Their decided belief, that Christianity does not interfere with the civil condition of Slaves, as Slavery is established and regulated by the Laws of the British West-Indies—2. In answer to the Second Charge they reply—that it is what no man living can, or ever could, prove respecting the doctrines taught by any Member of this Meeting; and is, indeed, directly opposed to historical facts, which they could cite: by which it not only appears that not one of the Members of their Societies has at any time, in any of the West-India Islands, been guilty of rebellion; but,

on the contrary, the Methodists have zealously defended them, in times of danger: and they defy any person to prove the contrary—3. The Third Charge they most peremptorily deny, before God and man; and moreover believe, that if the design of the Emancipationists was carried into effect, it would be a general calamity—injurious to the Slaves—unjust to the Proprietors—ruinous to the Colonies—deleterious to Christianity—and tending to the effusion of human blood—4. As to the Fourth Charge, the Members of this Meeting most solemnly declare, that they have not the least connexion with the African Institution: and, to the best of their knowledge and belief, they are not acquainted with a single Member of that Society; and never have, and, according to their rules, never can correspond with that Institution, or any others, on questions of colonial politics—5. The Fifth Charge they fearlessly deny; and assert that the individual and collective happiness of their fellow-colonists is, above all things, what they have in view; and are positively assured, by their own knowledge and the observations of some of the most respectable Gentlemen and wealthy Proprietors in the Colony, that their labours have most materially contributed to the peace and welfare of those parts of the Island in which they have been permitted to exercise their Ministry. They, therefore, feel themselves most unjustly treated, by the suspicions expressed of their principles and motives; and are willing to submit to any investigation, that the Authorities of the Island might think proper to institute; and cannot avoid expressing their astonishment, that they should be charged with purposes (in the absence of all evidence) so opposite to their own interests, believing, as they do, that were the views of the Abolitionists carried into effect, their own lives would be endangered, and the property with which they are entrusted most seriously injured if not entirely destroyed—6. And, to the Sixth Charge, they answer, that there is nothing more false. The sum allowed for the support of each Missionary is fixed by the Committee, according as he is single or married or has children. These expenses differ, as the expenses of living are greater or less in the different Colonies: and are, for a married man without children, from 130*l.* to 250*l.*; and, for a single man, from 100*l.* to 130*l.* per annum; exclusive of expenses arising from house-rent, sickness, removals, or travelling. These allowances are, in part, paid at the older Missions by the public collections made in the Chapels, by the donations of respectable persons, by allowances made by Proprietors as an acknowledgment of their labours on their estates, and by the small weekly subscriptions of such of the Members of the Society as can afford it: but, after all, large deficiencies generally remain, to be paid from the home funds, of these very moderate allowances. It is further to be observed, that all the monies raised on the Missions come into the hands of the stewards, who are regularly appointed from year to year, and who keep

accurate accounts of the receipts and expenditure of the station, and transmit them, signed by themselves, to the Committee. No Missionary can raise contributions for himself; nor is he allowed to receive donations, save for the Mission. As to the charge of extorting or requiring money from the Slaves or others, they state, with honesty and candour, that it is no term of communion to contribute any thing: of the poor Members they expect nothing: indeed many of them receive, month after month, part of what is collected; but many, who can afford it, pay one or two pence per week, and what they are disposed to give at the quarterly visitation for the renewal of their tickets, which is the certificate of continued membership, given or withheld as the character for morality and industry is satisfactory or otherwise. And this is encouraged, not so much for the sake of the amount raised, but on the general principle that they consider it a duty of all Religious Societies to assist, as they can, without occasioning any sensible privation, to support their own Religious Institutions; and this makes them take a more lively interest in a work partly supported by themselves: and all Proprietors, whose estates they regularly attend and where Societies are formed, agree with them, that it is better to recognize a principle which is in human nature, and allow these trifling contributions, than for the Proprietor to displace them entirely, by an act of liberality of his own. All is, however, a matter of choice with the Slaves, and only received when they are quite able to contribute it; and there are very few Religious Negroes, whose circumstances have not been materially improved by becoming so.

*Fourthly*—That, while they complain of the calumnies and misrepresentations which have been unjustly heaped upon them, they readily admit that an apology is due, on the behalf of some of those Colonists who have spoken so harshly of Missionaries. It must be allowed that they have had too much cause for provocation from the conduct of the Anti-Colonial Party. The methods taken by that Party, of blending most absurdly religion with politics, or interfering with other men's properties under the profession of Christian Philanthropy, and while claiming to be disciples of the Prince of Peace doing every thing to spread dissension and anarchy, are utterly destitute of honesty and justice; and not only without sanction from moral principles, but altogether repugnant to the whole Christian Code. It is, however, gratifying to the Members of this Meeting, to know that the Wesleyan Body have not participated in their proceedings; and it is only to be regretted, that, in a few solitary instances, individuals have departed from the fixed principles of the Society.

*Fifthly*—That the Members of this Meeting acknowledge, with sentiments of sincere gratitude, the obligations which they have been laid under to many Gentlemen in different parts of this Island, for acts of the most disinterested kindness; and it is but just to state, that to the Magistracy of Jamaica their thanks are particularly due, for that good-

will which they have generally shewn toward the spread of morality and religion among the Slaves and other classes: and the very few instances of contrary treatment they have been disposed to attribute, more to other causes, than a wish to debar the Slaves from the blessings of religion. These sentiments they have always entertained of the Gentlemen and Magistrates of the Colony, and have often communicated the same to the Committee of the Wesleyan Missions; and they hope, that, while Providence spares them to labour in their calling, they shall merit the friendship of all good men who know them, and have always cause to record such instances of kindness.

*Sixthly*—That, in order to give the fullest publicity to these sentiments and resolutions, to those Authorities more immediately concerned for the welfare of the Colony, they shall be printed in the form of a Circular; and addressed, most respectfully, to his Grace William Duke of Manchester, Governor in Chief, &c. of this His Majesty's island and its dependencies; to Sir John Keane, K. C. B. Commander-in-Chief, &c.; to Admiral Sir L. W. Halstead, K. C. B.; to the Honourable the Members of His Majesty's Council and of the Honourable House of Assembly; to the Worshipful the Mayor and the Corporation of Kingston; to the Honourable the Custodes, and to other official individuals in the Island; and shall be signed by the Chairman of the Meeting.

(Signed) JOHN SHIPMAN.

A Meeting of the Committee of the Society was held, on the 5th of January, at the Mission House in Hatton Garden, to enter on the consideration of these Resolutions, at which Meeting the following proceedings took place:—

Read a printed Copy, transmitted by Mr. Shipman, of certain Resolutions, passed at a Meeting of Wesleyan Missionaries, held in Kingston, Jamaica, on the 6th of September, 1824, which have since appeared in the Jamaica Royal Gazette and in some of the London Newspapers.

*The Committee unanimously Resolved,*

1. That they have no information of the number of the Missionaries in Jamaica who attended the said Meeting; and have reason to think that it was a partial one, and also that it was not a regularly summoned Meeting of the Missionaries in the Jamaica District.
2. That the publication of all Papers, which touch upon civil matters in dispute in the Colonies, or between the Mother Country and the Colonies, is contrary to the Rules under which the Missionaries are bound to

act: and that the only instance of disregard to these Regulations which has occurred in any of the Wesleyan Missions, is the case now before us; and which is therefore strongly censured by the Committee, as a violation of this salutary Regulation.

3. That the Committee further disavow the said Resolutions, as not having been passed at a Meeting held under the authority of any of their Rules; and as not having been sent home for their approval, according to an express Regulation.
4. That, in all those parts in which the said Resolutions appear to the Committee to be unexceptionable, they judge such a publication to have been unnecessary, inasmuch as the Missionaries in Jamaica, and elsewhere in the West Indies, are furnished with the authorised publications of the Committee in refutation of the charges so frequently of late made upon the objects and tendency of their labours.
5. That other matters are introduced into these Resolutions, not in the least called for in order to establish a just defence of the Wesleyan Missionaries in Jamaica, against the violent attacks frequently made upon them in the Public Prints of that Island.

In particular, the Committee are imperatively called upon by this unguarded and improper act of a very few of the Missionaries employed by the Society in Jamaica, to object—

*First*, To the equivocal manner, in which the persons who passed the said Resolutions “declare their belief, that Christianity does not interfere with the civil condition of Slaves, as Slavery is established and regulated by the Laws of the British West-Indies.” If no more were meant by this, than that all Slaves, brought under the influence of Christianity, are bound by its precepts to obey their Masters and submit to the Authorities of the State, conscientiously and constantly, this is no more than the Missionaries have been explicitly instructed to teach, and which the Committee sacredly enjoin upon them to inculcate upon all to-whom their ministrations may extend: but if it was intended as a declaration, that the system of Slavery, “as established in the West Indies,” or anywhere else, is not inconsistent with Christianity, the Commit-

tee, and “the Wesleyan Body,” whose name the framers of the Resolutions have thus presumed to use without any authority whatever, hold no such opinion; but while they feel that all changes in such a System ought to emanate solely from the Legislature, they hold it to be the duty of every Christian Government to bring the practice of Slavery to an end, as soon as it can be done prudently, safely, and with a just consideration of the interests of all parties concerned; and that the degradation of men merely on account of their colour, and the holding of human beings in interminable bondage, are wholly inconsistent with Christianity.

*Secondly*, That the Committee feel bound, in justice, to disavow the sweeping charge made against persons in this country, comprehended under the general terms of “Emancipatists and Abolitionists,” in the said Resolutions; as written under evident ignorance of the opinions on that subject which are held in this country, by those excellent and benevolent men, who have of late most distinguished themselves by advocating the melioration of the condition of the Slaves in the West-India Colonies, with a view to the ultimate extinction of Slavery. The Committee, conducting the Wesleyan Missions, take no part in such discussions, as not being embraced by their own object, which is to extend the benefits of Christian Instruction among the Black and Coloured Population of the Colonies; but they can never permit any of their Missionaries to use their name and the name of “the Wesleyan Body,” in casting censures upon many of the most excellent of their fellow-countrymen, by representing them as holding sentiments on the subject of the Emancipation of Slaves, and forming “designs,” which, if carried into effect, would produce the consequences enumerated in the very unguarded and blameable Resolution referred to. The character and objects of the persons, to whom allusion is there made, are too well known by the Committee, for them to suffer such unjust reflections to be given to the world in their name, and not strongly to censure the said Missionaries for thus adopting the language of violent party-men.

*Thirdly*, That the Committee have read with great grief the very blameable language of the Fourth of the said Resolutions; though they consider the whole

to be the production of a very few only of the Missionaries in Jamaica, two of whom had been placed by the Conference, held in August last, under censure, one being recalled and the other directed to remove from that Island, for the manner in which they had surrendered themselves to the party-feelings excited there in opposition to the measures of His Majesty's Government and the Proceedings of the British Parliament: and that, so far from that Resolution speaking the language of "the Wesleyan Body" as it most unwarrantably professes, that Body, while it has exerted itself for nearly Forty Years to promote the Instruction of the Slaves of the West Indies and to render them moral and peaceable, and has always distinguished itself at home and abroad by its inculcation of the principles of entire obedience to Masters, Magistrates, and all other Legal Authorities; yet, after the example of its venerable Founder, who was among the first, by his writings, to lift up his voice against that long-continued national sin, the Trade in Slaves, has ever regarded the System of Slavery as a moral evil from which the Nation was bound ultimately to free itself; and, throughout the kingdom, has hailed, with the greatest gratitude and satisfaction, the incipient measures adopted by His Majesty's Government, for meliorating the condition of that class of their fellow-subjects. These are measures which, as a RELIGIOUS Body, they have felt a deep interest in: not as connecting "religion with politics," as stated in the Resolution; but as they are essentially connected with the promotion of religion and morals, by regulations which refer to the observance of the Sabbath, to the Marriage of Slaves, and to their general Protection.

The Committee, attentive only to the spiritual concerns of the Missions confided to their management, would not have thus entered upon these topics, had they not been forced upon them by the publication of the Resolutions in question.

They are not unacquainted with the menaces with which their Missionaries have, of late, been visited in some parts of Jamaica; the obstructions which have been thrown in the way, in some places, to the exercise of their ministry; the refusal of Magistrates, even in the course of the last year, to license their Missionaries, without any legal authority for so doing; and the threats of

their expulsion from the Island which have, of late, been frequently resorted to: but if the experience of the peaceable effects of their Missions for nearly Forty Years, and the faithful manner in which the Instructions of the Committee, as to the enjoining obedience on Slaves and respect for the Local Authorities, have been uniformly observed by their Missionaries and Societies—facts acknowledged by many respectable and impartial persons both in Jamaica and in the other Colonies, whose continued friendship to their Missions they very gratefully record—are not admitted as sufficient reasons for their protection, they will not seek it in any case by becoming parties to the passions of men, nor suffer their Missionaries to become so: they will not compromise the principles of Christianity, in their legitimate exposition, to obtain favour. In the quiet and simple course of endeavouring to make the Negroes of the West Indies better men, and better servants, and better subjects, they will persevere: and if they suffer for this righteousness' sake, they know the general character of their Missionaries and their Societies in the West Indies so well, that they will suffer patiently, until their case be redressed by the justice of His Majesty's Government, to whom they have never looked for protection, in cases of persecution, in vain. To that protection, and to the public feeling and liberality of this country, they can with confidence leave the Religious Liberties of their numerous Congregations in the West-India Colonies, and those of the Missionaries who are there employed in promoting the best interests of Society at large.

6. That Copies of the above Resolutions be transmitted to the Right Honourable Earl Bathurst, one of his Majesty's principal Secretaries of State; and to His Grace The Duke of Manchester, Governor of Jamaica.

(Signed)

GEORGE MORLEY, }  
 RICHARD WATSON, } Secretaries.  
 JOHN MASON, }

BRITISH & FOREIGN SCHOOL SOCIETY.  
*Appeal to the Public on the Subject of  
 Education in Greece.*

THE following Circular has been just issued:—

Among the most interesting events to which the attention of the Christian

and the Philanthropist has been of late directed, those which have recently occurred in Greece hold a distinguished place. That country, once the most renowned in the annals of civilization, the fountain-head of literature, and arts, and science, after having been completely overwhelmed by invading barbarians, and after ages of severe suffering, has again arisen from its degradation, full of hope and promise. That people, whose ancestors received the maxims of our Holy Religion from the lips of its earliest Apostles, after being oppressed for centuries has again been admitted to the free exercise of their Christian Faith, and to the free and unmolested Worship of the God of their Fathers.

But, whether the present situation of Greece be contrasted with its former intellectual glory or its religious privileges, the degradation, which a long-enduring despotism has introduced, must awaken the strongest desire in every benevolent heart to counteract and remove its baneful influence. To secure and to perpetuate the blessings of freedom, ignorance and superstition must be superseded by knowledge, judiciously applied; and by that Education, which can eradicate the causes and the consequences of a devastating misrule.

To England, then—to England, great in her means of benevolence, and mighty in her philanthropic influence—this interesting country turns, and implores assistance to carry forward the good work of improvement. It is our duty to answer the appeal; and it cannot but be a matter of high satisfaction to reflect, that we may thus be enabled to pay to the children of Greece some portion of the debt which we owe to their illustrious progenitors.

That, in order to act with effect upon the human mind, Education must combine itself with the truths and with the sanctions of the Gospel, can hardly be doubted by those who have watched the growth and the aberration of the moral feeling; and, in this persuasion, it is deemed of the highest importance that a knowledge of the Holy Scriptures should be an object of the most prominent attention.

To form the heart and to regulate the life—to fit men for the discharge of their personal and their relative duties—to create a spirit of private and of public virtue; in a word, to raise the human character to its highest standard, Religious Instruction will be found the most

efficient, or, in truth, the only instrument: and if the state of barbarism, into which a great mass of the Greek Population has been plunged, be contrasted with the extraordinary aptitude which has been uniformly exhibited by those to whom the blessings of Education have been communicated, the highest possible encouragement will be found for our exertions—the most satisfactory security for our ultimate, our great success.

Though, among the highest classes of Greece, the preliminary forms of instruction have been generally and widely extended; and, of late years, men have appeared to purify the language, and to revive the literature of their country; yet the want of any general System of Education—arising, first, from the intolerable severity of Turkish Oppression; and, secondly, from the terrors and the anxieties of a desolating war—has left the mass of the people in a state of lamentable ignorance. The present moment appears peculiarly favourable for attempting to establish among them plans of extensive good. Several philanthropic Societies have sprung up at Nauplia, Athens, and Missolonghi; and, possessing some peculiar facilities for carrying our plans into complete operation, we only look to the sympathy and encouragement of the British Public to enable us to confer the highest and the most lasting benefit on the people of Greece.

Already the British and Foreign School Society has directed its attention to the claims of Greece. Two Cypriot Youths, redeemed from slavery, were sent to England in 1833; and, at the expense of private benevolence, have been educated at the Central School in the Borough Road, and trained as Masters: the elder left for the Morea a few months since, in company with a Gentleman, who, from motives of sincere benevolence, is gone to that country to devote himself to the cause of Education. The establishment of a School on the British System, at the seat of Government, would be the first object of their attention.

The Society has since taken on its Establishment, to train as Masters, Two other Greeks, whom a series of providential circumstances has led to this country: and has more recently admitted as Scholars Seven Lads brought over by Captain Blaquiere; together with a Young Man, their companion, whom they contemplate training as a School-

master. Of these Lads, only a part are likely to be prepared for Teachers: the others are destined for various employments; but their education in England, if rightly directed, may have an important influence on their countrymen; not only in cementing the future friendly alliance of the two countries, but in advancing the moral improvement of Greece. The School Society have also printed in the Modern Greek, both in the book and sheet form, the Scripture Lessons used in their Central Schools.

In taking a more comprehensive view of the means to be adopted in promoting the establishment of Schools in Greece, the Committee of the British and Foreign School Society have seen, that, however strongly connected with the object for which they were associated, it was utterly impossible for them, with their present limited resources, to meet the expenses needful to be incurred in the promotion of these plans. The instruction of Masters and Mistresses in this country; their passage to and from England; the printing of elementary spelling, reading, and arithmetic Lessons for the Schools; and various articles of school-furniture, will call for funds of a considerable amount: and in a country, where little or no provision for reading in the vernacular tongue is already made, it will be necessary immediately to follow up these efforts, by a series of instructive and improving reading in a cheap form adapted to the capacities of children.

Through their Treasurer, the Committee have already opened a communication with the Members of the Greek Government; and, from this source, as well as from personal intercourse with the Greek Deputies now in London, they feel assured of the most cordial co-operation.

In an effort, thus made, to advance the Cause of Christianity, by promoting a Religious Education founded on the principles of Holy Scripture, in a country where the Christian Religion has so long been oppressed, the Committee trust that they shall be supported by the Friends of Religion and Truth; and they cannot believe that this appeal will be made in vain.

Whether we look backward, in admiration of the past—or around us, to contemplate the vast field which is open to our present exertions—or before us, to anticipate the regeneration of a country,

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whose mountains and plains, whose forests and rivers, whose towns and villages are associated with the most interesting and the most sacred recollections—we feel persuaded that we shall be assisted to carry forward the good work which we have proposed. In that confidence, we would again urge the claim upon the public benevolence; and we trust, that, under the Divine Blessing, we shall be permitted to see, in the moral improvement of Greece, the noblest return for generous assistance—the best and the highest recompense for all our exertions.

#### RELIGIOUS TRACT SOCIETY.

##### TWENTY-FIFTH REPORT.

##### *Present Classes of Tracts.*

##### *Series of General Tracts.*

THIS series now contains 206 Tracts, which are sold at from 1s. to 16s. per 100.

##### *Narrative Tracts.*

These are intended for the Young; and are 83 in number, at 2s. per 100; and are also published in a cheap form, for Hawkers, at 10d. per quire.

##### *Broad Sheets.*

Of these Sheets, which are ornamented with Cuts and are intended for the Walls of Cottages and Manufactories, there are 41, at 8d. per quire. Of that class of them called "Last Dying Speeches", 97,000 were sold in the year, at a loss of nearly 60*l.* to the Society; but it is stated—

Your Committee think it their duty to continue these Publications; as thereby much of evil, which would otherwise be circulated, is excluded; and a few words, at least, of the warnings and truths of the Gospel not only obtain an extensive circulation, but penetrate the dark recesses where vice and crime are concealed from public view.

##### *Christmas Carols.*

Of these, a considerable variety is on sale, at 10d. per quire.

##### *Hand-bills.*

There are 29 of these on sale, at 4d. per 100. The Committee say—

They have met with an increased demand; and the experience of the past year strongly confirms their suitability for general and extensive gratuitous distribution.

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*Children's Books.*

Of these Books, ornamented with many Cuts and adapted for Rewards in Schools, there are 62, at prices from 8*d.* to 9*s.* per dozen. Nearly the whole of these Books are collected in Eight small Volumes, called "Reward Books," bound in red at 1*s.* per volume. It is stated, in reference to this class of publications—

Your Committee rejoice to be enabled to add, that their attention to this department has been productive of benefit, far beyond the extent of their own labours. When your Society commenced its exertions for the Young, it stood almost, if not quite, alone: very few publications then appeared exclusively for Children. Now, the case is widely altered: the number of your Children's Books issued during the past year, amounts to 1,688,760; but, during the same period, probably more than four times that number have been published, by other Societies and individual booksellers: but, although the press has proceeded, during the last few years, with a rapidity far beyond the most enlarged anticipation, yet it has by no means kept pace with the progress of instruction. By the universal establishment of Schools, and especially by that mighty engine of instruction, the Sunday-School System of our land, it is calculated that more than 200,000 Juvenile Readers are added, every year, to the mass already athirst for information, and, at the same time, comparatively destitute of the means to obtain it.

*Short Stories for Children under Ten Years.*

Of these Stories there are 36, sold at 2*s.* per 100. On this class the Committee remark—

They present a new feature in the proceedings of your Society. Several Members of your Institution urged your Committee to supply juvenile readers, particularly of the lower classes, with something preferable to the trash generally vended, under the denomination of "Halfpenny Books," specimens of which they forwarded. On examination, your Committee found this subject more important than they had at first supposed. A considerable change appeared to have taken place in the Nursery Literature, if it may be so styled, of our day. Of the older stories,

with which our ancestors were familiar, few or none remained; excepting those which were the most puerile and absurd, and which taught nothing that could, in any respect, improve the youthful mind. Others had been added, some of which inculcated moral truths; but in a style uninviting to children, and without referring them to that foundation upon which alone good principles and good works can be built with any hope of permanent effect: while there were many of a darker description; written in a style and manner, which rendered them at once intelligible to children, and attractive to the evil dispositions which are ever ready to appear even in the youngest. There were many of this vicious description: they had evidently the largest circulation; and the friends already referred to, had personally witnessed their baneful effects.

Your Committee exerted themselves to supply this deficiency; and, in a few months, they were able to publish nearly Forty of these little Picture Books: and, although the first numbers of this series appeared only a few months since, upward of 928,000 have been circulated; and they have invariably been received by juvenile readers, with an avidity which the original promoters of the design had by no means ventured to anticipate: 2000 of this series have been granted to the Infant Schools, in Spital-fields and Westminster.

*Tract Magazine, and Child's Companion.*

The attention of your Committee has also been called to a circumstance unparalleled in the history of literature: they allude to the great number of small publications, now issuing from the press at regular intervals. It is calculated, that 150,000 copies of these are published, every week, in the Metropolis alone. Many of them are Romances, Novels, Plays, Farces, and Tales of a very improper description: these, with much other objectionable matter, are presented in a cheap and attractive form, and circulated with extraordinary activity. We now hear little of the appalling falsehoods and chilling doctrines of Infidelity: but the enemies of the truth have assumed a more insidious garb; and proceed, by the equally dangerous though less obtrusive plan, of exciting the evil passions of human nature. Some among these publications are of a better description, and a few are engaged in the cause of truth; but

a large proportion are pernicious in their tendency.

Your Committee have been frequently called upon to publish small works, at regular intervals: the subject was mentioned to them nearly five years ago, and has several times been renewed: its importance was felt and acknowledged; but various circumstances prevented it from being carried into execution. The circulation of the publications above mentioned caused several friends of your Society, last year, again to bring the subject before your Committee. After full consideration, they resolved to obey this call; and, on the First of January, they commenced the "Tract Magazine," and the "Child's Companion," each to be continued monthly.

The object and design of these small Publications have been already stated to the subscribers and friends of the Institution, and they have received very general and increasing approbation. Upward of 191,000 of the first five Numbers have issued from your Depository: their sale has increased with each succeeding month; and, during the last few weeks, there has been an extraordinary demand for the earlier Numbers.

#### *Issues of Tracts.*

The total issues of the year were 10,012,760—being 4,301,760 more than the year preceding; exclusive of those printed in other countries at the Society's expense. On the inadequacy of even this increased issue, with the growing circulation of other Societies, to meet the augmenting demand, the Committee remark—

To the Millions of Tracts circulated through the kingdom, from your Depository, during the last twenty-five years, suppose that an equal number, from other sources, has been added. Calculate the number of readers who have existed in the British Isles, during the same period, and suppose that an equalized distribution could have been made among them. What would have been the result?—during the whole of the twenty-five years, each individual would not have received more than Six Tracts or Children's Books; and one little Book or Religious Tract, in four years, will hardly be deemed a sufficient supply!

By what a variety of channels

these Tracts are put into circulation will appear from the following notices:—

To Ireland, or for the Irish, 23,000 Tracts have been issued—for the Scilly Islands, to supply the numerous vessels detained there by contrary winds, 20,400—for the River Thames and Marine Distribution, 13,400—to Prisons, Hospitals, Penitentiaries, and Asylums in the Metropolis, 11,600—at the Fairs in and near London, 68,300—in the outskirts of London, on Sundays, 87,000 Small Tracts and Hand Bills—to Pensioners attending Greenwich Hospital, from many miles round, to receive their respective allowances, 10,000—with supplies to more than Twenty Steam-Packets.

#### *Wretched State of many Parts of the Metropolis.*

It is from the active and intelligent friends of Religious Societies that the real state of our population in the hidden recesses of our larger cities and towns must be learned: their benevolent objects, not only lead them to seek scenes of ignorance and depravity which others shun; but to awaken the interest of good men, by reporting facts little known even by multitudes who daily pass within a few yards of these scenes. The following extracts from the Journal of a Tract Distributor in the Metropolis painfully confirm these remarks: prefixed to each paragraph he states the streets, alleys, and courts of which he speaks, chiefly in the eastern and north-eastern parts of London; but these we have not thought it necessary to enumerate.

—In these parts there are many lodgers, who received my Tracts very eagerly. I had conversation with many of them, and found a great number without Bibles. I visited the worst parts, and found them in great spiritual darkness. I also visited the public-houses. The people, in general, said they thought my meaning was good, and were thankful.

—I found these parts in gross mental



darkness. There were many Jews and Irishmen, and it was very rare to find a good book among them. Some of the Jews rejected my Tracts; but I met with some Protestants, who received them with thankfulness, and were glad to hear what I had to say: my conversation appeared new to them: I spoke to them of the necessity of sending their children to Sunday Schools, and for themselves to read the Bible, and to attend a Place of Worship. I found many without the Scriptures: I told them how Bibles might be easily obtained, at a small price.

—I found here much profligacy. They seemed very careless about receiving my Tracts. I conversed with them on the uncertainty of life, the certainty of death and judgment, and the necessity of being changed by divine grace. One woman acknowledged what I said was true.

—I was told that I should not go to this place, for there was great danger of my life; but I found the people, in general, received the Tracts with eagerness. Some of them said, that they supposed, I was come to make them Methodists: I told them that it was necessary to turn from a bad method, and follow a good one; and that it was a great privilege to have a Bible, and to read it for themselves, with prayer and thankfulness—that living and dying in their sins and ignorance, their end would be awful; for as the tree falls, so it lies: and that there was no repentance in the grave: it was their duty to look unto Christ to-day, to grant them repentance unto life, and a lively faith in His mercy—to wash away their sins with His blood—and to give them grace, and counteract the abominations of their hearts. They seemed astonished at my language: it appeared quite new to them, and checked their levity in some degree.

—I distributed Tracts in the public-houses. In some of them I met with large companies, who seemed confused and struck with silence on my appearance: they received the Tracts willingly. I spoke much upon the uncertainty of life, and that Death was continually making his inroads, and these occurrences say to us, *Seek the Lord while he may be found; and call upon him while he is near.* There is no time to be lost.

—In these places, the inhabitants are chiefly Irish: they abound with scenes of wretchedness and misery, with blindness, ignorance, and hardness of heart,

which make the people a pest and a curse to the country which they reside in: the language and actions of the children are highly disgusting. They listened to me, and it seemed to check their proceedings.

—These parts produce many felons. I met with some of my old acquaintance, whom I had seen when visiting the prisons. I had some conversation with them. I spoke to them upon the necessity of leaving the company and places that lead them to sin, and the necessity of going to places of public worship. I met with the family of a poor man, who lately came out of the country, and took a house there for cheapness of rent: he told me that he was shocked with the wickedness of the neighbourhood: I advised him to quit the place, and go into a more creditable situation, as his children were likely to be ruined, if he stayed there.

—This part produces many felons. The youth in this neighbourhood seem very profligate. I found many without Bibles. Some parts are in so wretched a situation, that visitors belonging to Benevolent Institutions have been unable to visit them.

—There are many Jews in these parts. They told me that they did not want to know any thing about Mary's Son. I talked with them. Some would not hear me, but turned away. I met with many Protestants in the Courts and Alleys destitute of Bibles, and in a state of gross darkness. I spoke to them of the necessity of having Bibles, and reading them with attention, and going to the House of God, and sending their children to Sunday-Schools, and pointed out where they might send them. They received the Tracts with thankfulness.

—The inhabitants in these places are, in general, enveloped in gross darkness. There are many Jews: the name of Christ is an offence to them. There are, also, many Christians, who are] so in name only: they are destitute of Bibles and other good books: they were willing to hear what I had to say on religious subjects: I conversed with them for some time: they received my Tracts with many thanks: I spoke to them of the privilege of going to hear the Gospel preached, and sending their children to a Sunday School. I met with a man who was cast for death in Horsemonger-lane, about six years since; but was respited, and sentenced to imprisonment for two

years: he received me with the greatest respect, and asked me to take some refreshment, and was glad to hear what I had to say: I asked him if he went to hear the Gospel preached, and he answered, "Yes." He had the Bible which I give him while he was in prison. His conduct manifested much gratitude.

—Many of the inhabitants of a certain noted street are now removed into these parts: they appear not so daring as formerly, and have received the Tracts with eagerness. I met with the parents of one who was executed last spring; they knew me again, and were very attentive to my remarks.

—These places have become the habitations of characters of the most dreadful description. I believe they produce more criminals than any other part in the neighbourhood of London. I am informed, by a respectable person, that there is a gang of thieves now existing in this neighbourhood, about 200 in number. I visited one spot on the Sabbath Day, to see how they spent that day; and I found about 40 persons, during the time of Divine Service in the afternoon, some fighting their bull-dogs, and others bringing dogs for the same purpose. I began to reason with them on the awfulness of their practices, and the necessity of going to hear the Gospel preached: it tended to disperse the mob, and they took their dogs away. I stopped some time to converse with them, and some heard me with attention. I found a great many children beholding these wretched sports, and asked them why they did not go to a Sunday School. I went with some of them to their parents, and conversed upon the necessity of sending them. A Sunday School should be opened in this and many other similar places. If warriors wish to gain the victory, they should come to close quarters with their enemies. I visited this Yard again, on another Sabbath Day, and found 60 or 70 persons assembled to view two men fighting: when I appeared, the fight was stopped, and the mob dispersed: some of the people staid to hear what I had to say; and I reasoned with them, for a considerable time, from the Scriptures: it was at the time of Divine Service in the afternoon. There have been many persons knocked down and robbed in this place; but, hitherto, I have been preserved, by the mercy of God.

This benevolent Visitor well remarks—

In these parts, Patience and Humility

are often put to the test. It is matter of thankfulness to be preserved in a calm and commiserating spirit.

Every year brings many instances of the success, among the most profligate of mankind, of that remarkable little Tract "The Swearer's Prayer." In one of the Prisons in London, the Visitor above quoted found its effect to have been such, that he says of the Prisoners—

They have a law among themselves, that a punishment is made for swearers; and the Governor tells me, that they do not hear an oath in the prison!

*An Aged Christian.*

A Distributor of Tracts in the West of England reports the following affecting conversation:—

A poor aged Christian, in her 88th year, put on her spectacles to read the Tracts. She looked at me, and said, "You could not have given us any thing better, if you had brought us gold and silver: this tells us about our Blessed Redeemer"—"How long have you known this Blessed Redeemer?" "Many years, I hope. I was what the world calls a moral character; but, when about 65 years of age, I FELT myself to be a vile sinner. I tried all I could, but I did not know how I must seek another righteousness besides my own. I continued so till I heard the Rev. Mr. W. preach, about ten years ago. He spoke of our Blessed Saviour; how He suffered and bled for us. The Lord was pleased then to set me free; and to teach me that it is the righteousness of our Saviour that we must rely on"—"Can you live without prayer?" "Oh! no: my soul can no more live without prayer, than my body without food"—"How often do you pray?" "Every hour. I often lift up my heart to God, to thank Him for all His mercies toward me."—"Have you got a Bible?" "O yes. I read it every day, and pray to God to enlighten my understanding into all truth"—"What is your greatest enemy?" "Sin. I hope I pray morning and evening, that the Lord would keep me from it. My time, in this world, cannot be long. I hope soon to be with my Redeemer, and with all His glorified Saints above. I have nothing to do now, but to commune with my God, and think of heaven."

I inquired of the inhabitants about her: they said she was a true Christian. She has twenty-six great-grandchildren.

*Foreign Operations.*

Tracts are kept on sale at the Depository, in French, Dutch, German, Danish, Swedish, Italian, Spanish, and Portuguese. Of the Society's operations on the Continent we shall speak under the next head: we here subjoin, in addition to the notices which occurred in the last Survey, some account of proceedings in other quarters.

At Corfu and Malta, a considerable number of Tracts, in Modern Greek, have been printed at the Society's expense. In three years, ending in May 1823, there were printed, at its charge, 102,150 Tracts in Chinese, and 3500 in Malay; and, last year, the sum of 100*l.* was granted for like purposes. To India, 300 reams of paper and 49,500 Tracts have been forwarded—to Ceylon and Sumatra, supplies of paper—to New-South Wales, 28,000 Tracts—to the Sandwich Islands, 2500. To Spanish Tracts, for South America, a considerable sum has been devoted: Nine Tracts are prepared: to the Brazils, Portuguese Tracts have been forwarded: many respectable Mercantile Houses promote the views of the Society in reference to South America. To the West Indies, 17,800 Tracts have been forwarded; and to Nova Scotia and Canada, 25,000 in French and English.

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## Continent.

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### TRACT SOCIETIES.

FROM the last Report of the Religious Tract Society, we obtain the following notices relative to the Circulation of Tracts in several parts of the Continent.

#### FRANCE.

The Committee have aided the Paris Tract Society, in publishing the Gospel of St. John and the Epistle to the Romans, as Tracts; being convinced, after mature consideration, that the measure of circulating the Scriptures in their original form, namely, in detached portions, is an object of great moment, especially in Roman-Catholic Countries, and, by

the Divine Blessing, likely to be attended with the best results. They have imported a quantity of French Tracts published by that Society, and have them now on sale at the Depository: a friend, recently arrived from an interesting tour through France, Switzerland, Savoy, and Piedmont, bears testimony to the eagerness with which these little works are received.

#### NETHERLANDS.

The Amsterdam Tract Society is one of the most active Institutions on the Continent. It has more than 2000 Members; and has printed 53 Tracts. The number of Tracts circulated amounts to 243,875.

#### GERMANY.

During the year, 75,221 Tracts in German were circulated by the Prussian Tract Society: from 1816 to 1821, there had been issued from its Depository 605,880 Tracts, in the German, Lithuanian, and Polish Languages. The Lower-Saxony Tract Society circulated upward of 13,000 Tracts in the year.

#### SWEDEN.

A Letter from a friend, concerned in the Northern Fisheries, relates the eagerness with which some Swedish Tracts, voted to him by your Committee, were received by the men in his employ. On his return home one day, he observed an unusual crowd assembled at the door of his lodgings; and supposed that they were anxious to receive payment for the fish which he had purchased. To his surprise, he found that this was not their errand: they sought not his money—their object was, TRACTS: for these, to use his own words, “they pleaded as earnestly, as a hungry man would solicit for a piece of bread!” They had found that these pages spoke of Him, who is the Bread of Life.

#### RUSSIA.

To Cronstadt and St. Petersburg 5800 German and English Tracts have been sent. A Letter from the Rev. Dr. Henderson speaks of the eagerness with which the Finns receive the Tracts in their language.

#### SPAIN AND PORTUGAL.

In the last Report, your Committee spoke of the increasing opportunities for circulating Tracts in Spain and Portugal. These are now passed away. It is impossible to view the strict endeavours now used to exclude the light of Divine Truth from the inhabitants of those lands, without the most painful

regret. But it is not in the power of man to stop its progress; and those, who are athirst for the Water of Life, cannot rest satisfied without a supply.

Various opportunities for circulating Spanish and Portuguese Tracts, by your old and valued Correspondent at Gibraltar and other friends, continue to present themselves. Your Committee have increased the number on their list, carefully avoiding controversial subjects.

## FRANCE.

### PARIS BIBLE SOCIETY.

*Influence of Bible Societies on the Improvement of the Humbler Classes.*

AT a Meeting for the formation of a Ladies' Bible Association at Sommières, as a Branch of the Auxiliary Society of Nismes, M. Marignan, a small country farmer, one of the Collectors of the Milhaud Bible Association, rose, and, in a simple but very feeling and expressive tone, delivered the following Address:—

I am, Gentlemen, but in an humble station: you will excuse me if I do not speak with eloquence: it is the love, which I have to my religion, that induces me to address you on this occasion.

The 28th of December last, M. Borrel, Pastor of our Church, proposed to me to become a Collector of a Bible Association, and obtain subscribers of one-penny weekly, with the design of employing the sums raised in the purchase of Bibles and Testaments; in order to present them to newly-married persons at the celebration of their marriage, and also to those poor persons who had not the means of procuring them for themselves.

I will not attempt to describe the joy which I felt, when this excellent servant of Christ offered me this employment. I opened a list of subscriptions, in conjunction with my colleagues and friends, Messrs. Pierre Hermet, Jean Séguin, and Adrien Mazel. Scarcely was the first stone of our undertaking laid, when a considerable number of persons became subscribers, declaring themselves happy in being able to co-operate in a work so excellent; and we have the delightful satisfaction of seeing this number increase daily. Thus, our enterprise is as a small grain of mustard-seed which

we have sown: but if all Christian Churches acted thus, the tree would attain to its perfect height, and cover with its shadow many of our brethren who are living without God and without hope in the world; and who, destitute of the light of the Gospel, walk according to the course of this world and the desires of the flesh, not knowing that the goodness of God leadeth them to repentance.

Many of our brethren, desirous of possessing the Book of Books, and not having the means of obtaining it, loudly call for our assistance. How affecting is this spectacle! Shall we be indifferent to it? No—we will open our hearts to the first of Christian Graces, to CHARITY; and our continued exertions will, I trust, bring multitudes to the obedience of Christ; happy if we may attain that end, without at the same time attributing to ourselves the glory. If a sparrow falls not to the ground without the permission of our Heavenly Father, can we fail to recognise His providence in this glorious enterprise?

Although men of the world in our day may oppose it, it will be in vain; for who is he that has set himself against God, and prospered? For ourselves, Gentlemen, who have the happiness to be the feeble instruments employed by Divine Providence in the propagation of His Word, let us stand firm—let us act courageously—let us strengthen ourselves—let us prepare our hands to war, and our fingers to fight—let us plant, let us water, and the Lord will give the increase!"

After this Address, and another delivered by a person of the same class, M. Vincent, Pastor of St. Mamert, addressed the Meeting on the influence of Bible Societies, in reference to the religious knowledge which they have already been the means of diffusing among the humbler classes of society, and added—

Experience here comes in to the support of argument. It says more upon this subject than all our discourses; and we see before us a proof, upon which I feel the greatest satisfaction in dwelling for a few moments.

Two men, born and brought up in the country, accustomed from their childhood only to the laborious employ-

ments of agriculture, having entered upon no studies which could enable them to express themselves correctly before a large assembly, have eagerly accepted a place among the Members of the Bible Society. They have read and meditated on the Holy Scriptures. By this pious employment, their minds have been enlightened—their zeal has been excited—their tongues are unloosed—they have become eloquent.

You have seen it, you have heard it, Gentlemen. Your hearts, like my own, have been touched by it: and here is already a very remarkable effect, which we are to ascribe to the establishment and operations of the Bible Society. But lately it was necessary to have studied in Schools or Colleges, in order to attempt speaking in public; and, now, we have seen private individuals of humble rank, without other study than the knowledge of our Sacred Books, without other eloquence than that of a heart deeply affected, astonishing us by the clearness and energy with which they have expressed what was passing in their minds. They have done more than this—they have edified us; and the sentiments, with which their hearts were overflowing, have deeply penetrated our own. In listening to their addresses, I thought I saw the return of those glorious days of the Infant Church, those days illumined for the first time by the Sun of Righteousness, when poor fishermen, obeying the voice of the Son of God, left their boats and their nets, became Apostles, preached the Gospel, and extended throughout the known world that celestial light by which they were themselves enlightened.

### GERMANY.

#### UNITED BROTHERS' MISSIONS.

From the Annual Circular of the Brethren's Mission-Committee we extract the following particulars.

#### State of the Funds for the Year 1823.

Receipts.		£.	s.	d.
Collections from Congregations and Friends.....		1955	2	11
Contributions, chiefly from England and Scotland.....		7651	16	8
Legacies.....		123	13	10
Interest.....		127	3	3
By Course of Exchange.....		6	9	0
Total.....		£.9864	5	8

Payments."		£.	s.	d.
Missions:				
Greenland.....		639	12	6
South America.....		230	18	7
Barbadoes.....		1015	18	5
St. Kitt's.....		675	8	10
Antigua.....		1422	9	5
Jamaica.....		397	13	1
Labrador.....		140	8	9
Danish Islands.....		0	0	0
North-American Indians...		387	11	7
South Africa.....		1179	4	7
Mission among the Calmucks		79	3	6
		6168	9	3
Pensions:				
To 14 Married Pairs and 8 Brethren.....		497	8	3
To 20 Widows.....		215	3	8
To 51 Children at Schools and Trades.....		687	12	0
Sundries.....		571	16	8
Total.....		£.8140	9	10

The excess of Receipts above the Payments has, with some contingencies, enabled the Committee to discharge their debt of 1731l. 10s., and to retain in hand a balance of 121l. 16s.: but the expenses of the Delaware Mission in Canada yet remain to be brought to account, the statement not having been received.

#### State and Prospects of the Missions.

During the year 1823, there have been employed 170 Brethren and Sisters, in 34 Missionary Settlements, sowing the seed of the Gospel.

Among the Delawares, in Upper Canada, and the Cherokees, eight Brethren were stationed; and they have not laboured without success: they have particularly devoted their attention to the instruction of children, to make them in early years acquainted with the way of salvation. Brother John Heckenwälder, the oldest of our Missionaries among the Indians, has finished his race in his 80th year: even in that advanced age he was occupied with the publication of various Tracts, by which he gave proof of his great love to the Indian Tribes.

Seventeen Missionaries have laboured in our Three Settlements in Greenland, with faithfulness and blessing. Some of them, coming from Newherrnhut and Lichtenfels, gave us most interesting details of the work of God in those places. We were also enabled to consult with Brother Kleinschmidt about the esta-

ishment of a Fourth Settlement on the South point of Greenland.

Twenty-eight Brethren and Sisters supply the Three Settlements, Nain, Okkak, and Hopedale, on the coast of Labrador. These congregations have increased, both in number and in the love and knowledge of our Lord and Saviour Jesus Christ.

In the English and Danish West-India Islands seventy-two Missionaries are employed; and they are encouraged to proceed with confidence in their important work, seeing that the Lord blesses their labour with much fruit: in Jamaica, Barbadoes, and St. Kitt's, the Negroes have been more than ever eager to hear the Word of Life. And, in Surinam, the Word of the Cross has been the power of God for the conversion of many, both in Paramaribo and the neighbouring plantations: ten Brethren and Sisters are employed in this Mission.

In South Africa, the great distress prevailing throughout the country had a considerable, and, in some respects, a hurtful influence upon the state of the Hottentot Congregations; but it likewise made, in the minds of many of the Hottentots, salutary impressions, inasmuch that they turned to the only Helper in every time of need. According to the desire of the Colonial Government, the Brethren have undertaken the inspection and care of the Hospital for Lepers: thus they gained a desirable opportunity of instructing the poor patients in the doctrines of the Gospel, comforting and directing them according to the Word of God; nor has their labour been unsuccessful. Thirty-five Brethren and Sisters are stationed in the Settlements, at Gnadenthal, Groenekloof, Enon, and Hemel-en-Aarde. They are greatly encouraged by the blessing of the Lord upon their work.

After having, for these two years past, entertained the most pleasing hopes, that the wishes, prayers, and exertions of the congregation at Sarepta, in Russian Asia, would at length be crowned with success, for the salvation of the Calmuck Tribes, and produce fruit that should remain, circumstances, over which we had no controul, but which are connected with the Ecclesiastical Constitution of the country, forbid any further progress: and the journey of the Brethren Schill and Zwick among five hordes of Calmucks, to distribute parts of the Holy Scriptures, printed in Mongolian, proved

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the conclusion of their Missionary Labours.

### PRUSSIA.

#### BERLIN MISSIONARY SOCIETY.

##### *State of the Seminary.*

WE are happy to learn from a friend on the Continent, that the Missionary Seminary at Berlin, so long under the care of its venerable founder, the Rev. John Jænickè, is in a flourishing state. The Church Missionary Society having forwarded copies of its publications to the Berlin Society, the friend above-mentioned, who passed through Berlin on his way to Poland, writes from Warsaw on the 9th of December—

I am requested to mention, in the name of the Rev. Mr. Jænickè, that the Members of the Committee of the Berlin Missionary Society feel themselves very much obliged to the Committee of the Church Missionary Society for their kindness in sending to them their publications. These accounts of Missionaries will be of great use to them; as they intend to publish such intelligence in German, as may be an incitement to the people to become friends of the Cause.

It must be very pleasing to every one to see how this old Society, which was almost the first in Germany, is, as it were, renewing its strength, in order to be not the least of the servants of the Lord. Nay, the Lord has not forsaken it; and, though it was for some time labouring under great trials and difficulties, yet it still exists through the mercy of the Lord. More than Forty young Men have been educated in the Seminary; who, with the Gospel in their hands, have since gone forth to preach the glad tidings of Salvation to the Heathen. During that dreadful war on the Continent, when almost every communication between England and Germany was cut off, the social connection, which had existed between the Berlin and the British Missionary Societies also ceased; and, soon after, many of our English Friends supposed that the Missionary Institution at Berlin was no longer in action. But then another source was opened to sustain the Society: for, in the mean while, the London Jewish Society began to send out Missionaries; and, through the medium of that

active disciple of our Lord, Sir George Rose, who was then English Ambassador at the Prussian Court, Seven Students of the Seminary have already been called, in the course of five years, to labour among the Jews; and four others have been called for by the Rotterdam Missionary Society.

At present, there are Twelve Students in the Seminary; who, as far as I had the opportunity of seeing during my stay at Berlin, are all, I trust, men entirely devoted to Christ and His cause, and anxious to promulgate His Gospel among the Heathen: in examining them, I found that some of them had made a considerable progress in learning, during the short time of their being in the Seminary. It would be a very easy matter to increase the number of Students, as many more have offered themselves as candidates, if a door were opened where they could enter after they had been instructed.

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## Western Africa.

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### Sierra Leone.

#### CHURCH MISSIONARY SOCIETY.

THE view given of this Mission in the Survey, and particularly of its hitherto most-favoured portions, Regent and Gloucester, cannot but have awakened, in every devout Reader, fervent desires and prayers for the manifestation toward it of the special goodness and mercy of God. Despatches have just arrived, which come down to the middle of January, the substance of which we shall now state.

#### *Pressing Wants of the Mission.*

This has been the prominent topic in all the Despatches received, for a considerable time back, from the Colony; and occupies a chief place in those which have just arrived.

Mr. Nyländer writes on this subject, on the 28th of December—

We have long since heard of the Rev. Mr. Raban's being appointed to the Colony, but no Missionaries or Schoolmasters have yet arrived. The Colony is really in a miserable state for want of Ministers and Teachers. Should our Brethren, whom we expected to leave

England long since, have met with any hindrance in their voyage, pray do not leave us without help: IF YOU DO, we must all sink under the burden. Pray for us, that our faith fail not.

Our Readers are aware that the Labourers to whom Mr. Nyländer refers had been detained on board, by contrary winds, nearly two months at the time when he was thus expressing the urgent need of their aid: see p. 14 of the Survey. On the day on which they finally left the coast, the 5th of January, he wrote—

May it please God to enable the Committee to select and send such Missionaries (and so many as are wanted) as He Himself has prepared for the arduous work, in this now enlarged part of His vineyard; that they may extend the kingdom of Christ among those who are yet sitting in darkness, and may repair the breaches which have been made by the deaths of our dear fellow-labourers; and the long vacancies of the different congregations!

One of the Wesleyan Missionaries died last month, which has thrown all the labours of an extensive field on the surviving Missionary. Remember us all at the Throne of Grace.

On the 7th of January, he adds—

We are in a most deplorable state, for want of a sufficient number of Christian Teachers. Regent's Town—to say but little on the subject—loses ground daily: the Christian Institution must break up, of itself, if no Teachers come from England to our assistance. Freetown has been without a Chaplain since May 1823.

We shall here quote a passage from the Sierra-Leone Gazette of the 25th of December, in reference to this subject of the Want of Labourers, in which the Editor does not take into consideration those facts which it is requisite to weigh, in order to a just appreciation of the case:—

We, in common with every well-wisher to the Colony, lament that persons cannot be got from England for the purpose of instructing our Youth, notwithstanding every branch of the Public Service is fully supplied with Officers, who no sooner receive their appointments than they are expected to proceed to their

destination. The want of properly-qualified Schoolmasters is now of above nine months' duration; and of Chaplains, under whose instructions they should act, more than nineteen months. One Reverend Gentleman, indeed, is expected; whom we know to have been appointed since January, and who we had supposed would have arrived ere this, as several Officers who have months since been nominated to situations are now in the Colony in the performance of their several duties.

The Clergyman here referred to is the Rev. John Raban, who was not admitted to Priest's Orders till the 25th of April; and could not, of course, proceed for several months to Africa, without a rash exposure of his life to the rainy season: no other than this necessary delay took place in his sailing, except that of waiting a short time for his companions, Mr. Brooks and Mr. Knight, who were not admitted to Priest's Orders till the 9th of October. Had they enjoyed such a passage as not unfrequently occurs, they would have been in Africa long before these observations were published.

We cannot but remark, further, on the injustice of the contrast between the Religious Teachers of the Colony and the persons employed in other departments; and we shall assign our reason for thus speaking, in the words of the last Report:—

It is comparatively easy to supply losses in the Civil and Military Service of our Colonies, out of the multitude of persons who are pressing for employment at home; while Christian Teachers must usually be such as voluntarily quit employments at home, out of a noble zeal to promote the present and eternal welfare of the Heathen, and are, previously to embarking in their work, to undergo a laborious preparation.

It should never be forgotten, and we make the remark because some persons have appeared to forget, that the Society is executing, voluntarily and at a great expense of life and treasure, that work which properly belongs to Government:

and it is doing this from no earthly motive whatever; but solely from an anxious desire to convey to the Africans, in the most speedy and effectual manner, the blessings of the Everlasting Gospel.

A late traveller, indeed, Major Laing, expresses his wish that the National Establishment were extended to the Colony at the expense of Government; and truly happy would the Society be to see the Government providing for the adequate instruction of the Africans, that its own resources and labours might be applied in other quarters, where they are urgently required: but till this can be obtained, the labours and sacrifices of the Society will be most cheerfully continued.

Government, indeed, are well aware that the supply and maintenance of sufficient School and Religious Instruction for the Colony would devolve upon the public a large expediture; for they have before them an appalling statement of the loss of health and life among the Labourers of the Society—a loss much beyond the proportion of that incurred by any other class of Europeans; and arising, doubtless, from the exhausting nature of the employment of a Missionary in such a climate, the anxiety of mind which accompanies his labours, and his frequently-dangerous exposure in the discharge of his duties.

In reference to the plan stated at pp. 128, 129 of the present Number, Mr. Nyländer remarks—

It is rumoured that the Society has lately made such arrangements with Government, that Clergymen, Schoolmasters, and Superintendants are to be all different persons, and each to attend to their own respective duties. This is a very excellent regulation indeed: but permit me to ask, if the Committee are aware, that thereby they make themselves liable to a very great expense; for there is no place—I mean among the Liberated African Villages—where there is more than one house, and that is the Superintendent's. Clergymen and Schoolmasters have either to hire or



build houses for themselves. The Society may therefore prepare, either to hire or build houses in each place where Missionaries are to be stationed. Even Native Teachers have no houses allowed them.

It will be seen, from the abstract of the agreement with Government, above referred to, that Government have charged themselves with providing buildings of all descriptions. On no other terms could the Society have undertaken to expend the many thousand pounds per annum, which will be required for the preparation and support of all the Clergy of the Colony, and for a due provision for them on their retirement, together with its other engagements for the benefit of the Colony.

*Christian Spirit under Disappointments.*

Under difficulties and disappointments, one of the Missionaries thus freely opens his mind; giving a practical example of *staying upon his God, while walking in darkness.*—

You wish me to write oftener, and I feel ashamed that I have not: I am fully persuaded that I ought, cheerfully and thankfully, to avail myself of the privilege of doing so. Yet I must freely confess, that I feel straitened in my mind, whenever I attempt it. When I do write, I would wish to write plain truth; and to state matters of fact, just as they occur: yet there is, sometimes, under our circumstances, great difficulty in doing this. I feel that my Letters should contain, if practicable, matter for the encouragement of the Christian Public at home: at the same time, I have no inclination to raise expectations in the minds of my Fellow-Christians, which, in the course of time, are subject to die away in disappointment. I would rather learn to endure disappointment myself. Since I find the promises of the Almighty engaged for the security of the final success of the Missionary Cause, I am not put out of hope by disappointments, nor do I care much what course matters appear to take as to mere outward things; for God can change the course of events, with as much ease as He changes the course of the wind. If then I would say any thing for the en-

couragement of my Fellow-Christians, I would rather, instead of influencing their minds with high ideas of the present condition of this Mission, state my hope and expectation of the Missionary Cause in general, as far as it is founded on the never-failing truths of the Holy Scriptures. My hope and expectation then are, that the Lord will, in His own time, most surely fulfil all His promises relating to the establishment of His kingdom on earth:—*yea, the kingdoms of this world must become the kingdom of our Lord and of his Christ, and He shall reign for ever and ever.* In this hope, no contrary course of events—not death itself—can disappoint me. I am therefore encouraged likewise to hope, that, through the grace of God, I shall continue to labour in the Missionary Cause to the end of my life. If this be sufficient to refresh your hearts, you shall have more Letters from me in future, if it please God to spare my life.

*Address to a Dismissed Teacher.*

We noticed, at p. 14 of the Survey, the dismissal of a Native Teacher from the Society's service, on account of sin. A part of the Address delivered to him by Mr. Wilhelm, as Chairman of the Meeting on this painful occasion, will shew both the faithfulness and the tenderness with which this solemn duty was fulfilled.

The decision on your case, to which my Brethren came, manifests, that they have taken your defence into consideration: and, in doing so, they have done well; because it is not needful for us to strain, as it were, the palaver against you, for it is a shame even to speak and to hear of such things. But it is our duty, as Christian Missionaries, to keep up Church Discipline among ourselves; lest, instead of establishing the Church of Christ in this Colony, we should help in corrupting it as much as the world is corrupted.

The painful duty, therefore, devolves upon me, to discharge you this day from the service of the Church Missionary Society; and I hereby request Mr. Lisk to pay you up to the 15th of August, which is half the quarter-year's Salary.

We have now settled together; but, before I leave you, let me remind you that this will not settle the palaver between God and your Soul! I have neither discharged you from the service of

God, your Maker and your Saviour, nor licensed you to live in sin, and be henceforth a servant of the Devil. No! on the contrary, the most pleasant part of my duty on this occasion now is, to exhort you to repentance, and to set before you the blessed hope of free grace and salvation in Christ Jesus. If you fall into the arms of His infinite mercy, and He restore you, in repentance and fruits meet for repentance, to the favour of God and Men, we can no longer withhold from you the right-hand of fellowship.

Remember, then, how kind and good God was toward you, beyond so many thousand poor Africans, in bringing you to hear His blessed Gospel, and opening your understanding so far as to enable you to make a good confession; and will you now, after all, belong to those unhappy souls, *having a form of godliness, but denying the power thereof? They profess, that they know God; but, in works, they deny him, being abominable, and disobedient, and to every good work reprobate.* For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandments delivered to them. Remember, therefore, how thou hast received and heard, and hold fast and repent. God is not wanting on His side. With Him, there is fulness of grace to restore sinners. God freely pardoned King David. Jesus did not condemn the woman taken in adultery; but sent her away with this exhortation—*Go, and sin no more.* And even that wicked person, whom the Corinthian Church put away from among them, was received again when he had repented. May God enable you to serve Him more sincerely and faithfully after we cease to pay you for your services, than you did while you was paid for them by us! May you learn from henceforth to walk more humbly and carefully—to abstain from all appearance of evil—to watch and pray lest you enter into temptation! Through the mercy of God, we are still where prayer will be heard; and, therefore, it is not yet too late to begin all over afresh, whilst it is called *To-day.* *To-day, then, if you will hear his voice, harden not your heart!*

*Letters from Native Christians.*

The following Letter, from one of the Native Teachers to Mrs. Johnson on the death of her Husband, mentioned at p. 20 of the Survey (where, by an error of the press, it is stated to have been written to *Mr.* instead of to *Mrs.* Johnson), will be read with much pleasure.

My Dear Mother—

I write these few lines to you, hoping they will meet you in good health by the mercy of God, through Jesus Christ our Lord, Amen!

It is a pain and grief to me, and to all the Brethren and Sisters, that our Shepherd is lost, by whose preaching the Lord was pleased to call us from darkness to light. Though he is dead, yet his words will not be forgotten to my ears, if the Lord will; because I remember, when he departed from Regent, I was very near to the grave, with pain in my body. He came to me. The last words which he told me were these—“Look to Jesus Christ, who is the Friend of Sinners.” He pointed to me Psalm cxli. 1—3; and Isaiah lv. 1—3. Then I asked him; “Master, what time will you come back?” He told me, that, if the rain done, after Christmas Day he shall come; but I was not pleased. I told him, “I think you will not meet, me alive, for I am very sick.” He gave me answer, “The Lord will do what He pleases—though we are absent from one another in the body, yet I know that we shall soon see one another.”

Therefore, my Dear Mother, look to Him—our Dear Shepherd—by name Jesus Christ the Lord; for He will do what He will. We have no more than a few days to live. Our friend will not return to us, but we shall follow him, for he has gone home to rest. May the Lord, by His great goodness and mercy, enable us to look to Him by faith, through his Son Jesus Christ our Lord, Amen!

Remember me to all the Brethren and Sisters. I hope that it is well with you and them in the Lord.

The grace of our Lord Jesus Christ and the Holy Ghost be with you and our spirits for ever, Amen!

To my dear Mother, Mrs. Johnson.

The same Native writes to the Secretaries, in November—

I have received your kind Letter, dated July the 17th, and am very happy to see

that I have been comforted by perusing the same. Ah, Sirs, it has pleased the Lord to try us on every side; in taking away our spiritual father, Mr. Johnson, by death, and also others by sickness. But what shall we say to these things? *Good is the will of the Lord! let him do that which seemeth Him good!* for He is too wise to err, and too good to be unkind. May all these trials and difficulties, which have befallen us at Regent's Town, lead us to the Throne of Grace, where we may implore the riches of divine grace, that we may be enabled to cleave to Him for help; for indeed he *is a very present help in trouble!*

I don't know what to say about my own evil heart. The more I live, the more I see the sinfulness of my heart. I do see that *the heart of man is deceitful above all things and desperately wicked;* and, sometimes, am led to say, "It is of no use for me to go any farther, for I shall never be able to endure to the end." I am very much troubled with unbelief: I pray that the Lord may give me more faith, to look to Him and trust in Him with all my heart, and with all my mind, and with all my soul: for I know that there is no other Name given under heaven by which sinners can be saved, but the name of Jesus Christ; therefore I hope to be saved by that name, and by no other. I am the chief of sinners, and He is a great Saviour; so I believe that He is able to save me from misery.

Reverend Sirs, before I close I would beg of you to remember me at the Throne of Grace. I know you will never forget poor Africa—we never shall forget you, so long as we are here upon earth.

May the Lord bless you in all your undertakings!

Another of the Native Christians writes in a manner, which strongly manifests their peculiar attachment to the late Mr. Johnson:—

With sorrow and distress I write these few lines to you. It pains me whenever I hear of our departed and beloved Pastor and Father Mr. Johnson; but I can say no more than this, *The will of the Lord be done.* I think he took away our dear Pastor, for the purpose of trying our faith, whether we will be steadfast to His Word; or to reprove us for our misdoings, or because we have put our trust in him, more than in God; therefore I

think, perhaps this is the cause why he is visiting us in such a manner. And when I read the Second Chapter of the Revelations, 5th verse, *Remember, therefore, from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent—* I think this is the case with us; and it is a heavy stroke to my mind, and also to all the rest of my Brethren. I think I shall never be able to get another Mr. Johnson; but all things are possible with God, but to man are impossible. The Lord is unchangeable: the same Lord, who has raised up Mr. Johnson to be an instrument in His hand, is able to raise up another also. Oh may the death of our dearly-beloved Pastor bring Salvation to our souls! Oh may all these things work for the good of our souls!

I thank God, and the Society who have authority over this great work, and are still mindful of us, that they sent us a Missionary to preach the dying Saviour; and I beg of you for a Pastor, and so do all the Brethren: for we stand in need of one, for very few are in the Colony. Oh may the Lord direct a faithful one to the Society, for Regent's Town: and not only for this, but for all parts of the world; for the harvest is ripe, but the labourers are few.

*Testimony to the late Rev. W. Johnson.*

The following Letter appeared in the Sierra-Leone Gazette. It was written by a benevolent Englishman at Rio Janeiro, and was addressed to the late Mr. Johnson; and is a strong testimony that the labours of that excellent man were duly appreciated in far-distant countries.

Reverend Sir—

Seeing in the Religious Publications at home the flourishing and happy state of the Liberated Negroes under your charge, and the progress which they are making in Christian Knowledge and Civilization, I have resolved on giving the bearer his freedom; and on sending him to Sierra Leone, in the hope that you will take him under your care. His name is Andrew Stuart: he is of the Cabinda Nation, about fifteen years of age, and was brought to Bahia about seven years ago; where he was purchased by an Englishman, who subsequently transferred him to me. He has served me for five years: and I have

found him faithful and honest, of a mild and ingenuous disposition; but simple, and apt to be led away by his companions. He was at school at Bahia, for some time; and had he not been discouraged and abused by a bad master and the free children of the School, he would have made great progress. I think he will be found to have good natural abilities, and a desire for instruction; which I have regretted much, that, among other things, my confined knowledge of the Portuguese Language did not enable me to gratify. Placed in your hands, if you will be so kind as undertake the charge, I am persuaded that he will make good progress. My intention is, that he just be considered as one of the Captured Negroes, and receive the same education; and be taught the same means of gaining his living as they are. Should he shew a particular aptitude for learning, and, above all, should, by the blessing of God on your instructions, his heart be brought under the power of the Gospel, I leave it with you to give what further education you may think proper, to fit him for being a Teacher of his countrymen, as soon as an end is put to that dreadful traffic by which their country is desolated.

The writer expresses his wish to hear of the Boy's progress, and gives an address for that purpose; and adds, in a Postscript—

I have sent 20 dollars as a donation to the funds of the Church Missionary Society. The boy has never been baptized; and will, therefore, be a candidate for that sacred rite, along with others in your congregation. I have explained to him my purpose in sending him to Sierra Leone; and he promises to use all his exertions, that he may know and serve God, that he may be of use to his countrymen, should you think him capable.

The Boy had not arrived at the time of publishing this Letter; and it was supposed that he might have been taken to Cape Coast, and placed in the School there. The Editor of the Gazette adds—

We earnestly hope that he will come up by the next opportunity, so that he may possess the advantage of being one of the happy mountaineers of Sierra Leone.

*Notices of some of the Liberated Africans.*

A few of these people, disliking the restraints of the towns, leave them and settle in the woods. Mr. Taylor, passing through these woods with Mr. Davey, gives the following account of some of these natives who had lived for a time at Regent:—

We met with a town in the bush, occupied by Cossos, who had absconded from different villages. We called the Headman, and spoke to him of eternal things, which he did not seem to wish to hear: he brought us some rum in a glass, which he offered to us sneeringly, and as thinking that we ought to have given him some: indeed he was rather displeased because we had none to give him. After speaking to him some time, and warning him of his danger, he found that he was so pressed that he knew not what to answer, and was glad to call another man in to his assistance: while we were speaking to this man, the other managed to slip away. This Headman represented himself as having formerly lived with Mr. Johnson; and he manifestly knew more than the others. We left them with a suitable admonition: may the Holy Spirit apply it to their hearts!

The following affecting case shews the need of the Gospel, to soften the hearts of these people, and to moderate their griefs: of its power, in these respects, on some of the Nation here mentioned while living under Mr. Johnson's ministry, several striking instances have been heretofore given.

In passing through the bush, we came to a farm, where resided a man and family of the Ebo Nation, who had wandered from Regent. I had passed this way before: the woman was then alone: being weary, I stopped to rest, and entered into conversation with her. She was then in great distress, concerning a child which she had lost; who, it appears, was left at School at Regent and was drowned accidentally in the brook. I endeavoured to console her under her trouble, by pointing her to that Saviour who came to seek and to save, and who has said *Call upon me in the day of trouble*: but I could not gain her attention: she seemed to be sorrowing as one without hope; and she gave vent to her

sorrow in language which led me to think that her husband was not one of the kindest men:—"Oh! my piccanin deadee! he done deadee! where [what] me can do? This left, I must sit down softly, and mind now good. My dady [husband] want to flog piccanin: me say, 'No flog piccanin; flog me.' Me cry tae [till] me poor like a stick"—till her sorrow had made her flesh look poor, and like a stick; pointing, at the same time, to her body, and arms, and legs. "Me no walk from this place long time; and now this piccanin sick"—pointing to a child who was lying down—"suppose he die, where me do? No; me must sit down, and mind him good &c."

When we passed to-day, the husband was sitting down, smoking his pipe. He appeared a surly creature. We sat down a while, and spoke a few words to him, to which he paid but little attention. The woman seemed to be quite his slave, and as if she dared not speak a word in his presence.

The Grace of God continues to manifest its power among these people. Mr. Taylor gives some instances, which we shall extract from the Journal of his proceedings at Charlotte. Of one case he says—

Divine Grace has been magnified, in changing the heart of a Mary Magdalen. This woman was one of those wild creatures, who could not on any account be persuaded to live with her husband, but was continually in Soldier Town; and the scenes which are there carried on are too well known. It pleased God, however, that, in her ramblings, she, by some means, should *dash her foot against a stone*: this caused, at first, a small sore; but which, from neglect, became so bad, that she has not been able to leave her house for more than the last two years. She has been visited by myself and one of the Communicants: these visits have not been altogether in vain; for I have a good hope, that now she is growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

The contrition and fear of sin, manifested in the following remarks of a Communicant at Charlotte, may furnish a lesson to many:—

Those last few days I have been very sick; and, last Sunday, when the bell ring for Church, I remember them words I heard you say in Church the Sunday before about death: you said, "Perhaps

if we are not dead, yet some of us may be prevented by sickness from hearing the Word next Sunday; and, if that sickness should bring death, what an awful thing for those who are without God!" I think upon them words; and I pray, that Jesus may help me to get better, and to serve Him in spirit and truth: for I have so much trouble from my heart, and from this world. I hope Jesus will enable me to live to Him, and not bring a disgrace upon His cause.

On another occasion he said—

This time I am broken-hearted, on account of my backslidings. When I stood strong, and thought I was good, then I fell, because I trusted to myself; but I hope and pray that Jesus may keep me from falling again into sin. Some people tell me it is no use—I shall do sin, and go to hell all the same as this: this is a grief to me, but I deserve it, for I put the name of Jesus to shame; but I hope I shall not do so again. If I am left to myself, I can't stand; but I pray that Jesus may keep me. If a man get something, and it is stolen from him, he can try to keep it when he get it again: Satan steal enough from me; but I pray that Jesus may enable me to fight against him for the future.

The following is an extract from Mr. Taylor's Journal:—

I shewed the picture of Kalee, given in the March Register, to those present. One said, "Ah! white man! he sabby make something look all the same like he live there." Another said, "That just so my country stand: they make god like him: they put people's heads on a rope like that, and frighten the women too much." Thus the females are kept in the most abject slavery by their husbands, who constantly terrify them by such representations. Another said, "O! my country want Missionary too much! Suppose white man go there, and tell them people God send him, they can believe him directly: they can think he himself is God: but for them to leave their country fashions and their plenty of wives—that can be too hard for them: only God can make them do that!"

*State of Health in the Colony.*

Mr. Nyländer writes, in the early part of January—

The season is pretty healthy. We have had but few deaths among the Colonial Europeans; but many European Seamen of timber-ships have been

buried lately. My own health is improving; and all the rest of our Mission Family are well, with the exception of Mrs. Metzger: she is near confinement, and is in a weak state of health.

He adds, in reference to himself—

I return my sincere thanks to the Committee for their invitation to me to visit Europe; and beg to state, that I do not feel the least inclination to undertake such a voyage. Though the sea air might be bracing and refreshing, yet the climate in Europe might prove of more injury than good to my worn-out constitution; and therefore I beg to decline it for the present. I am wonderfully recovered from my last illness; though a great deal weaker, in general, than I was before that attack. My poor frame seems to require a more retired life, after eighteen years of active service under the burning sun of Africa; but I have that blessed hope, that there is a rest remaining for the people of God, into which may the Lord grant me an entrance in due time!

*Call for Prayer on behalf of this Mission.*

We cannot conclude our present notices relative to this Mission, without reminding our Readers of the duty of remembering before God, in earnest and persevering prayer, the wants and difficulties of different Missions as they may arise. The state of this Colony, in respect of Christian Labours among the people, calls for special prayer to the Great Head of the Church—that faithful men may be found, willing and able to labour for its good—that obstacles and difficulties may be removed, or overruled for its ultimate benefit—that the devices of Satan may be counteracted, and the enmity of the evil heart restrained—that the grace of the Holy Spirit may be poured out abundantly on all Christian Labours—and that Natives themselves may be raised up and prepared, to establish and extend, in wisdom and true godliness, the influence of the Gospel among their benighted countrymen.

### Abysinia.

SPECIMENS OF ABYSSINIAN PRAYERS.

MR. PLATT, Honorary Librarian  
March, 1825.

of the British and Foreign Bible Society, has addressed to us the following Letter:—

Many of your Readers will, doubtless, be interested in any thing relating to the ancient and now-decayed Church of Abyssinia. A few extracts, therefore, from Works of Devotion in use among the Members of that Church may, perhaps, be acceptable. I have selected such as exhibit a knowledge and profession of some of the great truths of Christianity; and tend to encourage a hope, that there yet remains in Abyssinia a good foundation upon which the Christian Workman may build.

The measures now taking by the British and Foreign Bible Society, for the introduction and dissemination of the Scriptures among these interesting people, seem peculiarly adapted to their circumstances; and likely to obtain, under the Divine blessing, signal success. Were I to reverse the picture, it would be but too easy to shew how much they stand in need of such aid, and of the instruction and illumination which the Divine Word is appointed to afford: from the same Devotional Works above mentioned, might be extracted page after page of prayers and ascriptions of praise addressed to the Virgin Mary, and various other objectionable particulars, on which it is unnecessary to enter into detail, as we are now about to look at the favourable side of the question.

The Volumes, from which the following pieces are extracted, form part of a very valuable collection of Ethiopic Manuscripts lately procured at Jerusalem, by the Rev. William Jowett, and transmitted to the Committee of the Church Missionary Society, by whom they have been most liberally presented to the British and Foreign Bible Society. This collection contains, among other matters, the entire New Testament, in two beautifully-written volumes.

The translations of the Prayers, which Mr. Platt has been so good as to send us, here follow.

#### *Confession and Prayer.*

O my Lord and my God, Jesus Christ, Son of the ever-living Jehovah, I entreat and beseech thee, that thou wouldst pardon my sin and my transgression—thou whose mercy is unbounded! What man is he that sinneth not? Where is the wood that burns not? and who is he, a man, the son of a woman, that doth not com-

X

mit sin! Unto whom wilt thou look, O Lord Jesus Christ? there is none good and pure besides thee! And now, O Lord, pardon my sin and transgression, and blot out the hand-writing of my debt that is against me, according to thy mercy and compassion: for thou art merciful and compassionate: to thee be glory and praise! to the Father, to the Son, and to the Holy Ghost, in heaven and on earth, always and for ever and ever. Amen.

*Second Confession and Prayer.*

My God and my Creator, and my Lord, Jesus Christ! Thou art King of Kings and Lord of Lords—God over all that is in heaven and upon the earth. To thee, angels and archangels sing praises and say, Holy, Holy, Holy, Lord God of Sabaoth; heaven and earth are full of the holiness of thy glory! I pray and beseech thee, pardon my transgression and my sin. Turn not away thy face from me, and cast me not out from before thy face. Send me not away from thy presence, with reproach and with shame; but open for me the doors of the eyes of my heart, that I may obtain joy and victory. Turn thine eyes to help me, and direct my feet in thy shining path. Grant me a place in the kingdom of heaven, and set me on thy right-hand, and appoint my portion with thy saints and the good and the just, that I may be made meet to praise thy name, which is Most High, for ever. For thine is the kingdom, and the power, and the glory, and majesty, now and always, for ever and ever, Amen!

*A General Prayer.*

Lord, let thy mercy come quickly, and thy compassion make haste; and let thy light be shed abroad upon my soul. Let thy compassion come, and thy goodness, that it may revive me; and shew me thy salvation, which shall make me to rejoice. Keep us from all evil and error, and establish us according to thy law and according to thy will—according to thy commandments and thy judgments—according to thy mercy, O Lord! And make us to be numbered with those who have been accepted of thee, and receive our prayer and our petition.

O Lord our King, be with us, and make peace between thy Spirit and our spirit; for thou alone canst turn back unto thyself him that his lost. We beseech thee, O Lord Christ, receive us into thy fold, and into the number of thy flock which shall not perish for ever; for

thou art He that heareth us when we call, and when we call not. Purify our souls from pollution, and from every evil work. Cast us not off, according to the multitude of thy mercies, and deal not with us according to our sins, for Thou art merciful!

*A Morning Prayer.*

Blessed art Thou, O Lord! Thou art from everlasting even to everlasting. Mighty art thou, O Lord, by whose command the world was established. Yea, O God, blessed art thou who sittest above the chariots of the Cherubim, and glorified art thou in the midst of the Seraphim. Thou art praised by those on high, and Thou art worshipped by those beneath.

Thou hast brought us out from the darkness of night, and hast granted to us to see this light of day. Keep our feet that they slip not, and our lips that they speak no evil. Save us from the violent man; and deliver us, that we may go out and come in in peace, keeping thy commandments. May our bodies be sound in health, and our minds joyful. May we neither trespass against man, who is like ourselves; nor blaspheme the Lord, who created us. Implant in us pity toward the poor and destitute, and grant that we may love our brethren and neighbours. Him that has transgressed against us, do thou pardon; and direct our feet in the way of peace.

And, as thou hast brought us out from the darkness of night, and hast made us to see this light which passes away, grant that we may see that light which passes not away, and consumes not, and ends not, which thou hast prepared for thy faithful ones, for those who do thy will. And, as thou hast revived us and brought us to this day, grant that at the Last Day we may be revived, and brought into the light of thy Kingdom, which ends not, and consumes not.

Yea, O our God, give us peace upon the earth! For thou didst make the beasts peaceful in the Ark with Noah—thou didst make the lions peaceful with Daniel, and the sea with thy disciples—and thou hast made the world at peace with thy Father. Grant that we may neither trespass nor be trespassed against; for every creature is thine, and thou art ruler over the works of thy hands. Thou receivest from us praise, and we from thee mercy; and to the Father, the Son, and the Holy Ghost be the praise, and the godhead, and the kingdom, and the glory, now and for ever and ever. Amen and Amen.

*A Prayer for the Sabbath Day.*

O Lord, my Lord and my God! I beseech thee, for the sake of thy beloved Son Jesus Christ, our Lord and Saviour, and our God, and for the sake of thy Holy Name, that thou wouldst hear my prayer and my supplication. Keep far from me Satan and his host, and save me from his net, and remove from me his wicked devices; for in thee do I put my trust: make me to walk according to thy will, and lead me in righteousness and peace. I pray thee, O Lord, and I beseech thee, by thy mercy and compassion, that thou wouldst keep me by thine eyes that sleep not, and cover me with the shadow of thy wings; and make the beginning of this day, loving-kindness—and its middle, goodness—and its end, grace.

Make me meet to receive thy holy flesh and thy precious blood, for the remission of my sin; and keep me in my sitting down and my rising up, in my coming in and going out, by day and by night. Direct my way and my goings, and deliver me not into the hand of my evil enemies; but grant me a happy life. Have mercy upon me, O Lord, and give me the blessing of a good heart, that shall obey thee in every good work, and praise thee evermore.

I beseech thee, O Lord, make this day blessed and good, and give me the riches of thy grace. Thou knowest, O Lord, all my sins, blot out my transgressions, and remember them not against me. Thou seest also how little is my goodness—I beseech thee to make it much. And again thou knowest all my sorrows—O Lord, bring them to an end. Have mercy upon me, O Lord, when I shall become food for the worms, and neither see nor hear.

Recompense with good, O Lord, my Father and Mother, who begot me: save them from the judgment of condemnation, and number them with thy saints for ever. And, for myself, make my works good, and keep me by thy holy Resurrection, through which salvation is come to every creature of mankind. I beseech thee enlighten the eyes of my heart and my thoughts, that I may do thy commandments and walk in thy will, for with thee every thing is possible. Pardon me and my Father and Mother; and require not the evil of my doings at my hands, but deliver me from the fire of hell, according to thy mercy and compassion, for and ever. Amen.

**Mediterranean.**

## MALTA.

## CHURCH MISSIONARY SOCIETY.

*Intended Visit to Greece.*

MR. JOWETT'S Journal of his Visit to Syria and the Holy Land, mentioned at pp. 39 & 42 of the Survey, is proceeding at press; and will be ready in a few weeks, unless delayed by some concluding Observations, which have not yet been received but are expected daily.

The arrival of the Rev. John Hartley, at the end of November, has led to the design of an immediate visit, on the part of Mr. Hartley, to Greece. The following Letter from him, dated the 6th of December, speaks on this subject:—

It was with joyful and, I trust, grateful feelings, that I first set foot on the rock of Malta, and entered the house of Mr. Jowett. The voyage has considerably reduced my strength; but I hope to regain it, during the coolness of the present season. I do, however, already very sensibly perceive, that I am under a different climate from that of England. A little exertion soon induces a languor and weakness, which compel a temporary relaxation: I trust, however, that, when I am more inured to this temperature, I shall be able to exert myself with as much vigour as in England. From Mr. and Mrs. Jowett, I have received the greatest kindness; and I feel myself quite happy and at home in their family. Mr. Jowett's engagements appear to be almost overwhelming; and he expects soon to have his time almost entirely occupied with the Press.

I am commencing the study of Italian and of Modern Greek, with the assistance of Dr. Naudi and Mr. Bambas. With both these names you are familiar. You will rejoice to learn, if you have not already received the intelligence, that Dr. Naudi now communicates in the English Church. Mr. Bambas is nephew to the Professor of the same name, who is one of the most learned and distinguished of the Modern Greeks.

My future plans must, of course, be yet uncertain; but I have been conversing with Mr. Jowett, concerning a visit to Greece. It appears to me, that no where round the Mediterranean is there such an opening for Missionary



Exertions, as in Greece: not only is there ample scope in that country for the distribution of the Scriptures and of Tracts, but even for public preaching. May it please God to give me a footing in this interesting region, and qualify me for the important service!

I see a wide field for exertion before me; and I thank God, that the great honour and favour have been conferred on me, of calling me to so glorious and delightful a service. Deeply sensible of my own utter insufficiency for the labour, I shall not cease to implore the gracious and abundant influence of the Holy Spirit, both on those to whom

I shall endeavour to convey the news of Salvation, and on myself who am the favoured instrument in so important a duty.

On the 8th of January, Mr. Hartley states that he was on the point of setting sail for Corfu; and Mr. Jowett adds—

Our idea is, that he should visit Corfu and one or two of the other islands, for six months; and, possibly then return to Malta, in order to rest a little during the heat of summer; and to correct his Journals, report progress, and then resume his visit.

### Recent Miscellaneous Intelligence.

#### *American Baptist Missions.*

An American Publication contains the following report, in reference to the resources of the Board:—

From a statement in the American Baptist Magazine, it appears that the receipts of the Society have been declining for some time past; and, unless vigorous efforts are made to raise funds, it is feared that the Burman Mission cannot be properly supported. The impoverished state of the treasury is ascribed principally to the peculiar situation in which the Missionary Board at Washington has been placed: the claims of the Columbian College on the time and attention of a portion of their number have been so imperious, that it has been utterly impossible for them to make those exertions in behalf of Foreign Missions, which their prosperity requires. To remedy this evil hereafter, the Board have empowered, a standing Committee, in Boston and the vicinity, to exercise under them a general direction and superintendance of Foreign Missions: the Committee are authorised to nominate a Corresponding Secretary and Treasurer, to employ Agents for the purpose of obtaining funds, to nominate Missionaries, and to take all necessary measures for the support of the Missions, subject to the approval of the Board.

By Letters from Ava of Feb. 19, 1824, it appears that Dr. and Mrs. Judson had reached that place, after a journey of six weeks from Bangoon: see pp. 48, 49 of the Survey: a temporary building had been put up, for their residence and for a Female School. Dr. Price was superintending some mechanical arrangements, which appeared highly acceptable to the King: his house was nearly completed; and the King seemed gratified with its situation and appearance, and expressed his desire that similar houses should be built on the Golden River. The Missionaries express no apprehension for their personal safety.

#### *American Board of Missions.*

Mr. Goodell (see p. 40) draws the following picture of their Family at Beyrout, in Syria:—

Mrs. Goodell and myself, with Mrs. Bird and her infant, have spent the winter at the foot of Mount Lebanon, in a little house which belongs to a Turk. Could you pass a day with us, you would see us now engaged in the study of Arabic—now visited by some Arab Men and Women, to whom we read the good Word of God—now interrupted by the entrance of four or five Children, who come daily

to be instructed in Arabic—now going out to visit the Arabs, in order to read the Scriptures to them, and converse with them as well as we are able, in their own houses—and now bowing the knee together before the Mercy Seat, to implore the benediction of Heaven on our feeble attempts to advance the kingdom of our Saviour.

#### *Baptist Missionary Society.*

On the 25th of December, Mr. Coultart, at Kingston, in Jamaica, baptized 135 adults. He was in hopes of being soon permitted to resume the Weekly Service in his Chapel, which had been forbidden for some months, during the late period of agitation and alarm in the Colony.

Mrs. Knibb, widow of Mr. T. Knibb (see p. 118), had returned from Jamaica; but did not long survive her husband: she died, at Northampton, on the 31st of January, leaving an orphan boy of a twelvemonth old.

#### *Christian Knowledge Society.*

The Rev. L. P. Haubroe has formed a Girls' School, at Vepery, near Madras, containing 92 Country-born and 58 Native Girls: the children are very promising.

#### *Church Missionary Society.*

Five Missionaries from the Bâle Seminary have arrived at the Society's Institution. They are accompanied by a Printer, intended to relieve Mr. Andrews at Malta, whose state of health requires his return.

Mr. James Dunsmure, Assistant at Burdwan, has been received on the Foundation at Bishop's College, and is now a Student there under the Society for the Propagation of the Gospel.

The Rev. Theophilus Reichardt (p. 55) was married to Miss Price on the 4th of August: they reside in the Mission House at Mirzapore.

The charge of the Old Church had frequently devolved, in consequence of the illness of the Chaplain, the Rev. G. W. Craufurd, on the Rev. Isaac Wilson.

The Rev. Mr. Thomason had, at the beginning of August, very kindly removed Mr. Brown, the Printer, from Mirzapore to his own house, for the greater convenience of medical attendance: but little hope was entertained of his recovery.

The Rev. Bernhard Schmid, of Palamcottah, arrived at Calcutta, in October, on a visit, with the concurrence of the Madras Committee, to his brother the Rev. Deocar Schmid, in order to extend his acquaintance with the methods of education pursued in Bengal. He was about to proceed, with that view, to Serampore, Chinsurah, and Burdwan.

The Rev. J. A. Jetter and Mrs. Jetter (see p. 55) embarked on board the Princess Charlotte, on a visit to England, for the recovery of his health; but the ship sprung a leak, and returned to Calcutta. Mr. Deocar Schmid writes, at the end of October—

In consequence of a change of treatment, his complaint has been so far subdued, that a voyage to Europe is likely to effect a restoration of his health; whereas, before, he was so weak, that it was not likely that he would reach England alive.

*London Missionary Society.*

The Rev. W. Reeve, from Bellary, and the Rev. James Mercer with Mrs. Mercer from Trinidad, have lately arrived in this country.

Mr. Edward Ray, assistant at Calcutta, who returned home last summer for the benefit of his health, was appointed a Missionary, on the 15th of March, at Orange Street Chapel.

The Rev. Dr. Morrison, in compliance with the request of the Directors, has agreed to prolong his stay in England another year, in order to impart instruction in the Chinese Language, and to awaken more interest in behalf of that numerous people. He will attend, for this purpose, at No. 26, Austin Friars, on Mondays, Wednesdays, and Fridays, from eleven till two o'clock.

The establishment of a Fund for the Widows and Families of deceased Missionaries was noticed at p. 254 of our last Volume. To the sum of 1000*l.* appropriated to this Fund, by the Trustees of the Evangelical Magazine, the Directors have added a like amount; and have passed, among others, the following Resolution:—

That a Committee of Management of the Widows' and Orphans' Fund be annually appointed, to consist of the Treasurer, Chairmen, and Deputy Chairmen of the several Mission Committees, and such other Members of the Direction as the Board may think proper to appoint, for the purpose of directing the investment of the monies contributed to the said Fund and the appropriation of the annual proceeds thereof, subject to the control of the General Board; and that the said Committee meet, for those purposes, at least once every Quarter.

From one of the Executors of the Rev. W. Macdonald, late of Enfield, a steady friend of the Society, the Directors have received the following communication:—

The deceased has bequeathed all his books to the Anglo-Chinese College, Malacca—ten pounds to his servant—and all the rest of his property, of whatsoever kind and wheresoever found, to the London Missionary Society; which we expect will amount to six hundred pounds.

The intention of the Directors to accept offers for LIMITED TERMS of SERVICE was stated at p. 426 of our last Volume. They invite offers, on this principle, for the following Stations in the East Indies:—

*Malacca.*—Two Missionaries: one of them to be associated with the Rev. Samuel Kidd; the other to be a General Itinerant among the Chinese Settlers in Siam, Cochin China, and in the islands of the Indian Archipelago. *Mearns.*

Humphreys and Collie, the other Missionaries at present at this Station, will successively follow the Anglo-Chinese College on its removal to Singapore.

*Singapore.*—A Missionary for the Chinese Department.

*Penang.*—A Missionary for the Chinese Department.

*Batavia.*—A Missionary for the Chinese Department, to be associated with the Rev. W. H. Medhurst.

*Bombay.*—A Missionary, to be associated with the Rev. M. T. Adam.

*Belgaum.*—A Missionary, to be associated with the Rev. Joseph Taylor.

*Quilon.*—A Missionary, to be associated with the Rev. W. Crow.

*Cuddapah.*—A Missionary, to be associated with the Rev. W. Howell.

In reference to Demerara it is stated—

The Directors have resolved to send out a Deputation to Demerara, consisting of two persons; one of whom, at least, must be a Minister, who, if circumstances should render it expedient, might remain as a Missionary of the Society in the Colony.

Mrs. Munday, Wife of the Rev. G. Munday, of Chinsurah, died in child-birth, on the 30th of July. The Rev. Isaac Wilson of Calcutta writes of her—

She was a devoted Saint, and eager to advance the cause of her Redeemer among these benighted people.

*Wesleyan Missionary Society.*

The Rev. John Davis, jun. appointed to Albany, and the Rev. Richard Haddy with Mrs. Haddy appointed to Khamiesberg, sailed for the Cape on the 18th of January.

The Rev. H. T. Harte died at Freetown, Sierra Leone, greatly lamented: he was buried on the 27th of December.

*United Brethren.*

Br. Hertzberg has been added to the Labourers at Labrador. Br. Schmidtman, after 43 years' service in that Mission, departed on the 16th of July, in his 77th year. Br. Kohlmeister, after labouring in the Mission 34 years, arrived in London, with 1*r.* Stock, on the 23d of September.

The Brn. Kleinschmidt and Lehman have returned from Europe to the Greenland Mission. Br. Lehman with two new Missionaries, Koegel and Tietzer, sailed from Copenhagen on the 19th of March of last year, and had a long and dangerous voyage: off New Herrnhut, they fell in with the vessel on board of which Br. Kleinschmidt was returning, accompanied by a new Labourer, De Fries: they all arrived at New Herrnhut on the 14th of May. The Brn. Kleinschmidt, Baus, and De Fries proceeded southward, after some time, to form the New Settlement, mentioned at p. 80 of the Survey for 1823. It is named *Friedericksthal*, or *Frederick's Vale*: the account is encouraging: the Heathen hasten to the spot, to hear the glad tidings of the Gospel: at the first baptism of a Heathen, upward of 200 persons, chiefly Heathens, were present.

*United Kingdom.*

The Roman-Catholic Prelates of Ireland have lately issued Pastoral Instructions to their people, of which the following is an extract:—

As to the books which are distributed under the names of Bibles, or Testaments, or Tracts, as they treat of religion, and are not sanctioned by us or by any competent authority in the Catholic

Church; the use, the perusal, the reading, or retaining of them, is entirely and without any exception prohibited to you. Should any of them be in your possession, they are to be restored to the persons who may have given them to you, or otherwise to be destroyed; except only Bibles and Testaments, which, if not returned to the donors, are to be deposited with the parish priest.

#### Continent.

The Gazette of Spire assures its readers, that the House of Rothschild, a family of immense wealth and connected throughout Europe, has recently received proposals, from the Turkish Government, for a Loan to a considerable amount, and an offer of the entire of Palestine as a security: in consequence, it is added, a confidential agent has been despatched by that House to Constantinople, to examine into the validity of the pledge offered by the Turkish Cabinet. Whether this statement be true or not, the very report, under the peculiar aspect of these eventful times, is worth recording.

We learn from a friend, lately arrived from Archangel, that a Mission has been undertaken to the Samoiedes. The Russian Church has sent two Priests, under the sanction of the Emperor, for the instruction of that people; and an adequate provision has been made by the Government for the support of the Missionaries.

A Decree of the Spanish Superintendent of Police, dated Madrid, Nov. 14, 1824, orders—

*First*, That all persons possessed of any books or pictures whatever, whether printed in Spain, or imported from abroad, between Jan. 1, 1820, and Dec. 30, 1823, shall deliver them up, within thirty days, to the Priests of their parish—*Secondly*, That all books, pamphlets, or papers, prohibited by the Church or Inquisition, shall also be so delivered up, at whatever period they may have been published—*Thirdly*, That whoever retains possession of any books, &c. after this notice, shall be subjected to a summary trial, and punished—*Fourthly*, That the receivers of such books shall be punished as proprietors—*Fifthly*, That whoever informs of any persons retaining such books, after the thirty days, shall receive the third of any fines that may be imposed, and his name shall be kept secret.

#### India.

The Bishop of Calcutta is engaged in a Visitation of his Lordship's extensive Diocese. The Archdeacon of Calcutta accompanied the Bishop to the Upper Provinces; but was to return to Calcutta, while his Lordship proceeded westward and southward. The Rev. Mr. Stow, the Bishop's Chaplain, died at Dacca, soon after they left Calcutta. It had been a sickly season: fever generally prevailed, among both Europeans and Natives.

#### Mexican States.

In the following decrees, the general con-

gress of Mexico has set a noble example, in reference to the Slave Trade.

1. The Commerce and Traffic of Slaves is forever forbidden, in the Territory of the United Mexican States, from whatever Nation they may come, and under whatever Flag.

2. Any Slaves which may be introduced, contrary to the tenor of the preceding Article, shall be Free, so soon as they touch the Mexican Territory.

3. Every vessel, whether national or foreign, in which Slaves shall have been transported or introduced into the Mexican Territory, shall be immediately confiscated, with the remainder of its cargo; and the Owner, the Purchaser, the Captain, the Master, and the Pilot, shall suffer the punishment of ten years' imprisonment.

#### United States.

The manner in which the Jewish Question is viewed by some persons in America, will appear from the following extract of an American Publication.

That the Jews will be restored to their former country, and possess it in full sovereignty, cannot be doubted.

Our country must be an Asylum to the ancient people of God. Here they must reside; here, in calm retirement, study Laws, Governments, Sciences—become familiarly known to their Brethren of other religious denominations—cultivate the useful Arts—acquire a knowledge of Legislation, and become liberal and free: so that, appreciating the blessings of just and salutary Laws, they may be prepared to possess permanently their ancient land, and govern righteously.

It will be seen by the following extract of a letter from Bishop Chase, dated Worthington, Ohio, Nov. 20, 1824, that he had safely reached his remote Diocese. He travelled with his family, in all nine in number, in one coach, across the Alleghany Mountains.

It would delight your heart to learn the height of feeling, gratitude, admiration, and Christian fellowship, to which our people have been excited by the narrative of my visit to Old England and its results. We met in Convention; and, under the delightful impressions of God's manifold mercies, especially those which came to us through this most blessed Mission to England, we prayed together, we sang together, and praised God together, in the blessed Sacrament, and in psalms, and hymns, and spiritual songs of our holy Liturgy.

Measures were put in train for the most effectual application of the money, contributed in this country toward the establishment of a Theological Seminary for the Diocese. Many favourable circumstances offered; and liberal aid to the design was likely to be afforded by friends in America of the Episcopal Church.

The American Religious Intelligencer of October 9th says—

Slavery in the State of New York must cease to exist after the 4th of July 1827. According to the last Census, there are but 10,000 Slaves in that State. We hope that the time will soon come, when other States will clear their skirts from this foul stain.

## Miscellaneous.

### MISSIONARY INSTITUTION AT BASLE.

(With an Engraving.) *opposite p. 120.*

THE accompanying Engraving is taken from a Drawing sent over from Basle. This House was entered on in June 1820, with solemn dedication to the Lord and for His service: see pp. 467—469 of our Volume for 1820. It is situated in a pleasant and retired part of the city; and has a view over the neighbouring fields and vineyards, with an extensive prospect into Switzerland and toward France.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From December 15, 1824, to February 19, 1825.

ASSOCIATIONS.	Present.	Total.
	L. s. d.	L. s. d.
Atherstone	5 5 0	205 6 0
Aylesbury	0 18 0	99 15 9
Maldon, Oxon.	4 10 0	19 10 0
Bath & Vicinity (Chippenham)	34 1 0	3006 10 11
Bedfordshire (Luton 19.1.0.)	58 14 1	1673 4 5
Sundon il.		
Berkshire	55 4 7	3998 19 5
Birmingham	300 0 0	4237 8 8
Birstal and Batley, Yorkshire,	28 9 0	901 14 5
Bishop's Sutton & Ropley, Hants.	4 0 0	53 14 7
Boston	26 8 9	150 6 3
Boyton, Wiltshire	5 1 0	5 1 0
Brighton	12 0 0	318 15 0
Bucks, South (Iver.)	29 1 0	2804 7 0
Chester and Cheshire	210 10 0	9450 19 3
Clapham	40 0 6	3447 1 4
Clare	7 9 6	27 17 0
Colchester and East Essex } (Rochford 9.9.1.)	109 4 1	4641 3 3
Colsterworth, Lincolnshire	4 16 6	71 5 0
Cottesmore, Rutlandshire	5 5 0	11 18 6
Coveatry	50 0 0	1974 6 5
Dean Street Manufactory	7 16 1	30 2 3
Deddington & Vicinity, Oxon.	20 11 5	80 13 0
Derbyshire	10 0 0	7984 17 4
Devon and Exeter, (Dawlish s. 9. 4—North Tawton s. s. 8 —Santon 7 L.)	78 6 7	5065 13 3
Elvetham, Hants.	39 0 0	144 0 0
Epsom	17 9 5	370 8 9
Fowey	7 10 0	9 19 7
Glasbury, Brecon	15 15 0	1195 0 8
Glentworth, Lincolnshire	9 3 8	190 7 4
Gloucestershire (Campden 13.9.0.—N. E. Forest of Dean 54.6.5)	67 15 5	6603 18 9
Godshill, Isle of Wight	5 0 0	9 0 0
Guernsey	30 0 0	2601 15 2
Guildford	90 0 0	1849 14 6
Hampstead (by Mrs. Marsh)	7 3 0	949 13 11
Henley-on-Thames	17 15 8	460 18 9
Hereford	50 16 0	2023 10 2
Hertfordshire (Widford st. Wellwyn s. 10.0)	63 15 0	546 1 3
Huddersfield	108 3 0	2011 19 5
Kent (Blackheath st. 19.5— Foot's Cray st. Woolwich 19 L.)	45 1 5	2980 25 0
Kirby Misperton, Yorkshire,	4 19 6	70 6 4
Kirkby Lonsdale	95 11 6	739 15 1
Knarsborough	76 6 0	7468 16 9
Lambourn, Essex	12 0 0	77 15 0
Leicestershire (Syston st.)	180 0 0	7998 10 0
Lincoln	98 0 0	961 19 11
Liskeard	18 1 2	50 1 8
Liverpool & W. Lancashire } (Standish 10.8.7)	345 8 7	6431 16 11
Malta	0 9 8	40 15 3
Montgomeryshire	2 0 0	108 6 6
Morden, Surrey	6 11 1	218 2 8
Nazing, Essex	2 8 8	84 11 10
Norfolk and Norwich (Thet- ford 23.19.6)	80 13 6	9790 3 6
Northamptonshire (Byfield)	14 17 0	3746 1 8
Nottingham (Leaton, &c. 13 L.)	94 2 11	2695 11 9
Ossett, Yorkshire	9 8 11	320 9 1
Penryn	10 10 9	265 4 7
Penzance	26 0 0	809 12 9
Percy Chapel	45 9 0	3376 13 0
Portsmouth, &c. (Gosport 9.3.1)	28 9 6	1537 5 1
Preston	81 1 0	1236 7 5
Queen Square Chapel	16 0 0	986 5 0
Redruth	41 0 0	116 8 8
Retford, East	26 9 6	758 18 6
Richmond	165 14 7	983 8 7
St. Antholin's Watling Street,	11 17 8	496 7 6

Saxby, Lincolnshire	9 6 10	65 8 0
St. John's Chapel, Bedford Row, 183	13 0 0	5129 8 0
Sedghill, Semyly, & East Knoyle,	98 0 0	141 6 10
Seriby, Notts.	10 18 2	578 6 7
Southwark	50 0 0	2084 1 0
Shropshire	190 0 0	5855 1 9
Staffordshire, North (Leek 3rd.)	80 0 0	3146 10 11
Staines and its Vicinity	28 3 7	694 11 7
Suffolk and Ipswich	157 10 0	3966 6 10
Sutton, Surrey	5 3 6	174 10 11
Tamworth	45 0 0	2285 6 4
Taunton and West Somerset	30 0 0	850 0 0
Wainfleet	10 11 3	43 4 5
Wellington, Somersetshire	30 0 0	676 14 5
Willoughby, Warwickshire	7 11 4	77 7 8
Winkfield (including 3. 12. 8 from Misses Spencer & Ledyard)	13 3 0	150 0 0
Worcester	58 6 6	1664 8 8
Worton, Oxon.	6 16 6	93 1 0
York	100 0 0	748 11 11
Yoxall, Hamstall, &c.	41 3 3	696 0 3

COLLECTIONS.

Andrews, Miss, Brentford	3 10 0	8 1 0
Aplin, Rev. C. D. by his Children,	5 10 0	15 10 0
Ball, Miss K., Chesham	3 2 6	9 13 0
Bird, Mrs., Kenilworth	7 7 0	36 8 6
Brown, Mr. C., Chelmsford	4 16 3	46 4 5
Burton, Mrs., Aylesbury Street,	5 0 0	31 14 0
Clifton, Miss M., Somerset House,	2 14 0	2 14 0
Dancer, Mrs., Burton-upon-Trent,	8 0 0	163 4 0
Dawes, Mr. T., Isleworth	8 13 0	8 1 8
Dawson, Mr. jun., Mansion House, Camberwell	5 0 0	69 10 0
Dowley, Mrs., from the Work- women & Apprentice Girls in Mr. Banks's Lace Manufac- tory, Hermondsey	0 18 0	0 18 0
Elston, Mrs., Giltspur Street	4 4 0	48 5 0
Elwell, Mr. R. jun., Hammersmith,	3 12 0	68 19 10
Friends at Cheam	11 11 6	71 1 0
Graham, Mrs., Newbury	5 4 0	96 0 3
Hart, Miss, Spitalfields	0 10 6	1 7 6
Hill, Rev. John, Oxford	25 10 0	823 10 0
Horsley, Mr James, Gt. Baddow,	2 17 6	2 17 6
Howes, Miss Anne, Kingscliffe,	6 6 0	71 10 0
Ibbs, Mr. Charles, Kimbolton,	9 0 0	9 0 0
Ladies at Hay, Brecon	3 15 0	44 18 0
Lake, Rev. Edward, Worcester,	15 0 0	296 15 0
Les, Mr. J. jun. Kidderminster,	15 0 0	115 0 0
Malpas, rs & Miss, Kensington,	3 10 0	34 13 0
Mullion, Miss, Gracechurch St.	7 0 0	18 10 9
Murray, Miss, Chelsea	1 19 0	28 13 11
Parker, Misses, Glasgow	3 0 0	8 0 0
Pownall's, Master, Mission Box,	0 19 0	0 19 0
Rigaud, S. Esq., Milford	26 5 2	64 9 9
Rowley, Mr. W., St. Paul's } Church Yard	3 0 0	3 0 0
St. Giles's Sunday School, Oxford,	3 0 0	37 0 0
Sleigh, Mr. James, Rugeley	8 6 9	19 4 7
Sutton, Miss S. Rowde	21 5 7	198 10 9
Tillard, Mrs., Buntingham	5 0 0	34 10 0
Warren, Miss, Ongar	6 7 6	8 9 6

BENEFACTIONS.

"A Lincolnshire Family"	1 0 0
Anon. by Messrs. Ransom & Co. Pall Mall,	5 5 0
De Sabloukoff, Madame—by J. Warren, Esq.	10 10 0
First Profits on the sale of Bishop Heber's Missionary Hymn, set to Music, by Rev. W. H. Havergal	60 0 0
Friend (post mark "Lichfield") by the Sec.	50 0 0
Hughan, Mrs., Henrietta St., Cavendish Sq.	5 0 0
Hunter, Rev. John, Holloway	10 10 0
L. M. (Fourth Donation of 50 L.)	50 0 0
Natt, Mrs., Gloucester place	20 0 0
Pusey, P. Esq. jun., Grosvenor Square,	100 0 0
for Native Female Education in India,	

160 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

Scott, Capt., Hifedford	-	5	5	0
Townsend, Mr. W. York place, City Road,		10	10	0
Ware, Mrs., Clapham, by J. Ware, Esq.		10	10	0
Ware, Miss, ditto		10	10	0

Marston (Beds.) by Rev. T. Barber	-	1	13	7
Mippershall (ditto) by Rev. W. B. Hayne	-	4	1	11
Thetford (Norfolk) by Rev. J. Gibson,	}	23	10	6
(Rev. T. D. Atkinson, Curate)				
Willoughby (Warwickshire) by Rev. B. Scott,		7	11	4

CONGREGATIONAL COLLECTIONS.

Amphill, (Beds.) By Rev. T. Barber	-	1	13	7
Arnold, (Notts.) by Rev. R. Simpson	-	3	0	0
Burton Joyce (do.) by Hon. & Rev. H. Erskine,		11	4	5
Calverton (ditto) by Rev. R. Simpson	-	3	0	4
Cotgrave (ditto) by Rev. R. W. Sibthorp,		7	18	5
Epperstone (ditto) by Rev. R. Simpson	-	6	8	4
London: St. Mary Woolnoth, by the Sec.		15	6	2
Machynalthe (Montgomeryshire) by	}	0	18	0
Rev. J. Langley				
Mansfield (Notts.) by Hon. & Rev. H. Erskine,		11	4	5

LEGACIES.				
Mrs. Susanna Beasley, late of Blackfriars,	}	311	4	4
being 250 <i>l.</i> Consols, less Legacy duty— by her Executrix Miss E. S. Stevenson,				
Thomas Horne, Esq., late of Hampstead,	}	378	16	5
the produce of 6 <i>l.</i> 10 Consols, being part of the Residue of his Estate, by his Executors, T. Platt & E. Wood, Esqrs.				
SCHOOL FUND.				
Nottingham Association, by Miss White-	}	5	0	0
house, for Francis Wright, 1 year				

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From February 21, to March 19, 1825.

ASSOCIATIONS.	Present.	Total.
L. s. d.	L. s. d.	L. s. d.
Bedfordsh. (Henlow, 8. 11. 3)		
—Potton, 1. 19—Tufrey, 14. 17. 6)	88	9 21 - 1864
Berwick and Tweedmouth	4	0 0 - 22
Birmingham (Bilston, 18. 13. 1—Darlaston, 24. 4. 10 Howley-Regis, 23. 11. 6— Wednesbury, 12.)	68	9 5 - 6195
Blandford	50	0 0 - 886
Blythe and Bilby, Notts.	43	1 6 - 247
Bridgewater	56	3 3 - 405
Bucks, South (Iver)	30	13 0 - 2635
Bunny, Bradmore, & Rud- dington, Notts.	35	16 0 - 924
Camborne, Cornwall	10	6 10 - 30
Cambridge—Town, County & University	900	0 0 - 5794
Chichester & West-Sussex	60	3 0 - 1089
Chobham & its Vicinity, Surrey,	13	3 9 - 499
Clapham	74	3 1 - 3521
Coleshill, Warwickshire	15	0 0 - 52
Curry Rivell (Ilminster), 7. 11. 6) Somersetshire	13	0 0 - 68
Derbyshire, (Hayfield)	28	4 9 - 731
Devon & Exeter (Teignmouth)	51	3 0 - 5117
Dudley	43	4 1 - 447
Gloucestershire (Campden),	7	13 6 - 651
Hereford, Town and County,	94	9 0 - 3197
Hibernian Auxiliary	1100	6 0 - 1498
Hornby, Yorkshire	16	14 3 - 118
Hull and East-Riding	102	13 0 - 6733
Jersey	32	0 0 - 555
Kighley, Yorkshire	35	0 0 - 79
Kirkby Lonsdale	18	11 5 - 812
Leicestershire (Great Dalby s. 17. 6—Melton Mowbray 4. 9. 6)	203	3 5 - 7501
Liverpool & W. Lancashire,	67	2 0 - 6498
Lympham, Somersetshire	23	9 5 - 925
Northamptonshire (Titch- marsh, 20 <i>l.</i> )	78	0 0 - 324
Nottingham	52	13 2 - 2378
Olney, Bucks.	48	10 0 - 510
Pontefract	20	0 0 - 480
Pontypool and its Vicinity	63	6 4 - 918
Retford, East, Notts.	23	10 6 - 818
Ryde, Isle of Wight	23	5 0 - 126
Sunderland, Bishop Wear. mouth, &c.	40	0 0 - 1021
Swanage, Dorsetshire	14	14 4 - 14
Tydd St. Mary, Lincolnshire,	8	19 2 - 31
Walthamstow	42	3 8 - 166
Watlington, Oson.	24	0 0 - 24

White Roothing (School)	8	12	6 - 36
Fund, s.) Essex	8	14	4 - 65
Workington, Cumberland,	40	11	6 - 1307
Yeovil, Somersetshire	10	0	0 - 726
York	10	0	0 - 726

COLLECTIONS.

Adams, Miss, Warcham	-	0	14	6 - 0
Aveline, Miss, Lyme	-	1	6	0 - 5
Bell, Miss, Wandsworth	-	13	7	0 - 75
Bencroft, Miss, Chelsea	-	7	10	0 - 92
Bristow, Mrs., Thame	-	6	19	0 - 12
Burgess, Mrs. B. Waltham Abbey,		2	0	0 - 108
Byard, Miss M., Bunhill Row,		2	10	1 - 23
Caldwell, Mr. Blaenavon	-	3	0	0 - 30
Cooke, Mr. George, Malborough,		1	3	0 - 14
Gerard, Misses S. & C., Peckham,		6	7	6 - 10
Heather, Mrs., Bishop's Waltham,		0	0	0 - 22
Landon, Miss, Aberford	-	3	14	1 - 13
M. F. S., Apothecaries' Hall	-	1	2	0 - 7
Murray, Miss, Chelsea	-	0	13	0 - 26
Sanders, Mrs. Eliz., Keigate	-	6	5	0 - 16
Savage, Mrs., Surbiton Lodge	-	14	0	0 - 53
Spencer, Mr., Walthamstow,		3	0	0 - 15
Williams, Mrs., Moor Park	-	21	0	0 - 415
Williams, Miss, Abergenny,		3	11	0 - 94
Williamson, Mr., Wellingboro',		4	13	0 - 32
Yates, Miss, King St., Cheapside,		4	0	0 - 17

BENEFACCTIONS.

Bickersteth, Edward Henry, by his God- mother	5	0	0
D. E. H.	4	0	0
Friend, by Mrs. C. Bowdler	5	0	0
H. E. U.	15	0	0
Offerings, per Rev. H. V. Elliott, Bury St. Edmonds	20	0	0
Ranking, George, Esq., Old Jewry	10	10	0
Symes, Miss, Richmond, per the Secretary,	20	0	0

SCHOOL FUND.

M. E. U.			
For Harriet Faithful, for Six Years	-	30	0
Friends at White Roothing, Essex,			
For J. F. Grundy - Sixth Year	-	5	0

LEGACIES.

Mrs. Ann Jarratt, late of Hull,	}	100	0	0
by her Executors, William Jarratt, Esq. and Rev. Robt. Jarratt				
Legacy Duty	-	10	0	0
Rev. Matthew Olerenshaw, late of Mellor, Derbyshire, by his Executors, Mrs. Oler- enshaw and R. B. Olerenshaw	}	20	0	0
Legacy Duty		-	2	0

\* Vol. 1824, p. 17, col. 2, at Stellenbosch, for westward, read eastward—P. 62, col. 2, l. 2, for Belgium, read Bangalore—Vol. 1825, p. 6, lines 6 & 7 from bottom, for indispended, read indispended.

# Missionary Register.

APRIL, 1825.

## Biography.

### CHARACTER AND OBITUARY OF DEBRANEE,

A FEMALE HINDOO CHRISTIAN,

WHO DIED AT SERAMPORE, MARCH 17, 1824.

THE following account is extracted from the "Friend of India," Monthly Series, Number for May, 1824.

Debranee was the Widow of Bykanta, one of the earliest converts, whose first visit to the Missionaries at Serampore was on the 15th of June 1805. Under date of the 9th of February 1806, in the Periodical Accounts, we have the following notice—

Our brother Bykanta is returned from Jessore full of joy. His wife has forsaken her father's home, to cleave to him: she declared her resolution to do so, in the presence of an officer sent by the British Magistrate to her father's: the particulars of this affair are quite interesting. She is about 19, and has an infant son.

While her husband lived, she acted with a constancy and assiduity of affection worthy of this decision. For sixteen years she had been a Member of the Church, and adorned the doctrine of her Lord and Saviour. She had been a widow for seven years; during the whole of which time she possessed such strong confidence in God, as never to despond in any affliction. When any of her relatives were ill, and she was asked if she was not concerned about them, she would say, "What will my concern avail? God cares for them, and therefore there is no need for me to distract myself." If she found any one in deep sorrow for some loss, she would reprove them by saying, "You act very unwisely: it is our duty, in all our trials, to look to God, and bless Him. He is Almighty and Omnipresent, and therefore knows all our sorrows." By such conduct, she eminently fulfilled the Scriptural exhortation, *Be anxious for nothing*, without being at all chargeable with apathy or selfishness.

Shortly after the death of her husband, she went to reside with two other widows, who were Members of the Church.

April, 1825.

From that time to her death, she lived in the greatest love and peace with them. She was a constant attender on the Means of Grace, when in health; and took much pleasure in attending the Sabbath School, where she would take her turn with the rest of the Sisters in offering up a short prayer. She appeared anxious to read; and, at night, with the assistance of her son, a boy of eight years of age, would read over her lesson. She very earnestly desired, also, that her daughters might be able to read the Scriptures.

She was ill a whole year. When medicine was administered, she always took it, saying, "The Lord will do with me as he thinks best. My body is ill indeed, but my soul is in health."

About this time, her son-in-law called to see her; and, finding her very ill, asked her what she thought of herself: she replied, "All my hope is placed on my Saviour Jesus Christ. I know that this is a deceitful world. It is fast passing away, and we are all dying; but blessed is the soul whose sins Jesus has blotted out." When her son-in-law prayed with her, she appeared to be melted in sorrow. When he had finished, he tried to comfort her. She begged him not to grieve about her; "for," said she, "if it be the will of God to take me out of this thorny world, all I pray for is, that He may prepare me for my departure. May the Lord bless you for ever with the light of his countenance! Oh rely on Him."

Her illness being of long continuance, her Christian Brethren and Sisters had many opportunities of conversing with her; and, at all times, her conversations were so satisfactory, that many

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were led to say that God was very gracious to her, and had blessed her with the consolations of His Holy Spirit. Her disorder, at last, rapidly increased, and medicines were of little use.

One night, her youngest son-in-law calling to see her, inquired if she were happy in mind. "Yes," she answered: "I have nothing to fear, for I have obtained salvation through Christ. He died on the Cross for my sins; and God, through His Son, has wiped off the debt that was accumulated through my iniquities. I have peace. The sufferings, that I endure from my decaying body, are not worthy to be called sufferings, when compared with what Christ endured for a guilty world."

Her youngest daughter had lived with her some time; and, whenever she was free from pain, she would converse with her children on the subject of religion, and beg them to fear God and walk in His ways.

Her disease was very distressing; yet, notwithstanding all her sufferings, no impatient word was heard to escape her lips. Often, when her friends expressed their astonishment at this, she would say, "No one can participate in my pains, and therefore it is best for me to suffer them patiently. My body alone suffers—not my mind."

Several of the Members of the Mission

Family called to see her, at different times; and invariably found her happy, and steadfast in her hope. Seeing her end fast approaching, her friends watched by her bed day and night, and spent the greatest part of the time in singing, reading, and prayer. Though very weak, she always listened with attention; and, when able, would join them in singing. Sometimes she would say, "Lord, have mercy on me speedily." When too weak to speak so as to be understood, still, from the posture in which she was seen, and the moving of her lips, she appeared to be frequently in prayer.

Two or three days previously to her death, she had her children collected round her bed; and, desiring them to love and serve God, and to dwell in peace with one another, she commended them to God in a short prayer. Her strength now failed; and all that she could do, in answer to any questions which were put to her, was to make some sign with her hands. At one time, particularly, when asked if she prayed, she pointed to her breast, implying that she prayed inwardly.

Thus lived and died Debrancee. She was born a Heathen; but, through the grace of God, she died leaving a good testimony that she had passed from death unto life, and that she is now in possession of a never-fading crown of glory.

## Proceedings and Intelligence.

### United Kingdom.

#### CHURCH MISSIONARY SOCIETY. PROCEEDINGS OF ASSOCIATIONS.

##### Western Anniversaries.

IN this Journey to the Five Cities and some other places in the Western Counties, the Secretary, Mr. Bickersteth, was assisted, as will be seen, by different friends, from the Metropolis and other parts, as well as by the Local Clergy and Lay Members of the Society.

##### Sermons.

By *Rev. John Armstrong*: March 23: St. Werburgh, Bristol—March 27: Bodminster and Kingswood, Bristol. By *Rev. E. Bickersteth*: March 20: Uley, Dursley, and St. Michael Gloucester—March 23: St. Philip, Bristol—March 27: St. Michael, Leigh, and Temple, Bristol. By *Rev. H. Budd*: March 22: St. James, Bristol—March 25: St. Mary Redcliffe, Bristol. By *Rev. John Davies*: March 20: St. Clement, Worcester. By *Rev. J. W. Doran*: March 13: St. Nicholas and St. John, Gloucester—20: Stroud—March 27: Maryport, Bristol. By *Hon. and Rev. H. D. Estlin*: March 27: St. Peter, Hereford: Col. 50. 6. Tarrington: Col. 8. 10. Mordiford: Col. 4. 5. By *Rev. David Morgan*:

March 20: St. Oswald, Worcester. By *Rev. T. Mortimer*: March 16: Newland—March 17: Monmouth: Coll. at Sermon and Meeting, 13. By *Rev. C. Nevills*: March 29: St. Peter, Hereford: Col. 18. 12. 8d. By *Rev. W. Spooner*: March 27: Brillington and Christchurch, Bristol. By *Rev. J. D. Wynn*: March 13: Christchurch and Spa, Gloucester—March 20: St. Martin, Worcester—March 25: St. Thomas, Bristol—March 27: St. Peter, Hereford: Col. 15. 9. 6d. Loominster: Col. 14. 8. 2d.

##### Meetings.

March 15: Gloucester: Eighth Ann. of the County Association: Rt. Hon. Earl of Roden, Chm: 35 Clergymen were present. In the evening, a Meeting of the Labouring Classes. March 16: at Coleford, Newland and Coleford Branch: P. J. Ducarel, Esq. Chm. March 17, Stroud Branch: Rev. Dr. Williams, Chm. Coll. nearly 300.—March 27: Monmouth: Second Ann.: Rev. H. Barnes, Vicar, Chm.—March 19: Worcester: Fifth Ann.—March 23: Bath: Seventh Ann.: Sir W. Cockburn, Bart. Chm.: Col. 100.—March 24: Bristol: Twelfth Ann.: Rt. Worshipful the Mayor, T. Hassell, Esq. Chm.: 42 Clergymen were present: Coll. 502. 9. 10d. The friends at Clifton contributed 100 guineas, as there were no Sermons in that parish—March 28: Burghill Branch of the Hereford: Col. 5. 12. March 20: Hereford: Seventh Ann. of the County Association: Rt. Hon. Earl of Roden, Chm: Col. 63. 13. Total Coll. including Sermons and 33. for Sale of Needles—Work, 215. 7. 5d.

Besides the Members of the Deputation from the Parent Society, the following Gentlemen assisted as

*Movers and Secondors.*

Capt. Raymond—Capt. Hawker—Rev. J. K. Whish—Rev. Jeremiah Smith—Rev. Dr. Williams—Rev. Francis Close—Rev. S. R. Maitland—W. Montague, Esq.—Rev. John Kempthorne—Rev. E. Mansfield—T. B. Parkyns, Esq.—Rev. T. Grimstead—Rev. R. Davies—J. James, Esq.—Rev. H. Berkin—Rev. T. R. Garnsey—Rev. H. Douglas—Rev. H. Poole—Rev. G. Ridout—Rev. J. Elliott—Rev. Arthur Roberts—Rev. J. E. Jones—Isaac Dighton, Esq.—Rev. J. A. Gabb—Rev. H. Gipps—Rt. Hon. Earl of Roden—Maj.-Gen. Baynes—Hon. Capt. Noel—Rev. T. Methuen—Rev. W. Spooner—Rev. John Richards—Rev. Mr. Yates—Rev. J. Methuen—Rev. H. B. Hillcoat—Rev. John Mansman—Rev. Walker Grey—Rev. T. T. Biddulph—Rev. C. F. Ramfster—Rev. Joseph Stephenson—Rev. W. Day—Rev. John Hall—Rev. James Vaughan—Rev. Fountain Elwin—Rev. H. Biss—Rev. B. Hoakyns—Hon. and Rev. H. D. Erskine—Leonard Strong, Esq.—and G. Burn, Esq.

*Third Anniversary of the Bromley and Beckenham.*

On Wednesday, the 6th of April, the Meeting was held at the White Hart Inn, Bromley; John Cator, Esq. in the Chair. Contributions, about 50*l*.

*Movers and Secondors.*

Rev. E. Bickersteth, and G. Stokes, Esq.—Rev. Andrew Brandram, and Rev. R. W. Sibthorp—Rev. H. Cockeram, and Rev. Robert Daly—and Rev. T. Bartlett, and Rev. E. Bickersteth.

*First Anniversary of the Carshalton, Croydon, and Mitcham.*

The Meeting was held, on Thursday the 7th of April, at the Greyhound Inn, Carshalton; Rev. W. Rose, Vicar, in the Chair. There had been an increase of more than one-third on the receipts of the former year; and about two-thirds were raised by 321 Weekly or Monthly Contributors. A Meeting was held, at the School Room, in the evening. Above 20*l*. was contributed.

*Movers and Secondors.*

J. Taylor, Esq. and Rev. E. Bickersteth—John Cator, Esq., and Rev. John Armstrong—Robert Houston, Esq., and Rev. T. Bartlett—and Rev. T. King, and Rev. C. J. Hoare.

*Anniversary of the Clapham.*

Sermons were preached, on Sunday the 10th of April, at the Church, by the Rector, the Rev. W. Dealtry; and by Rev. Joseph Parson, from Calcutta. The Meeting was held on the 11th, in the School Room; John Thornton, Esq. in the Chair. Collections and Contributions, 96*l*. 1*s*. 9*d*.

*Movers and Secondors.*

Rev. W. Dealtry, and Rev. E. Bickersteth—Rev. H. Budd, and Rev. Professor Parish—Rev. Joseph Parson, and John Foyder, Esq.—Percival White, Esq., and T. Graham, Esq.—and Rev. W. Borrows, and Rev. W. Dealtry.

*Fourth Anniversary of the Chichester and West-Sussex.*

On Friday Evening, the 8th of April, the Rev. W. A. Evanson preached at Slindon; and, on Sunday, the 10th, two Sermons at St. John's Chichester, and one at Stansted: the Rev. Edwin Jacob preached, on that day, at Funtington. Collections, 39*l*. 6*s*. 6*d*.

The Annual Meeting was held, on the 12th, in the Council Chamber of Chichester; Sir James Douglas, K.C.B. in the Chair. Collection, 18*l*. 10*s*. 6*d*.

*Movers and Secondors.*

G. Grey, Esq., and Rev. G. Bitus—Rev. W. A. Evanson, and Rev. J. Tripp—Capt. Monck Mason, R. N., and Rev. Mr. Thompson—Rev. S. Barbet, and Rev. J. Serres—and Rev. Morris Smeit, and J. Marsh, Esq.

*Third Anniversary of the Blackheath.*

On the 14th of April, the Meeting was held at the Green Man; the President, the Rt. Hon. Lord Bexley, in the Chair. Collection, 16*l*. 0*s*. 6*d*. The total Receipts for the three years had been 379*l*. 17*s*. 5*d*. Including those of the Ladies' Association for nine years, they had been 1470*l*. 11*s*. 8*d*.

*Movers and Secondors.*

Michael Parker, Esq. M.D., and Col. Franchlin—Rev. Richard Sibthorp, and Rev. T. White—Rev. John Armstrong, and Jasper Holmes, Esq. jun.—Lieut. Anderson, R. A., and Jasper T. Holmes, Esq.—T. Myers, Esq., and Rev. John Sheppard—and Sir John Webb, and Rev. Richard Sibthorp.

**WESLEYAN MISSIONARY SOCIETY.**

**REPORT FOR 1824.**

THE Foreign Proceedings were noticed, under their respective heads in the Survey, and at pp. 547—550 of our last Volume.

*State of the Funds.*

	Receipts.		
	£.	s.	d.
United Kingdom	35,963	19	1
France	34	3	4
Gibraltar	91	2	8
West Africa	13	17	0
South Africa	63	14	10
Madras	130	14	0
Ceylon	34	15	2
New South-Wales	102	5	0
West Indies	1,167	13	1
British America	374	11	5
Legacies	69	13	5
	38,046	9	7

Cost of Publications sent to the Auxiliaries 1,537 3 11  
Total... £36,509 5 8



Payments.	£.	s.	d.
European Missions.....	2970	11	9
West-Africa Missions.....	847	16	10
South-Africa Missions.....	3036	18	7
Mediterranean Missions.....	894	14	6
South-India and Ceylon Mis- sions.....	8178	8	4
Australasia Missions.....	2855	5	7
Polynesia Missions.....	314	19	7
West-Indies' Missions.....	9628	17	10
British-America Missions.....	2676	1	3
Widows and Children of de- ceased Missionaries.....	153	7	9
For Return of Missionaries...	642	0	0
For Annuities.....	923	1	0
Printing, including 13,500 Re- ports.....	810	6	1
Postage, Shipments, Inter- est, Repairs, Furniture, Sa- laries, and Incidentals.....	2201	17	3
<b>Total ...</b>	<b>£36,034</b>	<b>5</b>	<b>9</b>

The gross Receipts of 1824 exceed those of 1823 by 2215*l.* 14*s.* 11*d.*, exclusive of the Benefaction of Ten Thousand Pounds, by the late Rev. W. Dodwell, mentioned at p. 375 of our last Volume. Of this Benefactor and his munificent Donation, the Committee say—

Mr. Dodwell was a personal friend of Mr. Wesley; and, throughout life, a warm friend of our Missions: to which, at different times, he made very liberal donations, when they were under the direction of the late Dr. Coke; and, since his death, at the Anniversaries of different Missionary Societies held in his neighbourhood.

Part of this money has been funded, in order to meet those exigencies, which, in so extended a work, may be expected occasionally to arise; and the proceeds will, of course, be brought into the list of Annual Receipts, in future years, so long as it shall remain unappropriated.

#### Missionaries sent out in 1824.

To Gibraltar: Mr. and Mrs. Dixon, and Mr. Barber—*West Africa*: Mr. and Mrs. Hawkins, and Messrs. Pigott and Harte—*South Africa*: Mr. and Mrs. Whitworth, Mr. and Mrs. Young, and Mr. Snowdall—*Malta*: Mr. and Mrs. Keeling—*Ceylon*: Messrs. Bridgnell and Stoup—*West Indies*: Mr. and Mrs. Jenkins, Mr. and Mrs. Isaac Whitehouse, Mr. H. Allen, Mr. and Mrs. W. Clough, Mr. and Mrs. T. Jones, Mr. J. Manley, Mr. and Mrs. Barry, and Mr. and Mrs. Kerr—*Newfoundland*: Messrs. Ellidge and Noal.

Members of the Society at Mission Stations:	
In France.....	119
At Gibraltar.....	70
In West Africa.....	159
In South Africa.....	235
At Madras and Negapatam.....	197
In Ceylon.....	311
In Australasia.....	178
In the West Indies.....	26,483
In British America.....	4,296
<b>Total....</b>	<b>32,038</b>

This is an increase of 627 Members.

#### Missionaries employed by the Society:

In Ireland.....	21
In France.....	5
In West Africa.....	4
In South Africa.....	12
In the Mediterranean.....	2
In South India.....	5
In Ceylon.....	18
In Australasia.....	10
In Polynesia.....	2
In the West Indies.....	47
In British America.....	37
<b>Total....</b>	<b>163</b>

The List from which the above is taken is corrected up to Jan. 1, 1825; but it includes several persons whose death or return has been since stated.

#### JEW'S SOCIETY.

##### SIXTEENTH REPORT.

AT pp. 42, 43 of the Survey, under the head of the Mediterranean, and at p. 74 under that of Cochin, notices occur of the chief proceedings of the Society in those quarters. Of its Continental Proceedings we shall give an abstract in the next article; and, in the present, shall extract from the Report the chief heads of its Domestic Measures.

#### Progress of the Society.

Your Committee continue to receive, from various parts of the kingdom, assurances of a growing interest in the cause of the Society. Evidence of this fact has appeared, in the increased attendance at the Anniversaries of Auxiliary Societies; and, generally speaking, in the increased amount of contributions on those occasions.

The Society has also been gaining, during the year, an accession of strength, by the formation of several New Associations. In reporting these New Auxiliary Institutions, formed, for the most part, under Female auspices, your Committee are again reminded of the powerful claims which the LADIES have, on the gratitude of the Society.

To the exertions of its various friends in the United Kingdom, and elsewhere, your Society is indebted for contributions to the amount of 12,426*l.* 0*s.* 8*d.*, which exceed those of last year by 1,502*l.* 8*s.* 1*d.*

*Indications of increased Attention among British Jews.*

Your Committee will here anticipate a question which is not unfrequently asked — "What is the Society doing AT HOME? Is it gaining any ground among the JEWS IN ENGLAND?"

To this question your Committee are happy in being able to reply, that, undoubtedly, there does appear to be an increasing disposition to attention and inquiry among the Jews in this country. Several facts indicate this.

One is, that their Rabbies not unfrequently discuss points of controversy, and remark upon the proceedings of the Society, in the pages of the Jewish Expositor; and these discussions and remarks are, for the most part, conducted in a mild and temperate spirit. One of these writers, though avowedly hostile to any attempt for the Conversion of the Jews, candidly admits that "your constant labour, for several years past, to promote Christianity among the Jews, must convince any Jew of understanding, that your motive is to please God:" and, though he by no means allows the Society the privilege of expecting success in its undertaking, it is not a little remarkable, that he acknowledges it to be "true, and the belief of many of their learned men, that the time of the restoration of the Jews is nearly at hand."

In many instances, also, the Jews in England appear to take a much more lively interest than formerly in the Home Proceedings of the Society. Several of the Provincial Meetings and Anniversary Sermons, during the past year, have been attended by Jews. In the account of the Norwich Anniversary it is remarked—"A great interest was excited at several of the Sermons, by the attendance of a number of Jews; who heard, with respectful attention and lively interest, what was delivered to themselves, and respecting their Nation:" and it is added, "Some of them who attended had previously applied to an active friend of the cause for some of the publications of the Society, and evidently appeared concerned for their

spiritual welfare." At the Liverpool Anniversary, a Sermon preached expressly to the Jews, was attended by from 30 to 40 of them; and some pleasing conversation was held with them afterward in the Vestry. These things, though they are far from amounting to a proof of Conversion, certainly evince a diminution, at least, of that rancour and hostility with which the proceedings of a Society like this would formerly have been regarded.

Your Committee have also to report, with much pleasure, that the Monthly Lectures on the Old-Testament Types, at the Episcopal Chapel, Bethnal-Green, have always been attended by some, and occasionally by several, Jews and Jewesses.

On three of these occasions their attention has been called to the subject of Christianity, in a way of all others most calculated to awaken in their minds serious reflection about their own spiritual condition: your Committee allude to the BAPTISM of three Jews, which took place on the evenings of Monthly Lectures: of these, two were English, the other a Polish Jew: about 100 Jews were present on this last occasion. A fourth Jew, of whose sincerity satisfactory evidence had been afforded, was baptized at Chichester, through the kind permission of the Lord Bishop of the Diocese, at the period of the Anniversary of the Auxiliary Society in that city; and, on Easter Sunday, a fifth made a similar profession of his faith at Manchester. Your Committee have good reason to hope well of the sincerity of all these converts.

*Schools.*

Into the Society's Schools for the education of Jewish Children, there have been admitted, since the last Report, four Boys and one Girl. During the same period, three Boys and four Girls have been placed out as servants or apprentices; and several of those who had previously left the Schools, in these capacities, have received from the Committee rewards for good conduct, on the recommendation of their employers. There are at present in the Schools, 33 Boys and 46 Girls.

*Students and Missionaries.*

In the Missionary Seminary there are, at present, seven Students; three of whom have been admitted since the last Anniversary.

Four Missionaries have gone forth in

the service of the Society, during the year past. The Rev. Alexander M'Caul, accompanied by his wife and Mr. O'Neill, set out, soon after the Anniversary, on his return to Poland, the former scene of his labours. The Rev. Charles Neat, whose designation to the Mediterranean was mentioned in the last Report, sailed, on the 10th of October, together with his wife and Dr. George Clarke, an Irish Physician; who, although he is employed as a Missionary Agent of the Society, has an income of his own which nearly defrays his expenses. They proceeded, in the first instance, to Gibraltar, and are now stationed at Leghorn.

The total number of Christian Labourers at present employed under the direction of the Society, or in connection with it, is EIGHTEEN; a number small, indeed, when compared with the magnitude and extent of the work to be performed; yet when it is remembered that, within a very few years, there was not a single Missionary from this country labouring among God's Ancient People, it will be deemed matter of devout thankfulness, that there should now be so many even as eighteen, and these too in connection with a single Society.

#### *Publications.*

Two new Tracts have been published, during the year: one, in English and Judeo-Polish, under the title of "An affectionate Address to Jewish Females;" the other, in English, entitled, "The Essentials of Religion briefly considered." Two Tracts previously on the Society's list have been republished. Several other Tracts for the instruction of the Jews have been printed during the past year, at foreign presses, but at the Society's expense, in various European and Oriental languages.

The following have been the issues from the Depository, during the past year:—

*Testaments*: Hebrew, 1497; German-Hebrew, 341; Judeo-Polish, 2634—*Prophets*: Hebrew, 1334; German-Hebrew, 2243—*Bibles and Testaments*, Hebrew, bound together, 243; *Bibles*, Hebrew, alone, 39; *Prophets and Testaments*, Hebrew, bound together, 1228. Total Scriptures, whole or in part, 9559.

*Tracts*: Hebrew and German-Hebrew, 99,699; English, 36,940. Total, 136,632. *Quarterly Jewish Records*, 94,285.

The places and countries to which these various publications have been sent, are, besides the United Kingdom,

Paris, Amsterdam, Hamburg, Frankfurt-on-the-Maine, Leipsic, Dresden, Berlin, Königsberg, Breslaw, Posen, various parts of Poland and Russia, Gibraltar, Leghorn, Palestine, Madras, and Calcutta: and when it is considered that most of the places, here enumerated, are resorted to by Jews from almost every part of the Globe, and that there is a continual intercourse kept up among them, it will appear probable that the range of the Society's publications is very much wider than your Committee are able to define.

#### *Conclusion.*

Your Committee would conclude their Report, grateful for past success, animated to further exertion, and humbly supplicating a blessing from on High on all the present and future efforts of the Society.

When they consider—to adopt the words of an intelligent observer, who has for some time resided abroad—when they consider the favourable change which has taken place, within these few years, among Christians toward the Jews, and the favourable change which has evidently been produced in the hearts of many thousands of the Jews, particularly the rising generation, your Committee cannot but regard the present period as a very important crisis to the Jewish Nation. At no former period, since the Christian Æra, did the returning mercy of God toward His Ancient People so distinctly manifest itself: never was such an UNEASINESS about the state of their souls, perceivable among the Jews, as at the present day: never were there so many to be found, who, agitated by serious doubts with regard to their religion, were inclined to listen to the voice of Truth, and to devote time and study to solid, serious, humble examination and inquiry.

Whence, your Committee would ask, do these novel appearances, these unprecedented moral movements, take their rise? Whence, but from HIM, from whom ALL holy desires, ALL good counsels do come? Whence, but from HIM who has promised, that *in the latter days, the Children of Israel shall return, and seek the Lord their God, and David their King?*

To be the humble instrument, in His hands, of accomplishing these gracious promises, is the design of your Society; believing, that as He has wrought by human means in the dispensations of

His grace hitherto, so He will continue to work by them, till the end shall come.

Your Committee wish it to be distinctly and universally understood, that this is the one, single aim of the Institution; and that the commission with which all its Labourers are charged, is to make known to the Jews, *Him of whom Moses in the Law and the Prophets did write*. And, while engaged in the prosecution of the work assigned them, they earnestly entreat the prayers of all who love Israel and Israel's God, that the Spirit of wisdom and understanding may be poured out upon them, and the Spirit of grace and supplication on the house of David; that so, in God's appointed time, all Israel may be saved, and the Redeemer glorified in their salvation.

### Continent.

#### JEW'S SOCIETY.

FROM several documents, we collect the following account of the

#### *Labourers and Agents of the Society.*

**HOLLAND**—*Rev. A. S. Thelwall, M.A.* of Trinity College, Cambridge; who has been chiefly resident at Amsterdam, but has made excursions through different parts of Holland, to investigate the state of the Jews in the provincial towns, and to excite the attention of the Christians to their spiritual improvement. He has been assisted in his labours by *Mr. Chevallier*, the son of a French Protestant Clergyman, resident at Amsterdam.

**GERMANY**—*Mr. J. D. Marc*, a converted Jew, who has been stationed principally at Frankfort-on-the-Maine, where he has been usefully employed: many Jews have been baptized there, and a Society formed amongst Christians, in consequence of his exertions—*Mr. Richard Smith*, an English Missionary, has also laboured usefully in different parts of Germany, distributing Hebrew Testaments and Tracts, at the Fairs and in many of the principal towns: he has been everywhere well received by the Jews—*Mr. J. P. Goldberg*, a converted Jew, employed as a Schoolmaster, at Dresden, under the superintendance of the Society there—*Mr. C. G. Peiri*, also a converted Jew, under the immediate direction of the Detmold Society, but occasionally assisted in his travelling expenses by the London Society.

**PRUSSIA**—*Rev. Professor A. Theluck*,

a pious and learned Oriental scholar of the University of Berlin, has undertaken to act as the Society's representative and agent in Prussia. He devotes half his time to the promotion of the cause.

**POLAND**—*Rev. Alexander M'Caul*, B.A. of Trinity College, Dublin—*Rev. W. F. Becker*, *G. Wendt*, *L. Hoff*, *J. G. G. Wermelskirk*, and *J. C. Reichardt*, educated by the Rev. John Jænicke, of Berlin, and afterward instructed in the Society's Seminary at Stansted—*Mr. John O'Neill*, from Ireland, who also passed some time in the Seminary. Of these Labourers, Messrs. M'Caul, Becker, and O'Neill are stationed at Warsaw; Messrs. Wendt and Hoff at Petrikau, 76 miles south-west, and Messrs. Wermelskirk and Reichardt at Lublin, 85 miles south-east, of Warsaw.

*Mr. Moritz*, a converted Jew employed as a Missionary in Russian Poland by his Imperial Majesty, has been furnished by the Society with books for circulation among his brethren.

The Society established at Berlin has also a Missionary (*Mr. Handes*) stationed at Posen, who has likewise been supplied with Testaments and Tracts.

#### *State and Success of Exertions among the Continental Jews.*

From the Sixteenth Report we shall, under this head, give an abstract of the Society's proceedings on the Continent.

#### *Holland.*

*Mr. Thelwall* has been afflicted, during part of the year, with severe illness; but this painful trial has by no means diminished his energies or usefulness in the cause in which he is engaged. He says—

I have scarcely received a Letter this year, which has not been important, either as affording encouragement, or as giving me opportunities of advising and promoting measures which were important, either with direct or indirect reference to our cause.

Circumstances have occurred of an encouraging nature, in regard to the prospects of usefulness in Holland. A small Association has been formed in *Amsterdam*, for the purpose of raising contributions to the funds of the Society. The Directors of the Jewish Synagogue at a town in *Guelderland* had applied for Hebrew New Testaments, and Tracts in Polish and German-Hebrew: *Mr. Thelwall* justly infers from this application a continuance of the dispo-

sition to examine and inquire, manifested some time ago by the Elders of the Jewish Community in that part of Holland.

*Germany.*

During the course of last summer (1823), Mr. Thelwall visited some parts of Germany, in company with Mr. M'Caul, then on his return to Poland; and has communicated several interesting facts in connection with this journey.

On our way to Dusseldorf, we heard from a Protestant Minister, in one of the places which we passed through, that there were two Jews in that town, who had read the German-Hebrew Testament with great attention. It may serve to shew how much the spirit of inquiry is extending among the Jews, to observe, that, in a place where not more than 80 Jews reside, two should be found who read the Scriptures of the New Testament diligently.

We heard of a Jewish Teacher, who is neither baptized nor a candidate for baptism at present, but who seems to be earnestly inquiring about the Way of Salvation, and is, besides, very diligent in distributing Tracts in the neighbourhood in which he resides. When he feels a concern, and labours not only for his own soul's health, but also for the souls of others, we cannot but hope he is under the teaching and guidance of the Holy Spirit, though he is yet in darkness on many important points. We should not be impatient to urge such persons forward; but should rather rejoice to see the work going on slowly, and with deep deliberation, as then it is much more likely to be effectual and abiding.

This also seemed to be the case with another Jewish Teacher who called upon us at Cologne. He had been much impressed by a conversation with Mr. Gærickè, (who was employed by the Edinburgh Society,) about half-a-year ago, more especially by being urged with the curse of the law. (Deut. xxvii. 26.) He appeared to have clearer views of the nature of vital godliness, and of the distinguishing marks of the real Christian character than any Jew whom we have met with; but was yet hesitating about being baptized, on account of his wife, who would leave him, or be taken from him, the instant that he took such a decisive step: and he said (apparently much affected), that his faith was not yet strong enough to enable him to endure the separation. He seemed also to be using every method to promote her conversion.

A circumstance which renders this last-mentioned fact peculiarly interesting is, that Mr. Gærickè, (the Missionary alluded to,) after spending some time in that part of Germany, had quitted it in despair, because he saw no fruit of his labours:

And yet (says Mr. Thelwall) we had not been a fortnight within the circuit in which

he had laboured, before we met with this very interesting proof that his labours had not been in vain!

This is a very plain lesson to us, and to the Society at large, to have more Faith, and more Patience. Let us arise, and be doing, for in due season we shall reap, if we faint not.

Mr. Thelwall afterward learnt, that, in Mecklenburg also, Jews had been awakened by Mr. Gærickè's preaching.

In the course of their journey, they found repeated occasion to lament the indifference, with which the spiritual state of the Jews is too often regarded by the Christians among whom they live; and the ignorance, thence arising, of the actual opportunities of useful exertions in their behalf. The following is a striking instance of this kind. At one of the places at which they stopped, Mr. Thelwall says—

We were told that it was quite in vain to attempt any thing for the Jews there, as they were so embittered that they would not listen to us. So we heard. Now for the facts. Being delayed in the place longer than we intended, Mr. M'Caul took the opportunity of going into the Synagogue on the Friday Evening. One of the Jews, whom he had met before, beckoned to him and made room for him; and, knowing that he was an Englishman, gave him a Hebrew and English Prayer-Book. At the end of the Service, on returning it, Mr. M'Caul remarked that it was a pity these prayers, many of which are so beautiful, should be repeated in such a hurried and irreverent manner. This led to some conversation on the nature of prayer, and the seriousness and solemnity with which sinners should address themselves to God. During this conversation, about 20 Jews gathered round, and Mr. M'Caul took occasion to remind them that they were all sinners. This they admitted. Then he urged them further, that they were all under the curse, (Deut. xxvii. 26,) which they also admitted: but some began, though in a very mild tone, to reason away the fearful nature and meaning of that curse; but, not being able to support their position from Scripture, they were soon put to silence. Mr. M'Caul proceeded to say, that it behoved them to consider how they could be delivered from that curse. "Now," said he, "if you would come to us Christians, we would tell you that we have a Saviour who had died for our sins, and reconciled us to God through His Blood; and we would invite you to build your hope on the same ground, and to rejoice in the same consolation." And thus he spoke to them about 15 or 20 minutes, all listening with the greatest respect and attention, no one contradicting or gainsaying; but, on the contrary, seeming all to take it as an act of kindness and love that he had thus spoken. The next day, one of them followed him in the street, and at length went up to him and spoke to him: this man appeared to have been deeply impressed, to be under real concern

about his soul, and plainly asked at last, What he must do to be saved.

In a Letter written toward the conclusion of his tour, Mr. Thelwall says—

We have reason to bless God, that, wherever we have been, we have met with really Christian people, who were willing to shew us kindness and love for the Lord's sake. But, what is more to the purpose of our journey and of our communication is, that, almost in every place, we find some traces of the great work that is going on among the Jews at present; which we cannot but consider as preparatory for greater things, and at least hail as a sure token that we have not entered upon the great work in which we are engaged at all too soon. We meet with abundant proofs that the time to sow the seed is fully come, and this is our business.

Your Committee have received intelligence, from time to time, from other correspondents in Germany, shewing the progress of the good work among the Jews.

The Circulation of the Scriptures, both of the Old and New Testament, must ever form a principal means of carrying the Society's views into effect. On this subject an interesting communication has been received, through Mr. Marc, of Frankfort, from Mr. O. S. Deiss, at *Tambach*, dated March 14th, 1825.

My Jew, Rosenberg, after an absence of 17 days, came home in safety from his Missionary Tour on the 10th of February. He carried (in spite of very inclement weather) on his back, a load of 11 Bibles, 66 Testaments, and many Tracts, which he has disposed of among Nine Jewish Congregations. By this time Twenty-nine Jewish Congregations are provided with Bibles and New Testaments: and the Holy Spirit will, I trust, prepare their hearts for the reception of the saving truths contained in them; for every sign of our time evidently declares, that the day to manifest His glory among Israel is now at hand. A large number of Jewish Congregations might yet be provided with the Word of God, if I had a sufficient stock of Bibles and Testaments. In order to provide Twenty Congregations, 40 Bibles and 240 Testaments would be required; appointing for each Congregation two copies of the Bible and twelve of the New Testament.

The cause of the Society advances steadily in the Saxon Territories. Mr. Goldberg, at *Dresden*, prosecutes his work in a truly Christian spirit; and the same tender compassion toward his fellow-sinners, which animates this converted Israelite, seems also, in a very remarkable manner, to influence many of the Christian Inhabitants of *Dresden*.

*Prussia.*

Prussia yearly assumes a more important rank among the foreign associations, April, 1825.

ciates of your Society; not only in reference to the numerous Jews resident within the Prussian Dominions, but also as a centre of communication with the surrounding countries.

The *Berlin Society* for promoting Christianity among the Jews continues to enjoy the most decided marks of the favour of His Prussian Majesty. He has given his sanction to the laws drawn up for Auxiliary and Branch Societies—permitted the correspondence of the latter to pass free of postage—granted to a Missionary, sent out by the Central Society, a free passport through the whole sphere of his Mission—and, as a still more distinguished token of his approbation, condescended to accept the office of godfather to two Israelites, who were publicly baptized in his capital.

The *Berlin Society* has printed 3000 copies of the New Testament in German-Hebrew, from stereotype-plates furnished by your Society; in consideration of which, and of many other important services rendered by that Institution to the general objects of your Society, your Committee have deemed it their duty to vote a donation of 100*l.* to its assistance, in addition to 200*l.* formerly granted.

The interests of the Society have been most essentially promoted by the labours of Professor Tholuck; whose appointment as its representative at *Berlin* was noticed in the last Report. His time, talents, and extensive acquirements in Oriental Literature, are largely occupied in Publications of various kinds, designed to further the cause of Jewish Conversion. Among others, he has commenced a periodical work, in German, similar to the *Jewish Expositor*, entitled, "The Friend of Israel," its object being (as he himself beautifully expresses it) "to fill Israel with love to the Saviour, and the friends of the Saviour with love to Israel."

He proposes, also, to render his Public Lectures subservient to the refutation of prevailing errors on the subject of Judaism, and to the extension of just and enlightened views on the question of Jewish Improvement.

It is peculiarly gratifying to your Committee to be able to lay before you the decided testimony of Professor Tholuck to the great work of God, which is now going on among the Jews in that part of the Continent, and to the blessing

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with which the efforts of Christians for their conversion have been rewarded.

In a Letter dated the 1st of February, in the present year, he states, that the number of Jews instructed and baptized in Berlin alone, in the course of the last 18 months, amounts to FIFTY; and that the attention of the public to the Berlin Society, and to the state of the people of Israel, is evinced by the transmission of many publications, from various quarters, relative to the Conversion of the Jews. More frequent contributions, also, in support of their object have lately been received.

Nor are these by any means the only evidences, in connection with the Berlin Society, of the progress which Christianity is making among the Jews. Professor Tholuck writes—

It is a new and cheering phenomenon of our day, to see among Students in Divinity so many Sons of Abraham. The number of them at Breslau is considerable.

He mentions three such Jewish Students, with whom he himself had become acquainted. One, who from being an infidel had become convinced of the truth of Christianity and had joined the Christian Church, intended to go out as a Missionary among the Jews; and, from the superiority of his mind, Professor Tholuck anticipates his being made instrumental in gaining over many others.

To the mention of these cases he adds another; which seems deserving of particular notice, as a specimen of that kind of PREPARATION for Christianity which seems to be going forward among many of the Jews:—

I cannot deny myself the pleasure of giving you a sketch of the character of another young Jew, to whom scarcely a parallel will be found. A young man, possessing in no common measure the attainments of a liberal education, thoroughly convinced of the divine origin of the Old Testament, knowing and spurning the follies of the Talmud, entertaining a lively communion with God, endowed in a high degree with confidence in God, self-denial, and charity, revering Christ as the Messiah of God to the Gentiles, rejoicing in the most heartfelt and fervent manner in the reports of the Missionaries among the Heathen Nations—, but still believing that Christianity is not at all fit for the Jews! He glows in holy enthusiasm at the idea of becoming a Reformer among the Jews, by turning them from the vain traditions of the Rabbies to the Old Testament; but, especially, by changing the cold rational explanations of the Old Testament into a living, spiritual Judaism. Yet, as he cordially reveres Christianity and unfeignedly loves Christ, he also studies the New Testament with great interest, and attends Lectures upon

Divinity and Ecclesiastical History. If there were more of this character among the Jews, they would prove efficient forerunners of Christ; and I have a strong hope, that even this young man, to whom for his frankness and candour I feel a true regard, will not escape the Saviour of souls.

Of another young Jew the Professor writes—

This young man has for three years studied divinity in our University, and believes in all the doctrines of Christianity. When I blamed him for duplicity, in continuing any longer as a Teacher of the Jews, notwithstanding such conviction, he made this remarkable reply, which I only wish may be consistent with truth. "You," said he, "and the majority of true Christians, mistake, if you suppose the modern Jews are Naturalists or Indifferentists. The Naturalists and Indifferentists among the Jews are those, whose flourishing season was under Frederic the Second, during whose reign both Jews and Christians became cold and indifferent. Old and refined Jews take as little part in the New as in the Old Synagogue, or in the Christian Church: philosophy is their only religion. But the case of the members of the New Synagogue is very different. These are men of a later generation, who cannot be satisfied with the indifference of a false philosophy; but have been awakened to better feelings, in consequence of the revival of true Christianity among Christians in Germany. The German Jews," he added, "are, in a moral point of view, so much amalgamated with the Christians, that when, during the reign of Frederic II., Christianity gave way to infidelity, among the Jews also, religion, or at least all fervour respecting it, vanished away. Now, as among the Christians of the present day religious fervour is increasing everywhere, so the Jews are also made partakers of it. I am perfectly convinced, that this unconscious longing of the Modern Jews does not tend to Deism; but, as it has been kindled, though unperceived by them, by Christian fire, it aims at Christ. I do not, therefore, think that I do wrong, if I become a preacher to these Jews, to lead them gradually to Christ; for, without knowing it themselves, their desire tends to him." These words are very remarkable, in more than one respect. That they may truly be applied to ALL the modern Jews, I do not believe; but I have no doubt that they may be true with regard to many among them. They are peculiarly striking from the lips of a Teacher of the Jews.

In the course of last autumn, Professor Tholuck visited several parts of Germany in behalf of your Society; with a view of strengthening the Auxiliary Institutions already in existence, and of exciting an interest in the cause in places where it was still unknown.

Before your Committee quit the Prussian Dominions, they must notice the Societies in connexion with the Central Institution at Berlin.

One of these is at *Detmold*, in the Princedom of Lippe: its immediate operations, however, are restricted to the Prussian Provinces of Westphalia. At the request of your Committee, the Detmold Society commissioned Mr. Petri, a converted Jew, who had for some time been employed as a Missionary to his brethren in the adjacent provinces, to visit Altona and Hamburg. In the course of this visit he circulated upward of 2000 Tracts and New Testaments, and met with several interesting cases of a favourable disposition toward Christianity, especially among the younger Jews. Mr. Petri's services being required by the Detmold Society, Baron Blomberg, its worthy President, recommends the appointment of a Missionary to *Hamburg*, who may follow up the good work begun by his instrumentality.

A Branch Society for the conversion of the Jews, in connexion with that at Berlin, has been formed also at *Breslau*, the capital of Silesia, where the cause of Israel has found a most zealous and able friend in the person of Professor Steffens. Professor Tholuck speaks of him "as an instrument of distinguished blessing among the Israelites," especially the Students in Natural Philosophy, many of whom have attended his Lectures, and been deeply impressed with a sense of religion by means of him.

Of the favourable disposition manifested by many of the Jews in Silesia, your Committee had occasion to speak in their last Report. They have since received the most gratifying confirmation of this fact, from Mr. Smith, the Society's Missionary at Leipzig, who visited several parts of Silesia during the last summer. He writes from *Breslau*—

One part of the town, and that not a little one, is inhabited by Jews almost exclusively; to whom, as soon as I found a convenient opportunity, I made my object known. From that time till the present moment they have been coming to me for books, &c. from morning till evening, and some of them have repeated their visits a great many times; and, on the whole, I have never seen in any town such a favourable disposition among the Jews to Christianity.

The first who came to me was a respectable venerable-looking man, who interested me much; and with whom I had a long conversation on the present state of Judaism, the Jews in the town, and Christianity. He lamented, with tears, and apparently with

all his soul, the fallen state of the Jewish Church; and said that it was easy to perceive that the Service, as it was now conducted in their temples, could not be pleasing to God. I asked him if he really believed that the Messiah promised to his Nation had already appeared: he replied, "If he has not, he never will." "Do you really believe Christianity to be true?" "Yes, with all my soul; and if you would stay among us here for some time, till you could know us more intimately, you would find that more than half of the Jews in the town believe it also."

A great number have been with me, who I have good reason to conclude mean quite as faithfully as the old man.

In a Letter written a few days later than the preceding, Mr. Smith says—

To-day, from very early in the morning till late in the evening, I have had Jews constantly calling for books and explanations of some passages. Two Students of Medicine at the University called, and requested to see our books. One of them said that he had read a little in them, which had very much pleased him: and that he had studied the Talmud till he was 18 years of age; but, finding that it led to nothing, he had declined it, and was seeking something better: never did I see more real joy pictured in any one's countenance than in his, while he related the change which had taken place in his mind since he became acquainted with Christianity.

And, again, three days after—

To-day and yesterday, crowded with Jews the whole of the day, requesting books on the subject of Christianity.

A circumstance particularly interesting in Mr. Smith's communications is the anxiety for instruction shewn by the Jewish Youth at *Breslau*. Many of the Students at the University, and the Boys belonging to the Gymnasium or Free School, had applied to him for books and information: he says of the Boys—

I have rarely seen Boys of their age so thoughtful on the subject of religion, among those born of Christian Parents.

Deeply impressed with these encouraging symptoms in the rising generation, Mr. Smith affectionately pleads in their behalf with your Committee. He says—

If you had some good thing to circulate among the Jewish Youth, it would be excellent. Several young Jews have declared to me their intention to be baptised, some of whom are not more than 14 or 15 years of age, who appeared to me *Israelites indeed, in whom is no guile*. Let me entreat you not to forget the Jewish Youth: most certainly your labour will not be in vain among them. Remember them in your prayers, and God will most assuredly bless the means.

Nor were Mr. Smith's exertions and encouragements confined to the capital



of Silesia: he visited also several of the provincial towns; and, in the course of his tour, met with many opportunities of imparting Christian instruction, distributing Tracts, &c. which were, he says, most thankfully received. Here also, as in Breslau; the younger Jews seem chiefly to have invited and engaged his attention. One incident furnishes a striking comment on that passage in the Proverbs, *A man's heart deviseth his way, but the Lord directeth his steps*:—

I left Grabaw, intending to reach Kalisch the same day. Having arrived within about seven English miles of the town, I was sent back to have my passport examined and signed by the magistrate in Ostrawo. Not a little disappointed, I returned, but thought on the way that it might be overruled for good. On my arrival here (*Ostrawo*), the chief magistrate was absent, so that I was obliged to wait his return.

Having taken some refreshment at the inn, a young Jew passed my window; with whom I soon after had some conversation, and gave him a Tract: in a few minutes he returned, saying, that some one had taken it from him, and requested to have another. About two hours after, my room was full of Jews; and about 100 were before the house, who were not a little clamorous to be admitted, so that I began to be apprehensive of giving offence to the Police. I therefore cleared my room, locked the door, and went out; thinking that they would disperse, when they saw I was not there. On my return, the crowd was immense. I would not go in, but passed the door, and remained out till about nine in the evening. When I returned, all was quiet. This was the Jewish Sabbath. My landlord told me that he had never seen the like before; and that he had sent them away, and desired them to come the next day. I told him to tell them, that if they came any more in such crowds, I could not see them. The next day, however, it was the same from morning till late in the evening; and so it continued as long as I stayed, until I was quite worn out, and ill. I had but a few Hebrew New-Testaments, so that I was obliged to take off the binding and divide them: hundreds got nothing. I promised them to come again, or send them something; which did not quite satisfy them. Several Jewish Schoolmasters came; one of whom told me, that if I would let him have some little useful works, from time to time, that he would introduce them into his School. The Christians in the town were favourable to the object, and spoke of it in the highest terms.

From *Great Glogau* also Mr. S. writes—

In this town they were equally pressing for books: my room was crowded to excess. Many of the Jews here appear to be Christians at heart, and only wait for one another.

*Poland.*

The Polish Jews continue to engage a principal share of the attention of

your Society, and of those connected with it abroad.

Mr. Handes, a Missionary sent out by the Berlin Society, but supplied with books by your Committee, spent some time in the course of last Summer at *Posen*. The Jews visited him daily in crowds; applying for books, or for religious instruction. Several young persons, in particular, manifested an anxious desire to embrace Christianity; and, among the rest, a Young Jewess, in whose case, as described by Mr. Handes, there is something peculiarly affecting.

In earlier life, she had entertained a wish to become a Christian; but, having subsequently fallen into sin, she had given up the idea. On the arrival, however, of Mr. Handes in *Posen*, she applied to him for instruction in Christianity; and he thus describes what took place in her second visit:—

When she called again, I read to her some Hymns on repentance. These made such an impression on her soul, that she immediately exclaimed, "Here I find my whole earlier life depicted. I am painfully grieved, and wish to be led into a better way." She was scarcely able to utter these words for sobs and tears. When, therefore, I found her thus contrite, I set forth to her the atonement through Christ. But it was awfully striking to observe the sudden coldness with which she was seized. When she heard the Name of Jesus mentioned, she shewed marks of bitter hostility: when I asked her the reason of it, she confessed that whenever she heard the Name uttered, all the horrid curses and execrations occurred to her mind, which she formerly herself had uttered, and which she heard used by the Jews every day, and sometimes by her mother; and thus, it seemed, every spark of love which had been kindled in her soul was quenched.

Mr. Handes' remark on this part of the narrative is just and striking:—

How lamentable is the case of the poor Jews: who have not only to fight against that enmity to Christ, which by nature dwells in every human heart; but have also to overcome that bitter hostility toward Him, which is influenced and cherished by their education! She frequently, however, repeated her visits; confessed, with great emotion, her sinfulness; and expressed a great anxiety to become a truly-penitent believer in the Lord Jesus.

During his stay in *Posen*, Mr. Handes had the satisfaction of learning that several Jews met on a stated day, for the purpose of reading the New Testament; and that, in the Public School for the education of Christian Boys, free places had been appointed for Jewish Children,

14 of whom attended, and appeared desirous of Christian Instruction.

Mr. Handes visited, likewise, other towns in Prussian Poland; in one of which, named *Inowraklaw*, he had unusually- numerous visits from Jews, some of whom were teachers—was even permitted to deliver an Address in the Synagogue, which, though interrupted by the contentions of the two adverse parties, (for, at this day, also, *the one part are Pharisees and the other Sadducees*) was afterward found to have been not without good effect—and received from two Jews, who visited him daily, a promise of hearty co-operation in promoting Christianity among their brethren.

At *Crotoszyn*, also, a town on the frontier of Silesia, he met with considerable encouragement. On various occasions, his apartments were crowded with Jews, Jewesses, and Children: with the Children, especially, he was much pleased; and had some exceedingly interesting conversation with them. A number of persons, of all ranks, came to him also from the environs of *Crotoszyn*, applying for Tracts; and several young men with great earnestness entreated him to give or lend them copies of the New Testament to read, and backed their application with testimonials from Christian Friends in their favour. So favourable, in short, was the impression made upon the inhabitants of this place by Mr. Handes's visit, that, when he was preparing to leave it, a number of Jews assembled round him, wishing him the blessing of God, and expressing an anxious desire to see him soon again.

While the Missionary of the Berlin Society has thus been scattering the seed of eternal life in PRUSSIAN POLAND, those of your Society have also been steadily prosecuting their works in those parts, chiefly, of Poland, which are subject to the RUSSIAN sceptre.

During the early part of last year, the Missionaries Becker, Wendt, and Hoff remained principally in *Warsaw*; to which city they had returned toward the end of 1822, from a journey into the north of Poland. On their return from that journey, they had the satisfaction of finding that several of the Jews, who formerly had received books, on hearing that Missionaries were there again, began to renew their visits; and that those, who had received copies of the Scriptures themselves, came after-

ward, bringing other applicants with them. Some came from a great distance to converse with them and obtain books. They had reason, also, given them to believe that the Testaments were READ as well as received.

On the 10th of April, Messrs. Wendt and Hoff (having received the necessary passports from the Polish Government, under the immediate direction of his Imperial Majesty, who was at *Warsaw* at the time) set out on a tour to the northern parts of Poland, where they had been informed that a disposition favourable to Christianity existed among the Jews. The result proved, that this representation was, in many instances, incorrect: their journey, however, afforded many opportunities of useful exertion.

While Messrs. Wendt and Hoff were thus labouring in the north of Poland, Mr. Becker continued stationary at *Warsaw*; visited by Jews and Jewesses in increasing numbers—answering objectors—in meekness instructing those who offered themselves—and patiently leading forward, as they were able to bear it, sincere inquirers after truth. Of this last description, there appear to have been not a few; of some of whom he expresses a good hope, that his conversations with them were attended with a blessing from on High. He continued, also, to circulate Tracts and the Scriptures, both of the Old and New Testaments, as opportunity offered.

Mr. M'Caul (who had visited England, and had been admitted to Holy Orders) reached *Warsaw*, with his wife and Mr. O'Neill, September 19, 1823, after a long and fatiguing journey; in which, however, they had received much Christian kindness, and Mr. M'Caul's health, which was much impaired previous to his leaving England, had become greatly improved.

The benefits arising from Mr. M'Caul's Ordination have been sensibly felt: and the interests of the Polish Mission have been further strengthened by the Ordination of the German Missionaries, Becker, Wendt, and Hoff—Mr. Becker according to the rights of the Reformed, the other two after those of the Lutheran Church. Mr. M'Caul observes—

These Ordinations are doubtless most important; as connecting your Missions, in this country, with the two leading Ecclesiastical Communities, and thus accrediting them in the eyes of the people generally.

You have now, in Poland, four regularly-

ordained Missionaries; and what is still better, I have a positive promise of Ordination for all that may yet come. This I have from Mr. Diehl, General Senior, or Bishop, of the Reformed Church: so that the Episcopal Ordination of the Germans is now, by the blessing of God, secured.

To these details respecting the proceedings of the Society's Missionaries in Poland, your Committee would willingly have added some extracts from the correspondence of Mr. Moritz, the Jewish Convert employed as a Missionary among his brethren by the Emperor Alexander. They must content themselves, however, with stating, that he continues to labour with zeal and perseverance in that capacity; and that he has been instrumental in awakening or confirming religious impressions, in not a few Jews in various parts of Russian Poland.

Mr. Reichardt and his companion, before mentioned, arrived in Poland subsequently to the period to which the Report extends. He writes from Warsaw, Dec. 9, 1824—

As for our Missionary Labours among the Jews in Poland, we have to praise God for His condescending to smile in mercy on our feeble efforts to promote the glory of His name among His ancient people: and although we do not see great numbers of Jews flock to the hearing of the sound of the Gospel, and many of them indeed are still very prejudiced, yet we have the pleasure of finding, that many perceive the gross errors with which the religion of their Rabbies abounds; and that many inquire, seriously, what the truth is; and thus come progressively nearer to Christianity, while they are seeking for truth, and are much concerned for their spiritual welfare. Neither can the Missionaries feel disappointed in not seeing fruit of their labours: as, in the course of this year, seven Jews have been baptized by their means; and one very amiable young man, to whom I gave instruction ever since my coming to Warsaw, will be admitted, if it please God, to baptism, on Sunday next.

*Conversion of Two Young Rabbies.*

It was for these two Converts that the King of Prussia, as stated before, became Sponsor when they were baptized. We extract the following account of these Young Men from the Sixteenth Report:—

Among the baptisms which have taken place at Berlin, two have attracted very particular attention; and exhibit, in a striking light, the great importance of the Society in that capital, as a point of concourse to inquiring Jews from various parts of the Continent. The following account of the facts alluded to was transmitted to your Committee by a valuable correspondent, who was at Berlin at the time of their occurrence.

Notwithstanding that five Missionaries had laboured at Berditchef, a town of Russian Poland, no fruits of their labours appeared, and they were wholly discouraged. All left the place. At that instant, two Young Jews, breeding up to Rabbism, and, as usual, advantageously married, who had had intercourse with some of the Missionaries, abandoned every thing for the Cross of their Messiah. Being advised by Mr. Moritz to go to Berlin, (become a place of Christian Refuge for Israelites since the formation of the Society there,) they repaired thither; but, on account of their deviations from the straight line of road, which they found it necessary or deemed it expedient to make to effect their purpose, by a journey through Memel of 1300 miles, reached Berlin early in the last autumn. They obtained there religious instruction—distinguished themselves greatly by their piety, humility, modesty, and industry—and were publicly baptized there early in the spring. The testimonies in favour of their sincerity, from all those who had any intercourse with them, were strong and unanimous; and the evidence of facts entirely corroborates it. They sacrificed wives, children, fortune, home, family, reputation, and esteem and love of friends; beginning their new and uncertain career by such a journey, as alone were enough to terrify men bred up so helpless and ignorant of worldly things as the Rabbies are: for these Young Men, for instance, had not even been allowed to learn the language of the land of their birth and residence, being still wholly ignorant of the Polish speech. They are learning the trade of bookbinders; and it is proposed to set them up as bookbinders and stationers, and possibly as teachers of the German language, (of which they had already some knowledge, through the Jewish vernacular-jargon in their native town,) to which they willingly assent.

The manner in which these two Israelites were led, by the Providence of God, out of the darkness in which they were educated, into the light of the Gospel, is too striking to be wholly omitted.

One of them, a Rabbi, was bred up from his childhood in the study of the Talmud: yet, from hearing his grandfather pray for the speedy advent of the Messiah, he was led himself to pray fervently, though ignorantly, for that event. In vain his father and grand-

father sought to confine him to the study of the Talmud—"that horrible chain of darkness," as he himself calls it, "by which Satan holds fettered millions of the descendants of Abraham." Roused, by a raging epidemical disease, to overwhelming alarm at the thoughts of Death and a Day of Judgment, he went from place to place, in vain seeking rest to his afflicted conscience. Yielding to the solicitations of his aged relatives, who were both revered as learned Rabbies and eminent Saints, he consulted the Talmud again and again; but to no purpose. "The Spirit of God," he says, "did not suffer me to indulge in a false rest of mind, in order that I might be led to the true and lasting rest in Christ Jesus." His attention was first directed to Christianity, by hearing a child, in a Christian School, repeating from his Catechism the Ten Commandments, and pronouncing the name of JEHOVAH: surprised at this, and thinking, as he expresses it, "that the Christians also might worship Jehovah without being subject to so severe acts of penitence as the Jews," he obtained the sight of a Russian Catechism, which he put away as soon as read. In this state of mind, he received, very unexpectedly, from a most intimate friend at Berditchef, a parcel, containing a Hebrew New-Testament—several Tracts—and a Letter, informing him of the arrival of two German Missionaries, who distributed small books, and proved, from passages of the Holy Scriptures, that the Messiah had already appeared, and that Jesus, whom the Gentiles worship, was He. "I scarcely had perused these lines," says he, "but I eagerly fell upon the New-Testament, read it in connection with the Tracts, and compared the passages of the Old-Testament there quoted; which, indeed, could only be done in secret and before day-break, to prevent my being seen by my Rabbi. How great was my astonishment," he adds, "when I found the passages of the Old-Testament quoted, so completely fulfilled in the New!" After much study and serious deliberation, he at length determined to set out for Berlin; there to get more thoroughly acquainted with Christianity, and to be baptized.

He was accompanied, in this long and arduous journey, by the friend through whom he had received the books from Berditchef; who, himself, had been brought up as a Rabbi, and whose history is lit-

tle less remarkable than that of which the outline has just been given. In the course of his Rabbinical education, his mind had been much tortured by doubts; arising, in part, from some palpable contradictions which he had discovered in the Talmud. After a series of most painful mental conflicts, from which he in vain sought relief in penances, prayers, and almsgivings, he heard of the arrival of the two Missionaries, before referred to, in Berditchef, his native place; and, through the Divine influence accompanying their discourses in public and their conversations in private, his study of the New-Testament and of the Tracts which they put into his hand, and, still more, the powerful conviction wrought upon his mind by their devout, humble, winning deportment, he was led, by degrees, to the resolution of embracing Christianity.

Professor Tholuck, speaking of these two interesting converts, some months after their baptism, says—

Our two Jews, from Berditchef, thrive to our satisfaction. They make rapid progress in learning. We have scarcely ever witnessed such eagerness to acquire knowledge. Their inner man also grows in the grace of the Lord. The Jews, with whom they converse, they endeavour to bring to Christ. With several of them they have had very impressive conversation, and two of them they have brought very near the light of truth. Even the more obstinate Jews do justice to these two young men, and declare them to be genuine Christians.

It must not be omitted, that the father of one of these two Israelites came to Berlin, with a view, if possible, of reclaiming his son. A most affecting interview took place between them, in the presence of some mutual friends; and the aged parent was so won by the meekness and affection of his son on this and subsequent occasions, and by the kindness which he experienced from Christians during his stay in Berlin, that he became, in a great measure, reconciled to his son's apostacy, and went away with an impression decidedly favourable to Christianity.

*Remarks on an Asylum for Jewish Converts.*

At pp. 561, 562 of the last Volume, we gave some account of an Establishment in Germany, by Count von der Recke, for the reception of Jewish Converts. Another Institution, of a similar nature, having been formed in Germany,

Mr. Thelwall and Mr. M'Caul were desired to ascertain, in their journey before mentioned, the state and prospects of these Establishments. From the Sixteenth Report we extract the result of their inquiries, with the remarks of the Committee—

There exist, at present, two institutions for the reception of Jews in the neighbourhood of Dusseldorf, both still in their infancy, and entirely independent of each other.

One of them, at Dusselthal, is under the sole direction of a Nobleman of distinguished piety and benevolence, Count von der Recke Vollmarstein; who has long been deeply interested in the cause of Israel, and has devoted a considerable part of his property to the promotion of their welfare. His Institution, however, is not confined to the Jews. His plan comprehends—1. An Asylum for Destitute Children of ALL denominations; with provision for their being instructed in useful trades, and in the principles of Christianity—2. A kind of Colony for Jewish Proselytes to Christianity: who, however, are admitted on the sole condition of learning some mechanical or other useful trade; or, of employing themselves in agriculture, for which the grounds attached to the Institution furnish ample opportunities. Adult converts, who want instruction in religion, are admitted into the schools.

The other Institution, at Stockham, is under the care and superintendance of the Elberfeld Missionary Society; and is more immediately devoted to the reception of such Jews as are suffering want and persecution on account of their profession of Christianity. No allurements, however, of a temporal kind, are held out. Clothing and subsistence alone are provided; and these, too, on the indispensable condition of learning useful trades and manufactures, and otherwise engaging in hard labour.

On the expediency of an Asylum of this nature connected with the Society, we collect from the Report the following remarks:—

Your Committee received the most urgent representations on this topic, from various parts of the Continent.

Professor Ehrman, of Strasburg, thus expresses himself:—

I have hitherto made use of every means within my reach, to promote the Conversion

of the Jews: but now I begin to see, that the temporal support of persons, who, with few exceptions, understand nothing but hawking, offers the greatest difficulty to their conversion. It is certainly of importance, distinctly to declare to them, before their baptism, that they will not have to look out for temporal benefits. Yet, to persuade a man to become a Christian; and when, by that step, he has been made an object of abomination to his relatives and countrymen, to leave it to his option, either to eat the bread of charity or to starve, or through hunger to apostatize from Christianity, and thus to aggravate his guilt in a far greater measure than when he lived as an ignorant Jew—this thought fills me with horror.

Mr. Marc, the Society's Missionary at Frankfort, states, that Mr. Von Meir, the distinguished friend of Israel in that city, is convinced of the necessity of providing some place of refuge for inquiring or converted Jews; and that, without it, all the Continental Societies will become ineffectual.

Another Missionary, alluding to an Institution of this kind already established, gives, at some length, his opinion of the expediency of such a measure. He says,—

It would be highly desirable that similar institutions should be established, wherever Societies exist for promoting Christianity among the Jews; that poor Jews, after their transition, may there find useful employment, and Christians also be relieved from a great deal of trouble and care. An excellent effect of these institutions would also be this—that Christian Jews, removed from all their former connections, would there find the best cure for their natural habits of idleness and vagrancy, and be led to regular industry. Unless such a measure be adopted and carried into effect, I do not see how Societies for the conversion of the Jews can be rendered beneficial for the largest body of them, the poor, who yet are as well, nay better, prepared for Christianity, than the rich; and who, from the beginning of the New Covenant, have been the true objects of the preaching of the Gospel. I know a great number of poor Jewish Families, and also of unmarried individuals, who, fully convinced of the truth of Christianity, are only by their poverty prevented from making a public profession of their faith; because, by so doing, they would be deprived of every means of support. Nay, I have been informed, in Hamburg, of a mournful case of a poor father of a family, who, by the reading of the New-Testament, became thoroughly convinced of the truth of Christianity; but, in consequence of his numerous family, which together with himself was depending for support upon Jewish generosity, dared not make a public profession, and from mental anxiety became insane. There is no reason to fear, that the prospects opened to the poor Jews by an institution of that kind would make them hy-

poetics: I know the Jews too well to apprehend such a consequence: a prospect of a life of labour and fatigue is no bait for the idle and vain Jew, and little calculated to make a hypocrite of him.

Your Committee, feeling the weight of these suggestions, at the same time that they were aware that the existing regulations of the Society precluded the contribution of any temporal aid to institutions of the kind recommended, requested Mr. Thelwall and Mr. M'Caul to pay particular attention to this object.

In reference to the latter branch of Count von der Recke's plan, Mr. Thelwall remarks—

This Institution would, to a certain degree, provide (which is exceedingly wanted) an Asylum for such Jews, as, being persecuted and forsaken by their brethren on account of embracing Christianity, are cast naked and destitute upon the world; and we think it the more important in that respect, because the residence of a single Jew in it is not necessary to the plan. There is, therefore, no call to *seek out* and *invite* Jews—no allurement, which could influence those whose motives are open to suspicion; but, if a Jew really needed it and was disposed to work, here is a place of refuge. There were, when we visited it, five Jewish children and three adults in the Institution; and the Count was in daily expectation of a Jewish Family, which would be added to the number.

At the request of the Committee of the Elberfeld Missionary Society, Mr. Thelwall and Mr. M'Caul drew up a set of Rules for the management of the Stockham Institution, which they preface by stating—

We are convinced, as well as yourselves, of the necessity of such an Institution as that which you propose, in addition to, and separate from, our own; being well aware, that, as soon as a Jew takes any decided steps towards a profession of Christianity, he is cast out by his relations, naked and destitute, upon the world: for professing Christians will not receive him; and the Jews in Germany, being totally ignorant of mechanical employments, have no means of gaining their bread.

Your Committee feel the difficulty of pronouncing on the expediency of such institutions as those of Dusselthal and Stockham. A question, so embarrassed in itself, can be satisfactorily decided by the result of experience alone.

## Western Africa.

### Sierra Leone.

CHURCH MISSIONARY SOCIETY.

*Arrival of Missionaries.*

The Clergymen and Schoolmasters,  
April, 1825.

who were so long delayed by the westerly winds at the close of the year (see p. 14 of the Survey), had the benefit of a quick passage. The following is an extract of a Letter addressed to the Secretary by the Rev. John Raban, on the 8th of February, from Freetown:—

Our Letter of the 5th of January will have informed you of our leaving Cowes on that day; since which time we have been greatly favoured, in all things relative to our passage. We have had nothing like a storm, or even a gale of wind the whole way; but have had moderate breezes and very delightful weather. The passage across the Bay of Biscay tired us a little; but we soon recovered from the effects of the tossing which we received. The increase of heat began immediately to be perceived; but it was so gradual, and so tempered by refreshing breezes, that we felt little inconvenience from it, except during the last week.

We first came in sight of Cape Sierra Leone, in the afternoon of the 2d instant; and, the next day, came to anchor off Freetown. Part of us came on shore that evening. The next day, we all (with the exception of Mrs. Coney) waited on the Colonial Secretary, the Hon. J. Beffell; and, afterward, on the Acting Governor, his Honour D. M. Hamilton. Our proposed appointments were mentioned, in which the Governor acquiesced. We are all in good health, except Mrs. Coney, of whom I have seen very little since our landing. She was then not quite well, but went into the Mountains the next day, and has not returned to Freetown: I hear that she is quite recovered.

On Saturday morning (the 5th), the new Governor, Major-General Turner, arrived. Signal-guns were fired from the Fort, and a detachment of Soldiers welcomed his Excellency on his landing.

I read prayers and preached on Sunday Morning at the usual place, the Court Room, as the Church is not finished. A few Europeans were present, and a portion of the Scholars from the Freetown School: the Soldiers constituted the greater part of the congregation. My text was 1 John iv. 16. *God is love.* I have been inquiring about an Evening Service, held by the late Mr. Flood, in a part of the town called "the Camp," and sometimes "Gibral-

tar Town." I hope to be able to commence Service there next Sunday Evening. I suppose it would, at present, be altogether in vain to think of establishing a Second Service in Freetown; but I hope that it may be done hereafter, when you can send more Labourers.

Yesterday a Special Meeting was held, with reference to the case of my Brethren and myself, at which 13 were present. The arrangements respecting the Brethren Brooks and Knight, and myself, were confirmed. Mr. and Mrs. Coney were appointed to Kissey, Mr. Wicks to the Male School in Freetown, and Mr. Pierce to Waterloo, under the Rev. J. G. Wilhelm.

May I request, that, when the Mission in this Colony is remembered in your Meetings for prayer, there may be some special petitions offered up for Freetown. Nothing less than an Almighty power can quicken those who are spiritually dead, and render the publication of the Gospel effectual to enlighten and to save their souls. May the influences of Divine Grace descend upon this barren wilderness, that it may become fruitful, even like the garden of the Lord!

I cannot enumerate to you, my Dear Sir, the many mercies with which we were crowned during our passage. We were, in general, enabled to hold Public Worship twice on the Lord's Day, and to meet for prayer in concert with you on Saturday Evening; and though we cannot specify any remarkable indications of good arising from our exertions, yet we have to be thankful that no opposition was made to any of our plans. We have endeavoured, however feebly, to sow the good seed among the Passengers and the Seamen: the result we must leave with Him who worketh all things according to the counsel of His own will.

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## South Africa.

### Caffraria.

GLASGOW MISSIONARY SOCIETY.

*Letter from Christian Caffres.*

MR. BENNIE, Assistant in the Mission at Chumie, wrote, from the mouth of three Caffres, lately baptized, (see p. 23 of the Survey,) a Letter of which the following is a free translation. It is addressed to

the Directors of the Society; and "is the first instance," the Directors say, "so far as we know, in which the Natives of Caffraria have corresponded with the Inhabitants of Great Britain."

*Great Benefactors*—The day has arrived, when we can address you in our own language, through one of our teachers. We sincerely acknowledge your kindness, in sending us teachers to instruct us: as without them we must have remained ignorant of the Son of God, of His Word, and of Eternal Life in heaven; we could never have heard of the love of God.

Good is the Word of the Lord: it improves the people: it directs the soul: it strengthens the understanding: it is a rule of life; and it imparts a living peace to the conscience. We sincerely thank you for sending us the Word of God.

Wonderful is the death of Christ, who died for us great sinners! great was His love! He is now exalted at the right-hand of God: if we believe in Him, we shall inherit eternal life: if we are washed in His blood, we shall live in the heaven of rest and purity. Oh that all our friends may come thither!

We beseech you to consider our Nation. Our people are in darkness: they know not God: they know not eternal life. Their souls are asleep, because they are ignorant of God; of that God, who entertains all; of Him who says, *I am near, I am not far off*; of Him who says, *I know the thoughts of the people: I know their works: I will judge the Heathen*. Great Friends! pray for, and have pity on the poor Caffres, who are ignorant of Him who created the universe—of Him who formed our bodies. Ye are a highly-favoured people. (Literally, Ye know all things.) Oh continue to think on us! We were wandering children, but the Word of God has found us, a Word which our Fathers knew not. You sent us this Word: you have shewn us great kindness.

O Friends! we now know the Word which leads to life: but, ah! we were formerly on the great mountain of sin. We desire to thank God for his grace in enabling you to send teachers into Caffreland: they lead us on to the enjoyment of a happiness

which is superlatively great, great without a comparison.

Consider, O Friends! how heavy it is to die ignorant of God—to die destitute of the only hope which can cheer and support the soul. Go on, O Friends! The Word of the Lord shall grow like a tree: it shall spread over the whole earth. Believers here are not numerous; but we trust that the great work shall go forward: it will extend over the country. When the rain descends, when God pours out His Spirit, then the true religion will flourish—it will grow around us like the grass. God has said, that His knowledge shall cover the whole earth. Great Friends, we are your servants,

UHANISI, UMATSHAIA, ENOI—*Caffres.*

### Mediterranean.

#### CHURCH MISSIONARY SOCIETY.

*Visit of Rev. John Hartley to Corfu.*

In pursuance of the design, stated at pp. 155, 156, of our last Number, Mr. Hartley left Malta for Corfu on the 17th of January. We subjoin some Extracts of his Journal.

*Jan. 19, 1825*—On board the “Hope” Schooner. We sailed from the Great Harbour, Valetta, on Monday Afternoon; and, as the wind was favourable, had the prospect of a speedy voyage. Mr. Jowett accompanied me on board; and, at parting, gave me this text, as a useful memento—*To the poor the Gospel is preached.* It is my earnest desire, to exert myself in such a manner, that this inspired declaration may soon be true, in regard to all the countries which I visit.

*Jan. 20*—The weather was fine; and we discovered, at a great distance, the land about Cape Spartivento. I distributed Tracts amongst the passengers: at night I had a religious discussion in the cabin. It gave me pain to observe, how ignorant even persons of education not unfrequently are, on points the most essential to salvation. I found the idea, rooted to all appearance in the mind of a Gentleman present, that eternal happiness depends entirely on a moral life; nor did he seem to have any conception, either of the object or necessity of our Lord's atonement. I insisted, that to constitute the Christian character, there is requisite a depen-

dence on the merits of Christ for pardon of sin, in connection with a mind pre-eminently directed to spiritual objects. Our conversation gave me an opportunity of proposing prayer, which offer was well received: I therefore read a passage in the Gospel of St. Luke, offered a few remarks, and knelt down and prayed.

*Jan. 21*—We have had a very rough day, the sea continually washing our main-deck. About noon, we discovered land; and, soon afterwards, were in sight of Corfu, Paxo, Santa Maura, and Cefalonia. It was, however, blowing so hard, that we were afraid of entering the channel of Corfu during the night. We are, therefore, standing off and on till day-break.

*Jan. 22*.—We have had a tremendous night. The wind rose to a tempest: there was no moon to afford us light: rain and hail were discharged with the utmost violence from the skies; and, at intervals, huge waves gave the most dreadful shocks to our vessel: nor were thunder and lightning wanting, to complete the awfulness of the scene. Under these circumstances, we were, like St. Paul, *driving about in Adria*, the whole night. The greatest danger which we had to fear, was that of being dashed upon the island of Paxo; and it is supposed, that, at one time, we were not more than half-a-mile distant: at this critical juncture, we carried away the fore gaff, the wind died away, and a tremendous swell was driving us toward shore: however, through Divine assistance, we escaped all these dangers. May I ever hold the protection of this night in grateful remembrance!

*Corfu: the same day.* I landed here about two o'clock in the afternoon. The view, on entering the harbour, is striking. A huge rock, with two tower-like summits, which we had descried at a great distance, rushes out into the sea, as if to defy the mountains on the opposite coast. To the south, lies Castrades, on the site of the ancient Coryra; while northward, extends the modern town, covering the face of a hill of moderate elevation. Not far off is the island of Vido, the Ptychia of antiquity; and, at a considerable distance to the north, appears the ancient Istone, a most romantic mountain, called, by the Greeks, Pantocrator.

*Jan. 23* — This is a land of oaths and imprecations. In the course of one



hour, I heard the name of God profaned in three different languages. The Greeks are notoriously addicted to this sin; and their very manner of swearing shews, also, how sinful the regard is which they pay to their Saints. I heard it, on good authority, that a Corfiote appeals, on the most trivial occasions, to the Supreme Being; careless, to appearance, at such times, whether he obtains credit or not: but, when things are come to the last extremity, and he is determined at all hazards to be believed, then he swears by St. Spiridion!

Jan. 24, 1825—This morning I was introduced to Gregorius, Archbishop of Negropont. He is a fine old man, with a flowing beard, and of most venerable appearance. My heart was touched with a lively concern for him: the troubles of the times have driven him from his Diocese, in which he had four Bishops under him; and have conducted him to this place of refuge: he was imprisoned for two years by the Turks; but, at length, succeeded in making his escape.

In the evening, I attended a Meeting for Prayer. A truly Christian spirit prevailed. Soldiers were present, some of whom have become decided Christians during their residence at Corfu. I could not but rejoice to witness the benefits which our countrymen receive, at a distant station like this, from Missionary Labours. It is not only the ignorant Heathen, or the mistaking Greek, who derives advantage from these exertions: it is the British Soldier, also, who fights our battles, and who maintains the stability of our empire. The Sailor, too, of whom it has been too long true, that *no man cared for his soul*, finds, in many a port, a Missionary ready to ascend his vessel, and to cheer him with the offer of eternal life. Our Captain had met with Mr. Wolff and Mr. Fisk at Alexandria; and the Mate of the New Albion had heard the Baptist Missionaries in India, the American Missionaries in the Sandwich Islands, and Mr. Lowndes at Malta.

Jan. 25 — Having hitherto been hospitably entertained by Mr. Lowndes, I moved to-day into my own lodgings.

I was introduced to Pappas Demetrio, a Greek Priest, who is to be my instructor in Romaic. He engaged warmly in dispute with Mr. Lowndes, on that point which agitates so powerfully the Greek Church—the procession of the Holy

Ghost. The Latin tenet, that He proceeds from the Son as well as the Father, he styled “a great blasphemy.”

Jan. 26—Though the earthquake at Santa Maura only occurred last Wednesday, the contributions for the relief of the sufferers have amounted to 500*l*. The Greeks have not, as yet, made the least effort in behalf of their countrymen.

This is far from being the only instance of British benevolence toward the natives of these Islands. There are two Charitable Societies, whose object is the relief of persons in distress: the income of the one is 32 dollars a month.

It is also in contemplation to establish a School for Greek Children, on the British System; and Lord Bathurst has already given his sanction to the measure: the Lieutenant-Governor, Sir Charles Ross, has also expressed an intention of giving it his cordial support. Under these auspices, there is little reason to doubt that the design will speedily take effect. A School of this description must be regarded as a very important ally to Missionary Exertions; not only from the increased facility with which the Greeks will read the Scriptures and religious publications, but from the spirit of inquiry, and the emancipation from superstition and prejudice, to which instruction may be expected to give birth. The Schools at present in existence in these Islands are, in general, of a very inferior kind: till lately, scarcely any books in Modern Greek were in use; and little more instruction was conveyed, than consisted in committing to memory the Psalter and some Addresses to the Virgin, in Ancient Greek: of late, some of our best Tracts, in a Romaic dress, have found their way into these Schools.

I had seen, before I left Malta, the Gospel of St. Matthew in the Albanian Language. It was printed at Corfu; and the few copies, which have been sent over into Albania, have met with a most welcome reception. An Officer of Customs was so much delighted with some which fell into his hands, that he seized them for the use of himself and his friends. It is an interesting circumstance, that this is the first book which has ever been printed in Albanian.

It deserves to be mentioned, as an instance of the willingness of the Greek Ecclesiastics to promote the reading of the Scriptures, that when the Bishop of

Cerigo, recently consecrated, was on the point of departing to his Diocese, he requested to be furnished with a supply of New Testaments. He was accordingly presented with 100 copies, which he took with him, for the benefit of the secluded inhabitants of that Island.

*Feb. 1, 1825*—A friend informed me of an attempt which he had made, to call forth the energy of the Greek Clergy. He offered a prize of 300 piastres to any Priest, who should produce the four best Sermons, on texts selected from the Sermon on the Mount. Not a single person made the least effort, to obtain the prize.

*Feb. 2*—My conversation with Pappas Demetrio was quite of a Missionary character. We touched on very important subjects, and I am not without hopes that impression has been made. I endeavoured to give some useful hints on Fasts, Idolatry, and the Intercession of Saints. This conversation has shewn me, how great the advantage is of contending with Greeks on Scriptural ground: they cannot stand a moment on this field: and, happily for us and for themselves, they have not that refuge which is the bane of Roman Catholics—the Authority of the Church. I also learned from this conversation, how far a man, with the Greek Scriptures in his hand, has an opportunity of usefulness: you point to the passage; and, though you should be unable to add a single comment, you may hope for a good result.

In the evening I was present while Mr. Lowndes preached a Sermon to the Greeks. It was a spectacle highly gratifying to observe an Archbishop, a Bishop, and a considerable number of Laymen, listening to an English Minister, addressing them in the language of Greece. Who can venture to say, that we are excluded from usefulness in this part of the world? What better opportunity of usefulness can a Minister enjoy in England, than to have a congregation of attentive hearers? To me it appears certain, that affectionate and zealous exertion among this interesting people will, by the Divine blessing, be crowned with abundant success. I have heard of no Sermon addressed to them, to which they have not resorted with eagerness. And let it be remarked, that it is not a few obscure individuals, who have been present on these occasions; but the Heads of their Church and the Heads of their Nation. Bishops and

Counts have listened, with apparent interest and delight, to the Sermons of English Ministers. That the Sermon delivered this evening produced no unfavourable result, was evident from the affectionate manner in which they all pressed forward to shake hands with the Preacher, before they left the room. I heard, subsequently, of a still more convincing proof of the favourable manner in which the Address had been received: a Greek, lately arrived from Napoli di Romania, called upon Mr. Lowndes in order to express the estimation in which he held Addresses of that nature, and to inquire when another would be given.

I thank God for what I have witnessed to-day. I feel animated and encouraged by it. If God continue to bless me with health and strength, they shall both be spent in preaching Christ Crucified through the Countries of the Levant.

## India beyond the Ganges.

LONDON MISSIONARY SOCIETY.

*Appeal in behalf of the Anglo-Chinese College.*

THE design and progress of this College have been frequently noticed in our pages. The following Appeal in its behalf has been lately circulated by Dr. Morrison.

China is a country, which, from its antiquity, its extent, and its dense population, has, ever since it was known by the European World, excited considerable interest; but of a very vague and undefined character: a sort of useless wonderment has been excited concerning it.

China abounds in various literature; well calculated to illustrate the History and Character of a large portion of mankind; as well as the Geography, Natural History, and Botany of a very extensive region. Its language being unlike any other in the world, and not patronised nor studied in England, has been generally deemed almost unacquaintable. The friends of General Literature have supposed that nothing is to be gained from China; and the friends of Revealed Religion, who have something to communicate, and who in this Paper are particularly addressed, have, in this case, as in most others, very hastily concluded, that what was difficult was impossible.

The difficulty of acquiring the Chinese Language, added to the restrictive policy of the Government, has heretofore and still does operate in the minds of many persons, against using any efforts whatever to communicate to China Divine Revelation. But, in any desirable work, it is an error to neglect all use of means, because the ordinary means cannot be employed to their full extent. There are many pious people who say, "Can you preach in China?" and when it is answered "No," they immediately exclaim, "Then nothing can be done." Now the fact is, that though not in China, the Gospel can be preached to Chinese, if there were preachers, where tens and hundreds of thousands of them dwell under Christian-Protestant Governments; and under Malayan Governments, which do not interfere to prevent Christian Instruction being given to the Chinese.

As a preliminary step, therefore, toward introducing Christianity to China, attention can be paid to these Chinese Emigrants, toward whom there is, humanly speaking, nothing to prevent very considerable efforts being made, but the apathy of Christians concerning this great work. On Java, there is a very large population of Chinese; and, in the British Settlements at Malacca, Pinang, and Singapore, there are several thousands of Chinese; and at Rhio, Borneo, and other places in the Archipelago, they are found in very considerable numbers. It is not a FIELD for labour that is wanting, but reapers to enter into and labour in the field. There are Chinese Families in Malacca, which have been there for more than half a century, living all the time under one of two Protestant Governments; but the respective Protestant Churches have never, till recently, used any means to convey to these people the knowledge of Divine Revelation. Were appropriate methods used to communicate Christian Knowledge, it is fair to expect the blessing of the Almighty; and it is not too much to hope, that those persons who thus received Divine Truth out of China, would, on their return home to their native country, carry with them, and diffuse gradually, the knowledge which they received.

The late Dr. Milne proved at Malacca, in reference to the Chinese, what has been proved almost everywhere, that prejudices will give way to sincere

benevolence persevered in. The Chinese at Malacca now allow their sons to be taught the principles of the Christian Religion; and were proper Teachers to make the experiment, there is no reason to doubt but that, gradually, they would allow their daughters also to receive instruction from Christian Ladies. Chinese Boys are, almost universally, taught to read: Girls are not. But reading, to a certain extent, may be truly considered as a common attainment throughout the whole of China, in the Colonies, or rather in the resorts of Chinese Emigrants, throughout the Archipelago; also in Corea, Japan, Loochoo, and Cochin-China. This fact makes the Press an important instrument, if well supplied with good Christian Books, suited to the philosophical and popular modes of thinking and illustration in those regions; and tending, at the same time, to subvert the idolatry and superstition generally prevalent—introducing, instead thereof, Scriptural Ideas of the Almighty God, of Creation, of Providence, and of Redemption.

The things now required are—

1. A greater number of pious European Chinese-Scholars, capable of teaching, and writing well on Religion, Morals, and General Literature.
2. Native Teachers and Preachers of Christianity.
3. Preparatory Seminaries for Youth.

To supply these requirements, permanent facilities for the acquisition of the Chinese and English Languages and Literature are important; and to afford such facilities, an Institution has been established originally at Malacca, called the **ANGLO-CHINESE COLLEGE**.

This Institution is designed to promote the diffusion of Christianity in China, and among the several nations which speak or read the Chinese Language, viz. Corea, Japan, the Loochoo Islands, and Cochin-China. The means consist, in affording facilities to acquire the Languages and Literature of China and of Europe reciprocally. To Chinese Students, the English Language, the principles of the Christian Religion, and various branches of General Knowledge are communicated by European Professors, through the medium of the Chinese Language; and to European Students, Missionaries or others, the Chinese Language, History, Philosophy, and General Literature are taught, by

the aid of Native Professors. While the propagation of the principles of Divine Revelation is the final object of the Anglo-Chinese College, it is hoped, that, by promoting the literary, intellectual, and amicable intercourse of Europe and Eastern Asia, the temporal happiness of man will be promoted.

The command of our Blessed Saviour to His disciples, to proclaim the Gospel to every creature, is substantially obeyed by conveying Christian Truth to the minds of men, by such means as are practicable or most eligible, in different times and places. Before the art of printing was introduced, or in places where people could not read, Oral Preaching was the most efficient means of instructing the multitude; and where there are Native Preachers, it is still perhaps the most easy mode of conveying Christian Knowledge to the many: but where printing is known and the population are a reading people, the Press, if well supplied with able writings, in the statement, illustration, and defence of truth, is a powerful instrument; and to supply it well, a Collegiate Institution, where the language, manners, mythology, and history—the modes of thinking and reasoning—can be easily acquired, is in the highest degree desirable. There, Christian Books can be transfused into the native language, and circulated among the people; and in such an Institution, also, Native Schoolmasters, Teachers, and Preachers are best prepared for their work.

In China, and the surrounding countries, there is a False Philosophy prevalent; which, being taken for granted as true, forms a ground-work to support the Polytheism and Superstition which exist, and which exclude the ONE TRUE GOD from the worship of His creatures. On this false philosophy is also built the fabric of human merit; which occupies the place of the true Mediator between God and Man: and supplies principles, on which the social duties are taught, without any regard to the will of God as their rule; and so sever man from his Maker, and render him the mere creature of temporary and partial expediency. It is, confessedly, incumbent on Christians, to endeavour to convey to the immense mass of human beings to whom the Chinese Language introduces them, the heaven-revealed way of the pardon of sin; that they may be delivered, as well from the false

hopes as the false fears, which elate or depress them; that they may be brought to the true fear of God, and to an entire dependence upon the atonement of the Divine Saviour, and be renewed by the influences of God's Holy Spirit.

The Anglo-Chinese College concentrates the moral apparatus necessary for raising up oral teachers, both Native and European; and for gradually qualifying competent writers, to expose Pagan Errors, and to state, and illustrate, and defend Christian Truth. It is open to the Missionaries of all Christian Denominations; and its Statutes secure a daily attention to practical and devotional religion. Persons who may wish to acquire the Chinese Language for commercial or scientific purposes are not excluded from the Institution. Literature and Science are considered the auxiliaries of True Religion; and the True Religion is deemed favourable to Literature and Science. Literature and Revealed Religion are, it is believed, most intimately allied: they may exist apart, but they never flourish so well as when united. Literature, having more to do with MIND than physical science, which affects chiefly an attention to matter, is, when under a correct bias, the especial friend and advocate of Revelation. Letters, indeed, are the media by which Revelation is perpetuated and propagated. Oral tradition is ever varying and uncertain: the Sacred Scriptures—the written Word—is the rule, the standard of human belief and conduct, and is the sure record of Heaven's will. Literature is indispensably necessary to the universal diffusion and permanent establishment of the Christian Religion.

To promote the reciprocal cultivation of Chinese and English Literature, for the sacred purpose above referred to, the Anglo-Chinese College was originated.

The foundation-stone was laid on the 11th of November, 1818, by Lieutenant-Colonel Farquhar, at Malacca; and the building erected under the superintendence of the late Dr. Milne, and remained under his sole care, as the first Principal, till his death, on June 2, 1823. The first Student was admitted in October 1819.

There are now about TWENTY Native Chinese-Students in the College, supported by its funds, which arise from voluntary contributions. As the Institution is not endowed by any grants that ensure it a permanent support, its

continuance will depend on the liberality of its friends; and till Native Chinese shall, by experience, appreciate the advantages which it affords, there is no reason to expect Students who can support themselves and pay for their education.

The Anglo-Chinese College, from its decidedly religious character, and at the same time from its non-sectarian liberality and its direct tendency to communicate the blessings of the Christian Religion to so large a portion of mankind, solicits the aid of the Christian Public. In consequence of the Settlement at Malacca being of late in the hands of a foreign power, it was determined to remove the College to the New Settlement under the British Government at Singapore; there to be associated with a Malayan College, founded by Sir Stamford Raffles. It was, in April 1823, resolved on by the then Authorities at that Settlement, Sir Stamford Raffles and Lieutenant-Colonel Farquhar, to appropriate to each of these Colleges a portion of land; and to recommend the confirmation of the measure to the superior Authorities at home, who will, it is hoped, give their sanction to what was then done by the Local Government.

Dr. Morrison, as a Translator of the Sacred Scriptures and of the Morning and Evening Prayers and of some of the Homilies, pleads with the friends of the Bible, and of these other estimable compositions, to aid the Institution, which now superintends, in a very catholic spirit, the printing and publishing of all these translations.

## India within the Ganges.

### CALCUTTA.

#### CHURCH MISSIONARY SOCIETY.

*First Anniversary of the Calcutta Association.*  
SOME notices of this Meeting occur at pp. 54, 55 of the Survey: we now give an account of the proceedings.

The First Annual Meeting of the Calcutta Church Missionary Association was held at the Old Church Room, on Tuesday Evening the 18th of May; the Venerable Archdeacon Corrie, President, in the Chair.

The President, on opening the business of the Meeting, observed, that, though a year had not elapsed since the formation of the Association, yet, owing

to the change of the Corresponding Committee into an Auxiliary Society, and the Resolution of the Auxiliary Society to send forth their Report, annually, on the Wednesday in Whitsun Week, it had become necessary for the Committee of the Association to call this Meeting now, that the proceedings might be duly noticed by the Society in aid of which they acted.

The Secretary was then requested to read the Report, which noticed, in a few introductory Remarks, the labours of the first Protestant Missionary in Calcutta, whose name was John Frederick Kiernander.

In reference to the origin of the Association and its funds, the Report stated—

The time seemed to be arrived, when, in the opinion of some of the most experienced and successful Ministers of the Gospel in Calcutta, the Inhabitants of this part of India were called on to follow the example set them in most parts of the Mother Country; and unite their efforts, in a more efficacious manner, to increase the funds—to extend the communications—to support and superintend the Schools—and to assist by their countenance, advice, and influence the labours of those Missionaries, who were pleading the cause of Christ among the Heathen.

With these views, and with the hope of assisting the benevolent views of the Church Missionary Society, the present Association has been instituted.

Since its formation, rupees 4449-7 have been paid into the Treasurer's hands; of which, rupees 1254-5 have been expended for the Schools, and rupees 3000 voted for an intended Chapel, leaving a balance of rupees 195-2.

After the delivery of the Report, the following proceedings took place:—

The Rev. Mr. Thomason, on proposing the reception of the Report, observed, that the very efficient manner in which it appeared that the Committee had pursued their objects, sufficiently proved the utility of the establishment of this Association. He exhorted the Meeting to persevere in the good work, while he pointed out the necessity of attending to the spirit in which they laboured. All experienced Christians know how much easier it is to speak and to write about religious matters, than to

keep the heart in a religious state; and, therefore, the danger of running too fast — of being employed in external duties of religion, with out duly feeling their importance to ourselves — was to be guarded against.

The Rev. Mr. Brown, in proposing thanks to the Officers and Committee, observed, that the work was deserving of support, both on account of its necessity and utility. The Rev. Gentleman dwelt with much effect on the necessity of Missionary Labours; and observed, in conclusion, that whatever differences might exist as to minor points in the conduct of Missions, he considered the means employed by this Association as among those justly entitled **GOOD AND PROPER MEANS.**

G. Money, Esq., in seconding Mr. Brown, expatiated largely on the good effects likely to result to the Missionary Cause from Associations of this nature, composed of local agents, whose objects were chiefly confined to the place; and who, by being stationary, might be expected to carry on the work with more steadiness, while their local knowledge would enable them to apply their exertions with the greatest probability of success.

The President then observed, that, from the absence of some friends whose assistance had been expected, it fell to him to call the attention of the Meeting to the labours of the Protestant Episcopal Missionary, who had been referred to in the Report. On the very spot where the Meeting was assembled, Mr. Kiermander had, for 30 years, carried on Missionary Labours almost alone, especially for 12 or 14 years of the early part of his Mission. His success, at a period far less favourable, humanly speaking, than the present, was surprising; and the President could not but think that similar measures would be followed by similar effects. Among those means were the educating of Heathen Children; and presenting them, when come to maturity, for baptism. Could not a Christian Family now, as well as formerly, adopt an orphan child, or influence any of their dependants to listen to the instruction of God's Word? It would be said, perhaps, that this would be only to encourage hypocrites: from his own experience, he was satisfied that the objection had no just ground. What

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though a Hindoo should at first listen to instruction from interested motives, was it therefore impossible that the Word when heard should produce good effect? He had known several, who came at first from interested motives, afterward become truly influenced by the instruction afforded. And what though some drew back afterward from the profession of Christianity, does not the same thing frequently occur among ourselves? Young persons from the influence of friends are catechized, and come forward at the usual age to Confirmation and the Lord's Supper, and for a time hopeful appearances of religious impressions remain; but the pleasures, or the business, or the cares of the world prevail to choke the seed, and no fruit comes to perfection. Nor were these persons to be considered insincere at the time when they attended regularly on religious ordinances: doubtless they were sincere, at the time; nor did they yield to temptations to cast off religion, without many a secret pang of regret. In like manner, many of those Hindoos, who, having received baptism, again relapse into error, are not to be considered guilty of hypocrisy. To his knowledge, many, with perfect sincerity and through conviction that they are doing right, submit to the initiatory rite of Christianity; but afterward, in the hour of temptation, fall away. Christians, therefore, should not allow the objections, commonly urged by men who know not the power of God, to deter them from patiently and perseveringly seeking the good of the Heathen among whom they dwell, in every lawful way; and, on the very lowest calculation, the reward will at least return into their own bosom.

It was then moved—

That this Meeting has heard with much pleasure the notices contained in the Report of the Missionary Labours formerly carried on, with such a measure of success, by the Church-of-England Missionaries in this place; and highly approves of the plan, proposed by this Association, of erecting a Chapel, with a view to the revival of Missionary Labour in that direct line.

The Rev. Mr. Reichardt, in seconding this Motion, dwelt on the vast importance of despatch in our work, as souls are every moment dropping into eternity: the certainty also of the final triumph of the Gospel, should animate us to do what our hand findeth to do, with our might.

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It was then moved—

That the Meeting views, with gratitude to Almighty God, the interest which has already been excited in behalf of this Association; and calls upon the friends of Missions in general, and of the Calcutta Church Missionary Society in particular, to be much in fervent prayer for that promised influence of the Holy Spirit, without which all human efforts for furthering the glory of God and the eternal good of our fellow-creatures will prove unavailing.

The Rev. Mr. Craufurd, in moving this Resolution, called on the Meeting to consider why they gave their support to Missionary Societies; and to reflect, that, as after all their knowledge of the truths of Christianity, they found prayer necessary in order to their right improvement of them, so they ought to add their prayers to the other kinds of assistance afforded to Missionary Pursuits.

Lieut. Candy, in seconding the above, briefly called the attention of the Meeting to the largeness of the field of labour, and the comparative fewness of the Labourers; which should lead all Christians to pray the Lord of the Harvest, that he will send forth more Labourers into this harvest.

The Rev. Isaac Wilson, Secretary of the Association, returned thanks, in the name of the Committee, to the Gentlemen who had assisted them on this occasion; and respectfully reminded the Meeting, that, while so much remained to be done, no diminution of contributions, or any other aids by which their cause could be extended, should be admitted. The Meeting was then closed by singing the cxviiith Psalm.

*Sketch of Early Proceedings of Church Missions in Calcutta.*

From the Report, delivered at the Anniversary just mentioned, we extract the following statement:—

The first Protestant Missionary who erected the Standard of the Cross in Calcutta, was John Frederick Keirnander, a native of Sweden: who, under the patronage of the Society for promoting Christian Knowledge, came hither in the year 1758, from Cuddalore; where, during eight years previous, he had preached the Gospel to the Gentiles. In Calcutta, he was received, with marked favour, by Lord Clive and the Members of the Supreme Council: a house, rent free, was assigned to him; and a subscription was raised to enable him to open a School, where, in the

year 1759, one hundred and seventy-five children of Heathen, Mahomedan, and Portuguese Parents were instructed in the English Language, writing, reading, arithmetic, and the PRINCIPLES OF CHRISTIANITY.

In his own account of his labours, transmitted to the venerable Society in connection with which he acted, Mr. Kiernander represents himself (in 1760) as preaching, in Portuguese and English, to numerous congregations; as having 231 scholars and 61 communicants; and as engaged in preparing an adult Heathen for the sacred ordinance of baptism. In the year following, his School was increased to 241; and no fewer than eleven adult Heathens had been received by him into the Church of Christ.

In October 1767, he writes, that, being obliged to give up, for the use of Government, the house which he had hitherto occupied, it was his intention to build a Church on his own ground, and at his own charge—a work, which, during the next three years, he brought to a successful termination, at the expense of upward of SIXTY THOUSAND SICCA RUPEES, and with the aid of only some small benefactions to the amount of not more than 1800 sicca rupees. This edifice was opened for Divine Service, in Portuguese and English, on the Fourth Sunday in Advent, A. D. 1770, under the name of Beth Tephillah, the "House of Prayer," and, with some subsequent improvements, is now the elegant building known by the name of the "Old" or "Mission Church," in whose vicinity we are now assembled.

Here it was, that, for nearly 30 years, Mr. Keirnander and his Assistants continued to labour for the good of the Christian and Heathen Population of Calcutta; and, notwithstanding the difficulties which they had to contend with, every year witnessed considerable accession to the little flock of Believers.

Through different unforeseen and outward circumstances, the work, so well begun and so prosperously continued, received a lamentable check. The individuals, whom the Society for promoting Christian Knowledge sent out, to supply the place of Mr. Keirnander, do not appear to have been worthy of that distinguished honour. The Mission itself was abandoned by its European Supporters; and, notwithstanding the efforts made on the spot to perpetuate the work, its fruits must, in all human

appearance, have passed away, but for the quiet though indefatigable exertions of one of the Members of your Committee, who continued to assemble round him, in his private dwelling-house, a small but interesting congregation of Portuguese and Bengalees.

Of the more recent exertions of the different Church-of-England Societies in Calcutta, it is unnecessary to speak particularly. Their labours are before the world; and they have been blessed with a measure of success, sufficient to encourage them to further and more extended exertions.

*Ministry of the Word to the Natives.*

On this subject, it is stated in the Report of the Association—

With reference to the support and furtherance of Missionary Labours, your Committee have to report, that they received charge of a small Bungalow, near the Potulunga Thannah, from the Corresponding Committee, for preaching in the native languages; where the Rev. Mr. Jetter has officiated every Sunday and Wednesday Evening, and which has been attended, on an average, by from 40 to 80 natives. Of these, indeed, we are not able to say that any individual has yet embraced the Gospel; but we have marked an increasing degree of decorum in those who attend the Service. It was, at first, very difficult to keep them in common order while the Word of God was explained to them; but they now seem to listen with greater interest to the message of Salvation. We have sometimes witnessed, with great pleasure, individuals, who, passing by with heavy burdens on their heads, have been drawn for a moment to listen; and, by degrees, lingered unmindful of their load, as if their hearts were filled by a delightful and unaccustomed sensation: and we trust, that, into the hearts of some of them, many solemn truths have sunk deep, which in God's good time may bring forth the blessed fruits of a genuine conversion.

Mr. Reichardt adds, in reference to these labours—

We have, at present, but one Chapel, apart from the Mission Premises at Mirzapore. It is situated on the side of a new road, much frequented by natives of all descriptions. At this Chapel, Mr. Jetter preaches regularly twice, and sometimes thrice a week; and Mr.

Wilson and myself hope also to be prepared to assist him. Our preaching hours are in the evening, when the people all return home from their engagements during the day. The Chapel is then lighted; and we begin Service, by singing a Bengalee Hymn, which attracts the passengers: were we not to sing, we should hardly be able to collect a congregation, as we have not yet many regular attendants. By the time the Hymn is finished, we find a number of persons assembled; and then the Preacher enters the pulpit immediately, reads his text, and commences preaching. Thus we must improve the opportunity, while they are assembled, to impart to them as much knowledge of the Gospel as possible. Though the Prayers of our English Church are translated into Bengalee, yet, until we have a stated congregation, we are unable to use them; for how can a Heathen join in these Prayers, who enters the Chapel from mere curiosity, and sometimes full of aversion against Christianity? We, in fact, made a trial to read them, several times; but always found, by the time they were finished, all the people were gone; and we were obliged to give up preaching on those evenings. Thus experience taught us to begin preaching immediately, while they are assembled; which not only leads them to stay, but induces others, also, to come in and hear. Sometimes our congregation changes twice or thrice during preaching: they come in, hear awhile, and go again; and, in this way, we behold, at the end of a Sermon, nearly all new faces.

One thing I remarked, which struck and encouraged me very much: our hearers are chiefly young persons, boys, and, middle-aged men—a new indication that a happy era is dawning on benighted India, since the Gospel finds its way to the hearts of the young. Future generations shall *serve the Lord in the beauty of holiness*, and the plains of India shall *rejoice and blossom as the rose*. How great the joy, when these deluded votaries of Idolatry shall once be freed from the service of Satan and sin, and shall serve the Living and True God, adorning the Gospel of Christ by a holy walk and conversation! Then the Saviour shall see *of the travail of his soul and shall be satisfied*; and then *righteousness and truth will be established in the earth*.

When the Sermon is finished, a short



prayer is offered up, which concludes the Service. We then usually ask those present, whether they have understood what was said; or, perhaps, some one of them begins to inquire of us respecting some truth which he could not comprehend. This commonly affords an opportunity of speaking, as plainly as possible, on the doctrines of Salvation, and of refuting some of their objections. Such conversations are often very interesting, and the Hindoos eagerly listen to what is said: especially if the inquirer be a reasonable man,—it is quite a pleasure to talk to him—to ask and to answer—and to give similes and parables, which they best understand and best like. On such occasions, they frequently ask for Tracts; but we give only to those who are able to read.

*Intended New Chapel for Native Worship.*

The attention, excited by the preaching just spoken of, giving good hope of collecting a stated congregation from among the Natives, the New Chapel mentioned before has been undertaken. On this subject the Committee of the Association thus report—

The observation of these favourable symptoms has suggested a measure of a more extensive nature, and one which only needs an increase of means to carry it into prompt execution: we mean the establishment, with the approbation of our Diocesan and of the Society with which we co-operate, of a regular Place of Worship according to the Forms of the English Church, in Portuguese, Hindoostanee, and Bengalee; which, on Week Days, may serve as a School, and, on Sundays, give scope to the labours of the several Missionaries, in the employ of the Church-Missionary Society, and the Societies for Promoting Christian Knowledge and the Propagation of the Gospel.

The good effects of such an institution may be estimated from the fruits of Mr. Kiernander's preaching, though long alone, and unsupported by any fellow-labourers, and afterward under circumstances of abundant embarrassment and difficulty, to the multitudes of Nominal Christians, who, among the lower ranks of the Portuguese Population, have almost forgotten the Sacred Name by which they are still called. A Chapel, which shall offer the Ministry of Salva-

tion in their own language, and aided by the unostentatious and impressive Forms of our venerable Liturgy, may be expected to be as blessed, as there is reason to believe it will be acceptable. The Heathen may judge more favourably of the Gospel, when offered to them in the most solemn and striking, as well as in its most familiar form; and the advantages which may follow to the Missionaries themselves, from an increased degree of mutual encouragement, assistance, and correction, will be best appreciated by those who are acquainted with the arduous and often-cheerless labours which it is their duty to encounter.

Your Committee are happy to state, that a suitable spot has been found for the erection of the intended Chapel, and that they have been enabled to appropriate 3000 Sa. Rs. for the commencement of the work; to which the Lord Bishop, from a fund at his disposal, has offered to add another 1000. On the increased liberality of their friends, and on the support of the religious public, they rely, under Providence, for the means of completing this most interesting design, and of meeting the regular expenditure of their School Establishment.

For such increased and extended exertions, the times supply abundant encouragement. If effects such as we have stated could be produced by the labours of a single individual, what may not be hoped, under our present more favourable circumstances, from unity of design, increased liberality, and preserving prayer; and from the blessing of that Gracious Being, who hath thus far so mightily helped us—whose Heralds of Mercy are running to and fro, in augmented numbers—who is visibly moving the mighty of the earth to concur with us, in the promotion of knowledge and the dispersion of ignorance and error—and who may seem, by His almost manifest Providence, to be fast bringing on that Great Day, when there shall be a shaking among the nations; and when the idols of former days shall be deserted for a trust in Him whose blood cleanseth from all sin, and whose reign shall be for ever and ever. On His all powerful intercession, your Committee desire to repose the acceptance of their past exertions; and they entreat the prayers of their Christian Friends, that He may graciously prosper more abundantly their future labours.

*State of the Boys' Schools.*

Of these Schools, which are 12 in number, Mr. Wilson writes—

Of the English School I have had charge for some time. About 40 boys are in daily attendance; and a number of requests are made, every week, for admission. The First Class read and write English quite as well as we could expect for the time which they have been in the school. The first boys read Geography, English Grammar, and an Abridgment of Ancient History compiled by the Archdeacon. About a month since I introduced the Use of the Globes: they can now do ten problems, and answer a number of interesting questions.

Our Bengalee Schools are well attended, yet the Boys are not regular for a long time together. If they have a marriage or a funeral in the family, they often stay away for three or four weeks; and, when they return, they have forgotten a great deal of what they formerly learned. We can hardly say that they appear to value learning for its own sake; but come to school in order to fit themselves for better situations. There is, certainly, a stir among the more respectable Natives; and they appear to feel their own deficiency, more than they did before the schools were established.

It is not uncommon among us, to see a little boy of the lowest caste taking a book of Geography or the New Testament, and reading much better than a rich Native or a proud Brahmin. In our schools we make no difference of caste: a boy rises or sinks in his class according to his abilities, and not according to his rank. It very frequently happens that the Soodra Boys stand at the top of the class, and the empty Brahmins go to the bottom.

The Schools give us great satisfaction. The First Classes read and understand the New Testament in a most delightful way. We have all castes, from the lowest Soodra to the Brahmin.

Mr. Jetter adds—

Our schools, in and near Calcutta, including the English at Mirzapore, contain about 800 children. Many of the more advanced boys have left the schools. It is a great pity that the children do not stay long enough to make that proficiency which would qualify them for teachers, and thereby answer more directly our wishes: hitherto, as soon as

they could read a Bengalee Book with ease and knew how to cipher, they left our schools, and endeavoured to procure instruction in English; and, to induce them to continue with us, was our principal reason for establishing the English School at Mirzapore: but as our premises are rather distant from some of the children, many leave us altogether, and learn English with Office-Sircars, who abound in Calcutta. All the children, however, who are now under instruction, cannot possibly find employment as Sircars and Copyists; and must necessarily turn their minds a little more to their native tongue, in order to be useful therein. We have, therefore, every prospect of soon procuring a number of competent Teachers for the schools; and shall be less dependent on the Brahmins for their aid in the instruction of the rising generation. Mr. Deerr has already, I believe, some of the youths employed, who were educated in our Burdwan Schools.

With respect to the prejudices of the Natives against our books, I am happy to say, that there is scarcely a voice heard against them. They take and read them now, as a matter of course. I hope that other oppositions, repugnant to our Saviour's Kingdom, will vanish ere long, in a similar manner.

Mr. Reichardt had charge of the English School before Mr. Wilson's arrival. Of his successful course, under difficulties he thus speaks—

At first, I found very few boys in attendance; but as soon as it was known that the Sahib was himself teaching at this School (I spent three hours there daily), numbers of boys came from all quarters, and wanted to be received. I accepted, however, only those who had already a good knowledge of Bengalee; being fully convinced that they would make more rapid progress in the acquisition of English, than those who knew not their mother-tongue. According to this plan, the number of scholars soon amounted to fifty; and I could have had as many more, had I accepted all who wished to come. I instructed them principally in English Grammar, with some Geography; and explained, also, to them the Gospel of St. John. I made them to learn by heart the principal passages of that Gospel.

In the beginning, I was often grieved by their inattention, and their contempt

of such holy subjects: some of them even took the liberty to laugh at me when I was explaining them, and to smile scornfully when I pronounced the name of our Blessed Saviour. It required much wisdom and patience to bring them into order, and to accustom them to have a due regard to things which respect God. I spoke several times earnestly to them, telling them their folly and wickedness to laugh at what their Creator had said, and had done for them: at other times, I remained quiet, and appeared as if I did not observe their bad conduct; and, by this course, they saw that I really intended to do them good. By and bye, they became quiet and attentive; and began to ask me questions respecting our Saviour, and the Christian Religion in general; by which I was much encouraged to go on, trusting that the Lord would give His blessing in His own time. The boys greatly advanced in their knowledge of Grammar: the First Class knew Murray's Abridgment of English Grammar entirely by heart, and could answer any question put to them.

I kept charge of this school till the month of August; when I was attacked by a severe bilious fever. Mr. Thomason had the kindness to receive me into his house during this illness: there I remained six weeks, till I was able to take a change of air, which is of great importance after an illness in this country. Mrs. Thomason shewed herself truly as a mother to me. May the Lord be her great reward, and bless her with the choicest blessings for all that she has done for me! Thus our gracious God provides always kind persons, who shew mercy to his servants, and alleviate their trials and afflictions during their lonely pilgrimage through this vale of tears.

As soon as I had acquired sufficient strength, I repaired to Chinsurah, 36 miles from Calcutta, up the river; where I lived with the Dutch Missionary, Mr. Lacroix, who treated me truly as a friend and brother. During my stay at that place, I made an excursion to Burdwan, in company of Br. Jetter, in order to be present at the Examination of the Bengalee School Boys of Messrs. Deerr and Perowne. I was highly delighted with the proficiency of these boys, and the intelligent answers which they gave; and could not but praise God, who had spared my life to permit me to witness such great things.

After returning to Calcutta, I transferred the English School, according to an agreement of the Corresponding Committee, to our Brother Missionary, Mr. Wilson; who, being an Englishman, may find it easier to teach his native tongue.

Mr. Wilson is anxious to take advantage of the good capacity of the Native Children. He writes—

I have to solicit your attention to a subject, which, if approved by you, will, I doubt not, greatly contribute to the enlargement and efficiency of our labours in Calcutta.

The boys in our English School have arrived at that period of life, when they are fully capable of appreciating the advantages of education; and many of them seem to grasp at something more than a little reading and writing. In our Bengalee Schools, also, there are boys of a peculiarly active turn of mind; who would, no doubt, shine as superior characters, if their ideas were more expanded by sound learning. We can keep them going on in the first principles; but, for want of suitable mediums through which to convey knowledge and correct notions to their minds, we are obliged to leave them half-educated and scarcely-convinced: and thus they go into situations, supposing they have acquired all that it is possible for the wisest of men to know. Thus our work always appears just BEGINNING. We can shew nothing very great; and the reason is, we have never tried.

There is an easy way of remedying these evils; that is, by shewing them the wonderful power, order, and regularity of the works of God, from the demonstration of their own senses, and by the aid of philosophical instruments. These we cannot obtain in India, and these are the grand foes to idolatry in any country and in every age. If we surprise the Natives, as we do, with a simple problem on the Globes, what may we not expect, if we could bring a whole philosophical apparatus into action? We know that *the excellency of the power is of God*, and that He alone can convert their souls; but, if we put folly, superstition, and ignorance to flight, we have so far prepared the way for speaking to them as reasonable beings; and, while we hold out the light of Philosophy, we do not substitute it for the glory of God's Revealed Word; but try to

give them sound learning through the consecrated channel of Divine Truth. In this country, every scrap of sanctified knowledge is useful; and we wish to turn all to the best account.

A large new room is building on the Mission Premises, which will make a noble Lecture Room. When it is finished, we shall collect our books, and make a Library. If you can send us a few hundred volumes we shall find good use for them by and bye.

Mr. Wilson's suggestion has been acted on by the Committee.

Of the Eleven Bengalee Schools, seven are under the superintendance of the Calcutta Association and the direction of Mr. Reichardt. From the Report of the Association we extract the following account of these Schools.

The earliest labours of your Committee were directed to Four Schools for Native Boys, in Shyampokoor, in Kristna Bagan, in Simliya, and at Thunthuniya.

The Shyampokoor School contains, on an average, 90 children: they are divided into 9 classes, and read, write, and learn arithmetic: the first 6 classes read in the Bengalee Spelling-books, the Parables of our Lord, Mr. Ellerton's Dialogues, and the Gospel of St. Matthew. The Kristna Bagan School has, on an average, about 65 boys, some of whom are reading Ellerton's Dialogues, Spelling-books, and Geography; and the rest are in a state of preparation for useful knowledge, as their capacities allow. The Simliya School, being in a good neighbourhood, is decidedly the most promising of all: there are generally from 92 to 100 boys present, and their progress is highly encouraging: the boys in the first class read the Gospel of St. Matthew with great ease; and can give most satisfactory answers to a variety of questions, which naturally arise out of the subject which they have been reading. In the Thunthuniya School, are about 60 scholars: they, also, read the Gospels and other useful School-books, according to the age and talents of the children.

In another school, not far from Thunthuniya, we have about 25 children: they read a Catechism on the subject of the Christian Religion, and are in a state of preparation for other useful books.

In the neighbourhood of Mirzapore, your Committee have lately built a new

School-house, and there is a regular attendance of about 65 boys: they are divided into 7 classes; two of which are acquiring the elementary parts of writing, spelling, and arithmetic.

To these Six Schools your Committee have lately added a Seventh, for the instruction of children in Hindoostanee, Persian, and Arabic. This school is situated in Colingah, and promises to be a useful and important station for carrying their plans into good effect. About 40 children are already collected; and it is the opinion of a Gentleman in the neighbourhood, that, in the course of a little time, the school will be well attended by a very great number of boys.

In these Seven Schools, not less than 430 boys are receiving a useful education; and have also favourable opportunities for acquiring the important instructions of Christian Knowledge, through the blessed medium of the Scriptures.

In the end of last March, the first classes were publicly examined in the Library at Mirzapore. They read and explained the Gospels and Ellerton's Dialogues, and gave the literal meaning as well as the particular import of the passages. They answered many interesting questions which were proposed on the occasion, both on Scriptural and Geographical subjects: they also wrote, from dictation, several passages which they had not before read. Many of the first boys acquitted themselves to the entire satisfaction of our friends who understood Bengalee.

On the subject of Schools your Committee beg leave to state, that the only reason for not establishing more has been the circumscribed nature of their finances. If they could command a steadily larger income, they doubt not but that they could increase their schools to three times the extent; and they feel persuaded that those, whose ignorance now prevents them from appreciating the blessing of a religious and general education, would consider themselves blessed among men, if the light of wisdom and truth should ever shine so generally among them, as to allow them to participate its benefits and enjoy its heavenly rays.

Mr. Jetter thus speaks of the introduction of the Scriptures into the Schools:—

I first gave the Gospel of St. Matthew to the boys of one of the schools, who

had been dissatisfied at not receiving rewards at our last Examination; and told them that the Rev. Mr. Thomason would particularly examine them in this book on the next occasion. The boys in the other schools, having heard that the Gospel would be the chief book in which the Sahib would examine them, came and asked for it of their own accord. Thus I introduced the Gospel into five schools without the least opposition. I shewed myself not quite so ready to give it to all, which had the effect that I desired; for the Hindoos, in all cases, where they perceive that we are not particularly anxious on any point will not oppose us.

The children understand the book, so far as respects the literal sense, without much trouble; but, of course, the subject being strange to them, they cannot comprehend the import. I am, therefore, about to procure a copy of Mr. Deerr's explanation, in Bengalee, of this Gospel; which will enable the Pundits to explain it to their scholars.

Although I cannot bring these schools into such regular order as I could wish, yet, as the Lord has assisted us to introduce his blessed Gospel, which we could not have done a short time ago, I find it a peculiar pleasure to spend my morning and evening hours amidst the children. Br. Reichardt and myself lately passed a most delightful hour at Thunthuniya School: we read the first part of the Fifth Chapter of St. Matthew with the first-class boys, which I explained to them. It was a real delight to us to observe so much attention among the children, though the subject was far above their comprehension. In order to shew them that our future happiness or misery depends upon our state in this world, I requested the Pundit to relate the history of the Rich Man and Lazarus. We were greatly astonished, that although he could not have read it often, as I have introduced it only a few weeks, he related it with much exactness, and explained it in a manner adapted to their comprehension: for instance, as the Bengalees have the same word for finger and toe, he referred the dipping of Lazarus's finger into water, to their custom of dipping the toe into it; which, of course, greatly heightened the degradation of the Rich Man, when it was considered in what relation he stood to Lazarus when on earth.

*Appeal for support to Female Education.*

In our last Number, pp.124, 125, we stated the opening of a Fund in aid of the India-Female Education Society formed in Calcutta. The Committee of the Church Missionary Society have given FIVE HUNDRED POUNDS to that Fund; and we have no doubt, that, when the important object of the Society shall become generally known and duly considered, it will meet with cordial and extensive support in this country, more especially through the influence and exertions of British Ladies in behalf of their own hitherto-oppressed and degraded sex in India. We subjoin some extracts from the communications of Mr. and Mrs. Wilson, which form a powerful appeal in favour of the great work which has been so happily begun.

Mr. Wilson writes—

The schools require, very great attention and watchfulness. The persons whom we are obliged to employ as teachers have so little idea of system, and are so very deceitful, that nothing but the most rigid superintendance will ensure the improvement of the children.

It is surprising how well Mrs. Wilson bears her labour. She sallies forth about seven o'clock in the morning: I see no more of her till about twelve: in the evening, she frequently visits a few schools; and, notwithstanding this fatigue, she enjoys the very best health. She has introduced the New Testament into her schools: the children even ask for the Scriptures, though we have no reason to think that this arises from any love to the Bible: no doubt, a desire to be thought as wise as other children is the motive which urges this request. The fact, however, is more than we could expect, two years ago: what, then, may we not anticipate in the course of a few years more!

He afterward adds—

Mrs. Wilson's charge flourishes surprisingly. The numbers continue to increase. Many of the little girls can read the New Testament, in a way which both pleases and astonishes the Natives themselves.

We generally procure our Schoolmasters from the class of Brahmins, the

other classes being so extremely ignorant; and if it happen that a new Master be appointed to a school where the girls have been reading for some months, they can generally read quite as well as their Brahmin Master, and often much better!

The expense of so many schools is, of course, very great; but we rejoice, that, by the activity of the Ladies in Calcutta and other parts of Bengal, we have been able to support this most interesting branch of our labours. We are a little surprised, that not one shilling has come from our own country for the express support of this object. Tell the Ladies of England, that it is for their own sex that we plead—for Heathen Females—for the most wretched of beings.

Mrs. Wilson thus writes, in June, to the Secretary—

I am truly thankful that the cause of Native-Female Education finds warm friends at home. It will proceed now, with the blessing of God, I have no doubt; though, like all things else in India, SLOWLY.

The Circular will shew that the importance of the object is now pretty generally acknowledged; and nearly all the Ladies whom I have met are well disposed toward it. May the day be near, when real love for souls may rouse all parties around us to active exertion! I am, I trust, thankful for what is begun, but I long to see much more.

We have, humanly speaking, lost a great deal of time for lack of a suitable building; and, at this moment, have barely money sufficient to purchase the ground. We have collected a good deal, certainly; but the monthly expenses are very considerable, and the Building is quite an extra. I fully expected money from home, but it does not appear that you have yet opened any Separate Subscription. I regret this, as I think it might have been done without any injury to the general funds, as this object falls so peculiarly within the province of Females.

I am in hopes that the rich Natives are beginning to feel something like a wish for the instruction of their daughters; but learning is at a very low ebb among the wisest of the Natives: as they become wiser themselves, of course they will be more anxious to impart knowledge to their families.

The Committee of the Auxiliary  
April, 1825.

Society state, in their First Report, that about 50 women and girls, after having learnt to read well, had left the Schools; and add the following remark—

The irregular attendance of the children renders it necessary to guard the friends of Female Education against expecting too much, at present, from the measures in operation; while, also, the ignorance and pernicious habits and conversation, with which they are still surrounded OUT OF SCHOOL, go far to nullify the little of moral good which they acquire in the school. The Mothers, however, now no longer laugh at the idea of their Daughters learning to read; but generally profess a wish that their children and grandchildren should be taught. About 16 adult women are among the learners in different schools.

*Health of Mr. and Mrs. Jetter.*

We stated some particulars on this subject at p. 157 of our last Number: the following Letter from Mrs. Jetter to the Secretary, dated Sept. 30, 1824, enters more into detail.

I am truly concerned, that the first time I have the pleasure of addressing you, my Letter can contain little more than accounts of the sickness and suffering which we have experienced.

As the hot season advanced, we were both very ill, and unable to continue our labours. Mr. and Mrs. Thomson most kindly took us to their house, to be nearer medical aid: here we remained for a month, and were nursed with the most affectionate attention.

Change of air being thought necessary, we took a house at Serampore for a month; but Mr. Jetter's complaint increased so much, that a sea voyage was recommended. A pious Captain, with whom we are acquainted, kindly offered to take us to Java: we had prepared every thing to go on board, when both the Captain and my Husband were attacked with a fever, so general in Calcutta that public offices could not be kept open: never was such a time of sickness known. The fever seldom, however, proved fatal, where medicine was taken in time: but Mr. Jetter was so weakened by previous illness, that the only means of saving his life appeared to be an immediate change of climate.

Our passage was taken on board the Princess Charlotte bound to Liverpool,  
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and we joined her on the 4th of August. After encountering some very stormy weather, our ship sprung a leak, and the pumps were found to be out of order. The Captain endeavoured to reach Madras, or the Isle of France; but was constantly prevented by contrary winds: so that, after beating about the Bay of Bengal for six weeks, we were obliged to put back, and are now waiting till the ship is repaired.

My own health is improved, and Mr. Jetter appears better: though in a very weak state, he is very anxious to remain; and thinks, as the cold season is advancing, if we remove to a more healthy Station, he shall be able to continue his labours. But our friends are of opinion that he ought to return for a year or two, unless a very decided alteration for the better takes place.

Thus, My Dear Sir, we are waiting to know the will of the Lord. He has graciously preserved us from danger, and can bless the means now using for my dear Husband's recovery.

A sad change has taken place in our happy little family: for three months I was enabled to go on with my work, and found in it all the pleasure and satisfaction that I had anticipated. Mrs. Wilson's Schools, I am happy to say, are going on prosperously; and it has pleased God to supply my place, by giving her an Assistant in Mrs. Reichardt.

There is one circumstance that I have to mention, which afforded me particular pleasure; as it shews a great improvement in the character of our little Heathen Girls. We had taken some articles of clothing, which the Ladies in Calcutta were preparing to send to the distressed Settlers at the Cape. Mrs. Wilson always pays her girls for their work. When I told them for whom this work was intended, and how much the poor people had suffered, they seemed greatly concerned, and said, "Why do they not come here? They would get plenty to eat." I asked, "Would you not be very glad to assist them?" They said, "Yes: but we are so poor, that we have nothing to give." I said, "Some Ladies in England, who have not much money to spare, work for the poor." They immediately answered, "Oh! we can also work for them!"—and six girls then finished what I had given them, without receiving any pay.

We pray for resignation to the will of our Heavenly Father, and commit

all our concerns to Him. While our lives are spared, may they be devoted to His service!

*Death and Character of Mr. Thos. Brown.*

It was stated at p 156 of our last Number, that little hope was entertained of the recovery of the excellent man who had charge of the Society's Printing Establishment in Calcutta. The following extract of a Letter from Mr. Wilson, written in August, will shew that the Society has been deprived of the important services which Mr. Brown had rendered from the time of his landing in India.

When I wrote to you last month, I gave you a few particulars respecting Mr. Brown: since then, he is removed to a better world. On the 20th inst. he said he felt no worse, and dismissed the servant about half-past-seven o'clock in the evening. The next morning he was found dead. He had, we conclude, died in a most gentle manner: his hands were folded on his breast; and his posture altogether was that of a person who had hardly felt the struggle of death. We suppose that he had gone to his eternal rest while sleeping. He was buried the following day. His age was thirty-one years.

This Mission has indeed sustained a great loss in the death of this valuable man. He was a devoted and humble Christian; and lived near to God, I doubt not, in holy communion and prayer. Of late he was so weak that he could not say much on any subject; but he seemed to enjoy religious conversation among others.

We need not say what a friend he was to the work of God among us. May it please God to direct you to the choice of one who may follow him in his labour! The sooner you can send forth a pious and active man to fill his important post, the better will our work succeed. Br. Reichardt has taken charge of the Printing Department for the present; but his time should not be employed in this work, considering the great want of Labourers among us.

AGRA.

CHURCH MISSIONARY SOCIETY.

*State of the Mission.*

IN the First Report of the Calcutta Auxiliary, the following account is given of this Mission:—

The Committee are happy to be able to report favourably of their Mission at this Station. By the kind exertions of the friend who has for some time had the charge of the temporal affairs of the Mission, the Kuttra has been much improved; and a large piece of ground in the rear, which had long lain in a ruinous state, purchased for the Society, and added to the Mission Premises. This has added greatly to the accommodation of the worshippers, and admits of a spacious Church being hereafter erected there.

The Chaplain pays much attention to the affairs of the Native Christians, and registers the Baptisms and Marriages that take place among them. Morning and Evening Prayer is, as usual, celebrated in the Kuttra, and attended by the Native Christians who reside contiguous; and, on Sundays, Divine Service is performed by Abdool Messeeh, in the morning at the Kuttra, and in the evening in the Hindoostanee Chapel at the Lines.

To our venerable friend Abdool Messeeh, the Chaplain, the Rev. John Irving, bears an affectionate testimony. He writes, in April of last year, to the Archdeacon of Calcutta—

The more I see of him, the more I have reason to respect him—so unassuming, and yet so steady. I confess I do sometimes lose my patience, when I am asked by Englishmen if I think him a SINCERE convert; for there are few of us who might not, in some point or other, take pattern from him.

*Letters from Rev. Abdool Messeeh to the Archdeacon of Calcutta.*

Our Readers will recognise, in the following extracts of two Letters, addressed by Abdool Messeeh to his old and affectionate friend, the simplicity and piety which have delighted them in his former communications.

*Agra, Sept. 14, 1823.*

May God the Father, God the Son, and God the Holy Ghost keep thee, thou wellwisher of my soul and body, in perfect health, henceforth and for ever! I, who am one of the least of thy disciples, offer my respectful and Christian Salutation, and make the following representation:—I received the Letter which contained some account

of your welfare, and of the Hindoos' Church: through the grace of our Lord Jesus, I beg to offer you my unceasing gratitude, raising for you my supplications constantly.

Those, who are blessed with the knowledge of Christ's Salvation, will regularly assemble together. We are to have, through the Divine blessing, a Place of Worship erected near the European Barracks in the compound, but I have to regret that it is so far from the city.

I have been prevented in writing to you as frequently as usual, from the circumstance of my hands being (as it were) benumbed for some months past: from not possessing any sensation in them, I was constrained to be fed by another. The palsy has not wholly left me: but I can move about in a carriage, and God grants me the faculty of speech. Through His blessing, I trust I shall be permitted until death to declare the truths of the Gospel. When, at length, this sinful body of mine is dead, and shall have put on immortality, may I be found among the least of the Blessed! I look forward to my journey's end.

Many here, neglecting religion, seem to possess the outward garb of piety; but are still in the pursuit of the world. May God render their hearts contrite!

Through the mercy of Jehovah, the people of the Kuttra are all comfortable and safe; though, in the city, many have been killed from the falling of houses, through the heavy rains. Such of the Christians in the city, whose houses were in danger, came to lodge in the Kuttra, and were preserved: the Kuttra was nearly filled with Christians.

*Agra, May 6, 1824.*

O my wellwisher of my soul and body, may God, the Father, the Son, and the Holy Ghost, keep your soul and body, with your Children and their Mother, in safety, to the everlasting life!

I, who am the smallest of your disciples, thank God for receiving the favour of your Letter. I learn from it, and from the English Letters to the Rev. Messrs. Irving and Wright, that, on the 15th instant, the Hon. Lord Bishop and you will leave Calcutta for this country. By this good intelligence, I have received strength in me. Thousand thanks to God, who, by His extreme mercy, fixed a means of bodily interview; and sent such a Leader from the country of England to apply his at-



tention to the Oordoo Language, on account of instructing and teaching the way of God to the Natives of this country.

By the mercy of Christ Jesus the Saviour, who raised up Lazarus and several other dead persons, I am quite free from bodily sickness; and have firm confidence, that I may likewise be recovered from the spiritual distemper, not through my power, but by His compassion.

The Rev. Mr. Irving and Dr. Child frequent my house, usually before sunrise. Mr. Irving, after reading his lessons of the Persian Testament, the Oordoo Prayer-Book, and the Books of Moses, departs to his home; and shews such kindness and love to me, as you used to do: at first, I was accustomed to go to Mr. Irving's perpetually; but, on account of my getting trouble in the heat of the sun, he now makes a practice to come to me.

By the advice of Mr. Irving, of those whom I baptize or join in marriage, I give him the date of their being baptized, and their marriages, and the description of their persons; and he deposits it in his book. I was very much pleased, that, at this present juncture, the Natives received the Holy Sacrament in Hindostanee from the Rev. Mr. Irving.

All the inhabitants of the Kuttra, who always attend the Daily Service, are in good health: the Morning and Evening Prayers are going on as usual.

Although I am unworthy to presume so far, yet, if it seems proper to you, give my humble respects and obedience to the Lord Bishop.

All the Christian Brethren and Sisters attending in the Daily Service, join with me in regard and respects to you and Mrs. Corrie.

## North-American States.

### BOARD OF MISSIONS.

#### *Fifteenth Anniversary.*

THE Annual Meeting was held, on the 15th, 16th, and 17th of September, at the State House in Hartford, Connecticut.

On the evening of the 15th, the Annual Sermon was preached by the Rev. Dr. Austin, from Gal. i. 15, 16.

On the Third Wednesday of

September 1825, the Sixteenth Anniversary is to be held at Northampton, in Massachusetts; when the Rev. Dr. Joshua Bates is appointed to preach; and, in case of his failure, the Rev. Dr. Edward D. Griffin.

The Report of the Committee was presented; and that also of a Committee, appointed at the last Annual Meeting to present a Memorial to the Government, on the Civilization of the Indian Tribes.

The Receipts of the Year had been 47,483 Dollars, and the Expenditure 54,157. The Board have in stock 35,103 Dollars. A permanent fund is in progress for the support of the Corresponding Secretary, which amounts, at present, to 8300 Dollars; and measures are adopted for creating another fund for the support of the Treasurer: on this point it is remarked—

From the feelings expressed in relation to this subject, by wealthy individuals who are aware of its importance, a strong expectation exists, that an adequate provision will soon be made for the support of the Corresponding Secretary and the Treasurer, from funds appropriated by the donors to this specific object, and without recourse to the Treasury of the Board.

## Labrador.

### *Remarkable Preservation of Two Christian Esquimaux.*

THE following instructive account is extracted from the Diary kept at Hopedale, and is dated in June 1824.

On the 7th, we received the distressing intelligence, that two Esquimaux Brethren, Peter and Titus, who had gone to an island in the open sea, called Kikkertarsoak, their usual spring-place for catching seals, had been carried off, on a large field of ice, which broke away from the firm ice on the coast.

The news was brought by Conrad, who was with them when the accident happened. As they were all anxious to acquaint their families and relations with the misfortune that had befallen them, Conrad turned the sledge which he had with him into a kind of raft, by tying skins and seals' bladders to it; and thus

he contrived to paddle to the firm ice, using a seal-javelin as a rudder. They had drifted off above half-an-hour, before he could set out; but, the sea being perfectly calm, by God's mercy, he reached the firm ice in safety, and hastened hither with the news. His view was, to go with a boat or kayak to the assistance of his brethren: but, by the time he got back to the coast, a south-west wind had carried them so far out into the open sea, that they could hardly be seen on the horizon; and to follow them was impossible.

We remained till the 16th, in anxious suspense, uncertain what the fate of these poor men might be; and cried often to the Lord to have mercy on them and their afflicted families. On the above-mentioned day, we had the inexpressible joy to see them arrive in a sledge. Their hearts and lips overflowed with thanksgiving to their Almighty Preserver; and the whole Congregation joined them in shedding tears of joy and gratitude, for their wonderful escape from a watery grave. Had they been lost, the distress occasioned to their families would have been very great. Peter is a married man. Titus is single. They are both very skilful seal-catchers. Nine persons would have been left quite destitute; and a poor family of five, to whom they had been benefactors, would likewise have suffered a great loss, had it not pleased God to spare them. The joy of their relatives on seeing them return was past description.

Both these Esquimaux Brethren have written an account of this perilous voyage; chiefly referring to the state of their minds and hearts, under such trying circumstances: by which we see, how, in their great distress, they turned, with faith and confidence, to the only Helper in need; and how richly they were comforted and supported, under so severe a trial. Different passages of Scripture, suggested to their memory, proved a most efficacious means of strengthening their trust in our Saviour.

From their verbal report, the following may be noticed. When they arrived at the margin of the firm ice, with their sledge and dogs, having no kayak with them, they found that the ice was cracked in several places: suddenly, the part on which they stood was dislodged by a south-west wind and swell; and carried off, in a north-easterly direction, toward the open sea. Both the size

and strength of the field of ice was such, that it afforded them the means of building a snow-house upon it, about six feet in height, in which they took shelter, during the night, and in rainy weather. They had caught eight seals on the day of their departure, which afforded them nourishment; though, for want of fuel, they could make no fire, but ate the meat raw, and drank the blood. In dreadful uncertainty how this voyage might end, they spent nine days; and were not delivered from their imminent danger till the 13th, when they were brought safe to land. A translation of the account, written by themselves, is subjoined, as affording an undeniable proof of what the grace of God can effect in the hearts of men, lately the most ignorant and the rudest among Heathen Nations.

Peter wrote the following:—

When, on the 4th of June, we were driven off the coast, upon the field of ice, I was not much alarmed, for I did not apprehend much danger. At night, when we lay down to rest, we commended ourselves in prayer to God our Saviour; and gave up our lives into His hands, which we always continued to do.

On the 5th, as we were floating pretty near to the point of Tikkerarsuak, I hoped that our brother Conrad, who had been with us, would come to help us with kayaks. We repeatedly thought that we heard the report of fire-arms, and therefore fired off our pieces; but, toward evening, we perceived that we had been mistaken. Now I began to feel great fears about the preservation of my life; and, thinking of my poor forsaken family, I wept much. With many tears, I cried fervently to Jesus to save me. I could speak with Him as if He stood by me, and said—“I pray that I may not be carried to the other side of the water, nor to the south, nor too far to the north, among the unbelievers; but that my body may have decent burial in the earth. Oh shew mercy to me! and do Thou, the only Helper in need, take care of my poor family!” Then those words occurred to my mind—*Hold that fast which thou hast, that no man take thy crown*; which made me shed tears of gratitude and love to our Saviour, like a child, though at so great a distance from home. I entered our snow-house, weeping; and we both joined in calling upon Jesus for help and comfort. This we did, every morning and evening.

On the 6th, in the morning, finding ourselves carried far away from land, into the ocean, we again looked for comfort to Jesus, and prayed to Him, with many tears, to help us, and direct our course. We sang that verse together, “O lift up thy countenance upon us, &c.” and these words were impressed upon my mind, *I am the Good Shepherd, and know my sheep, and am known of mine*. I felt my unworthiness deeply, and nothing but the words of Jesus could give me joy. I

prayed fervently to Him, that He would give His angels charge over me. I spent the whole day in prayer; and, as I walked about alone, several parts of Scripture occurred to my recollection, especially the account of our Saviour's being taken captive. The prayer which He offered up for His disciples, (John, 17th chap.) was peculiarly precious to me, and gave me great comfort. Frequently I felt joy in my heart, on remembering our Saviour's words; and that He said to His disciples, *Receive ye the Holy Ghost.*

On the 7th, the fog was so dense, that we could not see whither we were driven. I cried to Jesus, Oh help me! and His words came sweetly into my mind—*Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart.* Then I felt comforted.

On the 8th, 9th and 10th, we could see nothing, on account of the fog. I wept, and longed only to enjoy the inexpressible love of Jesus. I remembered how the Apostle Peter was frightened in the storm, and was comforted by our Saviour. Thus, also, He comforted us in our dreadful situation. I cried continually to Him to bring us again to the shore: for the thought of my poor bereaved family caused many tears to flow from my eyes; but I felt confident, that they were under the protection and care of our Saviour. I remembered St. Paul's shipwreck; and how for many days he saw neither sun nor stars, and was delivered. At another time, the poor thief's cry to Jesus on the Cross, *Lord! remember me, when Thou comest into Thy kingdom*—and, again, St. Peter's deliverance from prison, when an angel came and said to him, *Follow me*—proved a comfort to me. Thus I also hoped we should be brought out of the great ocean, back to the land. Once I recollected the story of the prodigal son, who had spent all his living, and said, *My father's servants have bread enough and to spare, and I perish with hunger. I will arise and go to my father, &c.* This I felt was my case, and that I was as unworthy to be received.

On the 11th, when we saw land through the fog, we wept for joy; for it was clearly manifest to us, that we were guided by the hand of our Saviour. We were still surrounded by broken pieces of floating ice. On the 12th, in the morning, we again saw the land before us: but as we did not trust the fragments of drift ice, we remained upon our large field; and, returning into our snow-house, felt comforted in prayer. Having examined more fully whether the drift ice lay close together, it appeared, toward evening, as if we were approaching the firm ice. But just as we were again entering our house, our ice-field sustained a terrible shock, and a large portion of it broke off. We now left it, being quite convinced that the Lord would direct us. In passing over the drift ice, whenever we were in danger, I cried to Jesus, and He provided a way for us till we were in safety.

On the 13th, in the morning, we arrived with our own people, thankful to our Saviour for this wonderful preservation; nor shall I ever in my life forget it.

Titus described the same in his own way as follows. (His narrative of their being driven out to sea is here omitted.)

When, on the second day, being June 5th, we knew no more whither we were going, I cried out of my inmost soul to Jesus, that He would cleanse me from all my sins. On the 6th, we were carried forward very fast by a strong wind. With many tears I prayed to Him, that He would not suffer my body to perish in the sea, as the thought of my poor destitute relations greatly distressed my mind. I was filled with shame and repentance, thinking of my depravity, my sins, and unfaithfulness.

On the 7th, in the morning, the weather was calm, and we thought we heard the report of guns, fired by the Christian Esquimaux on Navukliauk. We prayed, without ceasing, to Jesus. I thought of His pierced feet and outstretched hands as He hung upon the cross; and could represent Him to my mind, as He was tormented for my sins; and, when I examined myself, I became quite heavy, thinking of my frequent transgressions, my unsteady walk, my evil propensities, levity, and disobedience. Then I besought our Saviour, that He would cast all these my sins into the depths of the sea. On the 8th, in the morning, I cried fervently to Him—"Help me, O Jesus! I wish not to be buried in the ocean! O Jesus, save me, though I am a great sinner!" As I was thus praying, my heart was filled with such joy and comfort, that I did not know what had happened to me, and whether I should rejoice or weep.

When we came out of our hut on the 9th, the fog was again very thick. I looked with tears to our only Deliverer; and also thought much of our Teachers, who have so faithfully taught us the way of Salvation. Why have I been so often disobedient? I ought to have been more obedient to my Teachers! On the morning of the 10th, while my companion was walking about on the ice, I knelt down and cried aloud, and with great earnestness, for help, to Jesus. During the following night, I dreamt that a man came from an unknown sea, and said to me—"Live again, but remain with me." I dreamt it twice, and our Saviour's words occurred to me, *Hold that fast which thou hast, that no man take thy crown.* When, on the 11th, we saw the land, (it was the island Ukkalek,) my heart was filled with joy and thankfulness. On the 12th, our ice-field struck against a rock, upon which we left it, and, with fervent prayer to be preserved, walked upon the broken drift ice to the island Umi-garvik.

On the 13th, we were delivered from all danger: therefore I likewise bring most humble thanks to Jesus. Yes, indeed I am thankful to Jesus! Jesus is worthy of thanks!

**Recent Miscellaneous Intelligence.***American Board of Missions.*

Mr. and Mrs. Frost and Mrs. Graves (see p. 68) would reach Bombay, it was expected, in the latter part of June; as they had arrived at Madras. By Letters of June 5th from Bombay, it appears that the Mission there was enjoying new and increased evidences of the favour and respect of the Government, and of the British resident at that Presidency.

*Christian Knowledge Society.*

At the last Monthly Meeting of the Society, the Bishop of Chester gave notice of his intention to propose the transfer of the Society's Missionary Department to the Society for the Propagation of the Gospel. As the measure [was] one of great importance, his Lordship would not then press the subject; but requested the Members to take it into serious consideration, preparatory to a future Motion.

*Church Missionary Society.*

Mr. and Mrs. Beddy and Mr. and Mrs. Ridsdale arrived at Madras on the 24th of September, after a voyage from Portsmouth of about four months.

Mr. Norton left Allepie, on a visit to Ceylon, on the 27th of February, and returned on the 22d of March. He preached frequently at Colombo.

Since the Letter from Mrs. Jetter at p. 193 of this Number was printed, information has been received that Mr. and Mrs. Jetter arrived at Liverpool, in the Princess Charlotte, on Monday last, April the 25th, having left Calcutta at the end of November. His health was improved by the voyage, but was still precarious.

Mr. and Mrs. Clarke (see p. 100) left the Native Institution, near Parramatta, on the 20th of February of last year. They embarked, on the 19th of March, with their child and two New Zealanders, on board the Coquille, the French Discovery Ship, commanded by Captain Duperrey, (see p. 391 of our last Volume), and arrived at Pyhea on the 4th of April, having received great kindness from the Captain.

*London Missionary Society.*

Mr. and Mrs. Edmonds and Mr. and Mrs. Kidd (see p. 277 of our last Volume) arrived at Madras, in the Pyramus, on the 30th of September. Mr. and Mrs. Kidd there engaged a passage to Malacca; and Mr. and Mrs. Edmonds proceeded forward, in the Pyramus, on the 17th of October, for Calcutta, where they arrived on the 11th of November.

*Wesleyan Missionary Society.*

Mr. Barry and Mr. Kerr, with their families, sailed from Liverpool, on the 21st of February, for Jamaica; and Mr. and Mrs. Williamson, on the 8th of March, from Portsmouth, for Madras.

*United Kingdom.*

The following is a Summary of the Members of the University of OXFORD; the first number after each College denoting the Members of Convocation, and the second those on the Books of the College:—

Christchurch, 367—767. Brasenose, 214—419. Queen's, 134—317. Oriel, 135—274. Exeter, 81—228—Trinity, 26—220. St. John's, 118—215. Worcester, 83—200. Balliol, 77—200. University, 105—198. Wadham, 56—171. Magdalen, 109—169. Jesus, 57—169. Pembroke, 57—154. Magdalen Hall, 33—142. New College, 63—136. Merton, 65—122. Lincoln, 46—116. Corpus Christi, 65—111. St. Edmund Hall, 35—96. All Souls, 70—92. St. Mary Hall, 23—75. St. Alban Hall, 11—48. New Inn Hall, 1—1. *Total Members of Convocation, 2116. Total Members on the Books, 4660.*

The Summary of the University of CAMBRIDGE is as follows; the first number denoting the Members of the Senate belonging to each College, and the second those on the Boards of the College:—

Trinity, 576—1316. St. John's, 480—1056. Queen's, 66—262. Emmanuel, 94—219. Christ, 56—217. Jesus, 73—209. Caius, 74—206. St. Peter's, 53—175. Clare Hall, 53—148. Corpus Christi, 30—114. Trinity Hall, 23—130. Catharine Hall, 25—124. Pembroke Hall, 37—117. King's, 81—107. Sidney, 34—101. Magdalen, 36—100. Downing, 14—57. Commorantes in Villa, 12—12. *Total Members of the Senate, 1761. Total Members on the Boards, 4700.*

*Greece.*

A School of Mutual Instruction established at Argos proceeds prosperously. Many young men have resorted to it, of their own accord, from different quarters, in order to learn the System that they may teach it to others. The pupils exceed 150. The best hopes are cherished, that the System will obtain firm footing, under the patronage of the Government, in all parts of Greece.

*Sandwich Islands.*

War has broke out in these islands. Tamoree, King of Atooi, who had surrendered his authority to the late Tamaahmaah, but still retained power under him, having died, his son, George Tamoree, who was educated in America and brought home by the American Missionaries, wished to succeed to his father's dignity. A general rising of the people of Atooi had taken place in his favour; and a number of men had proceeded from the other islands to oppose them.

**CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,***From March 21, to April 20, 1825.*

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
All Cannings, <i>Wilt.</i>	6	5	6	36	9	10
Atherstone, <i>Warwickshire</i>	24	16	0	220	3	0
Barnard Castle	29	4	1	20	4	1
Barnsley	16	6	0	16	6	0
Bath	505	0	0	3531	10	11
Bedfordshire	11	0	0	1372	14	4
Berkshire	170	0	0	4162	15	5
Birmingham (Ladies', &c. 10)	573	16	9	6298	14	10
Boston	55	15	8	206	1	11
Bradford, <i>Yorkshire</i>	24	1	2	1567	5	9
Bridewell Chapel	43	10	1	256	12	8
Brighton	25	0	0	337	15	0
Bristol (School Fund, 110. 6. 6)	106	15	8	2397	10	10
Bucks, South	10	10	0	2645	10	0
Cambridge—Town, County and University	100	0	0	5294	0	11
Carlisle	169	18	8	2526	3	0
Carmarthen	45	0	0	92	16	0
Carshalton (Croydon, 23. 2. 9)	159	1	8	809	0	8
Mitcham, (9. 0. 11)						

200 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

	L.	s.	d.	L.	s.	d.
Chepstow and its Vicinity	140	0	0	440	16	0
Chester & Cheshire—(Bowden & Altringham, 41. 11. 0)	57	7	5	2508	6	8
Christ Church, Newgate Street, 82	4	2	0	841	4	5
Church Lawford	5	0	0	650	13	11
Clapham (Ladies, 3rd.)	119	17	0	3641	1	5
Clerkenwell (Pentonville Ladies, 116. 7. 1)	178	1	8	1798	7	7
Colchester & East Essex	5	0	0	4649	3	3
Collingham & Laugford, Notes	9	8	8	212	8	6
Coventry (Miss Barton)	4	0	0	1081	6	5
Darlington	67	0	0	178	15	8
Darton, Yorkshire	17	4	0	98	17	3
Derbyshire	601	14	11	7919	17	0
Devon and Exeter (Dartmouth, 85. 7. 6; Dawlish, 16. 4. 0; Exeter Ladies, 18. 8. 0; Ilfracomb, 8. 7. 0; North Tawton, 4. 13. 5; Torquay, 68. 1. Woolfardisworthy, 5. 11. 7)	936	11	8	5354	7	11
Dorchester	98	9	8	849	5	11
Dudley	14	13	4	469	11	1
Emberton & Filgrove, Bucks.	9	1	0	44	1	0
Faringdon (Cricklade, 101.)	50	0	0	377	19	11
Fleet, Lincolnshire	7	0	0	7	0	0
Flintshire & Denbighshire	91	10	4	41	19	3
Gainsborough	105	0	0	986	14	11
Gloucestershire (Cheltenham, 35. 5. 11; Newland 51.)	40	5	11	6646	18	8
Guildford	50	19	9	1093	14	3
Halifax	75	16	6	1014	4	9
Hampstead	114	1	8	263	15	7
Harrow	160	18	6	803	7	6
Helston	87	0	8	794	17	7
Henley-on-Thames	10	17	6	411	16	3
Hereford, County & City (School Fund, 51.)	280	0	0	3447	19	3
Hertfordshire (St. Alban's)	31	2	9	577	5	0
Hibernian Auxiliary	911	7	8	15719	17	1
Hindon, Wilts.	24	10	0	59	7	0
Belton, Oxon.	5	5	6	5	6	6
Huddersfield	171	6	1	3189	5	6
Hull and East-Riding	381	18	4	7095	8	1
Ile of Mann (Sch. Fund, 51.)	97	16	6	106	8	9
Islington Ladies	71	1	0	669	18	9
Kendal	68	8	5	864	6	9
Kevill, Wilts.	8	2	6	39	5	7
Kent—(Blackheath, 101.; Bromley & C., 1001.; North-bourn, 25. 1. 4)	341	4	0	4031	19	0
Kirkby Lonsdale	95	17	11	828	4	5
Leicestershire	100	0	0	8001	15	5
Lincoln	62	6	6	1043	19	5
Liverpool & W. Lancashire (Standish, 7. 5. 11)	69	16	5	6508	15	4
Lostwithiel	12	11	0	46	0	0
Louth	237	16	3	432	1	4
Manchester & E. Lancashire, 150	5	0	0	6373	1	8
Marsden, Yorkshire	10	9	9	19	7	7
Micheldever & Stratton, Hants.	22	0	0	300	7	0
Monmouth & its Vicinity	46	10	9	99	3	11
Montgomeryshire	73	4	0	210	10	6
Newcastle-upon-Tyne	106	1	8	1083	18	3
Norfolk & Norwich (Little Dunham, 98. 1. 0)	288	11	0	10048	14	6
Northamptonshire (Kettering, 55. 2. 6; Marston Trussell, 101.; Raunds, 26. 19. 2)	183	5	7	4007	7	3
North-East London (Hackney, 1001.; Stoke Newington, 26. 5. 1; Shoreditch, 45. 3. 0)	271	16	1	3392	12	8
North-West London	128	11	6	418	3	0
Nottingham	15	1	0	2383	5	1
Nuneham, Oxon.	3	18	0	68	5	5
Penrith	45	8	0	338	7	6
Percy Chapel	109	17	7	2496	10	9
Portsmouth, Portsmouth & Gosport, 70	8	6	0	1607	13	7

	L.	s.	d.	L.	s.	d.
Preston	144	13	7	1501	1	0
Queen-Square Chapel	18	11	3	206	49	3
Ketford, East	56	12	0	995	1	0
Saffron Walden & N.W. Essex, 20	0	0	0	846	16	9
Sandal Magna, Yorkshire	89	15	3	99	19	3
St. Antholin's, Walling Street, 9	1	4	0	423	4	10
St. John's Chap. Bedford Row, 184	13	0	0	5316	15	0
St. John's, Horslydown.	8	6	10	115	19	0
St. Neots	40	0	0	98	0	0
Shropshire	320	0	0	6456	1	9
Sierra Leone	75	19	0	817	19	3
Southwark	48	0	8	2321	1	8
Stafford	149	9	0	754	3	7
Staffordshire, North	200	0	0	3346	10	11
Stratford-on-Avon	61	4	8	96	15	11
Suffolk	63	0	0	5359	6	10
Tamworth	36	7	7	2491	12	11
Tavistock Chapel	26	7	5	143	6	7
Tenby	19	9	9	68	5	7
Tutbury	12	8	8	206	16	6
Warrington	69	4	4	995	18	9
Warwick	4	0	0	76	16	0
Wells	19	17	3	208	13	9
West Bromwich	48	5	6	584	10	0
Walthamstow (Misses Corbet)	5	0	0	171	1	4
Worcester	171	9	1	1826	17	9
Worton, Oxon.	1	5	6	84	6	6
Wrexham (Ladies)	50	0	0	60	0	0
Yokall & Hamstall	29	13	9	674	14	0

COLLECTIONS.

Bing, Mr., Rotherhithe	4	0	0	6	10	0
Brelford, Serjt. Major, 3rd R. W. Fusiliers	34	12	2	118	1	5
Rrice, Miss F., Canford	2	0	0	21	0	0
Bulmer, Mr. H. M., Aldersgate St.	2	3	6	29	10	0
Cawthorn, Miss, Tooley Street, C. S.	5	10	1	19	7	8
E. A., Glasgow	1	2	9	1	9	9
Friend, produce of a Miss. Box.	1	9	6	1	0	6
Green, Miss, Wargrave	1	6	0	3	12	0
Gregory, Mr. T., Woolvercot	11	6	3	48	7	9
Griffiths, Rev. D., Nevern—	19	15	6	100	17	4
Collections at Clerical Meetings in the Deanery of Cemes	19	15	6	100	17	4
Harris, Miss, St. Alban's	31	3	9	106	8	3
Hill, Rev. John, St. Edmund Hall, Oxford	37	4	6	870	14	6
Hope, Miss, St. Luke's (including 4s. from a Sunday Scholar)	6	0	2	6	0	2
Lock, Miss, Oxford	4	10	6	98	5	11
Mountain, Miss, Snowhill	8	2	3	7	9	6
Parker, Mr. John, Islington	1	10	0	15	0	1
Warner, Miss, Pentonville	2	0	0	4	0	0

BENEFACTIONS.

Cotton, Miss, St. Alban's, per Miss Harris, 10	10	0	0
E. S. G., First-fruits from a small Farm	10	0	0
H. P. N.	41	0	0
Hutchinson, Miss, Harrowgate, for Native Indian Schools	5	0	0
Rogers, John, Esq., St. Swithin's Lane,	10	10	0
Wheeldon, Miss, St. Alban's, per Miss Harris,	10	10	0
Willson, Henry, Esq., Stowlangtoft, Suffolk,	10	10	0

SCHOOL FUND.

Hereford Association, For Helen Ramsden Plumpton, Sixth Year,	5	0	0
Isle of Man Association, For Thomas Howard - Third Year	5	0	0

CONGREGATIONAL COLLECTION.

Episcopal Jews' Chapel, Bethnal Green, by the Secretary	18	0	0
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LEGACIES.

Mr. J. Featherstone, late of Worcester, by his Executors, Messrs. Lilley and Joceland	5	0	0
Mrs. Sarah Rule, late of Riven Hall, Essex, by her Executor, W. Blackburn, Esq.	10	0	0

# Missionary Register.

MAY, 1825.

## Biography.

### CHARACTERS AND OBITUARIES OF FOUR NATIVES OF INDIA.

THE two Females and the young Seminarist, whose deaths are here recorded, were connected with the Missions of the Church Missionary Society. Vesuvasum, the fourth Christian here mentioned, belonged to the Travancore Mission of the London Missionary Society.

MARY GIBBS.

The Rev. W. Bowley, of Chunar, to whose congregation this Christian Woman belonged, thus speaks of her.

Mary Gibbs had, for many months, been in a weak and infirm state. She was among the first who attended the Means of Grace, in Hindoostanee, at this place; and has ever since conducted herself with great propriety, and worthy of a sincere follower of Christ. Though very poor, and receiving a pittance of a rupee and-a-quarter, and latterly of but two fanams, per month, yet she seemed contented. Highly prizing the ordinances of religion, she would never be absent, unless prevented by sickness. For some months previous to her death, she was confined to her bed; and, in this state, was frequently carried to the Church. In the course of my visits to her, she always appeared hungering after the Word, yet patient and resigned to the dispensations of her Heavenly Father; remarking, that as her Saviour suffered so much for her, the least that she could do, was to be resigned to His will. "Time was," she added, "when I could not for any thing absent myself from the Meetings; but my mind was suspended," that is, in anxiety, "looking for those holy seasons when people go to the House of God." The love and sufferings of the Saviour were the theme of her conversation. The day before her demise she told her landlady (a Roman-Catholic) that she was about to take her departure: the other, not comprehending her, replied,

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"Whither are you going?" She answered, "To my Saviour, who calls me!"

FRANCES ALLEN.

Mr. Bowley sends, also, the following interesting account of a pious Girl in his congregation.

The father of this little girl died about twelve months before her. From the time of his death, she had been under the sole management of her widowed mother, a pious Member of our Church.

From very early age, this child had manifested a superior genius, much beyond the generality of children in India. She was also obedient, respectful, and affectionate to her mother. These amiable qualities, together with her modesty, seemed to grow with her growth; and, with the respect and courtesy which she paid to her superiors, attracted the notice and gained the affection of those who knew her. Often, when her mother returned home after a long walk, this dear little creature used to approach her with great affection—press her feet, in order, as she said, to alleviate the pain and fatigue which her mother must have felt—and then bring water in a basin to wash them. Thus did she entwine round the affection of her parent, and reward her for the pious care and discipline which she exercised over her: had these services been required of her, it were of less import; but they were entirely voluntary.

Her mother, being herself blessed with a delight in spiritual things, made it a point of duty to have her daughter always at Church; where she conducted herself with order and attention—fra-

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quently manifesting, by the answers which she gave to the questions put to her, that she understood something of what she heard: at times, she could retain but little; which she imputed to the conduct of the children about her.

Thus did she continue to behave till she was taken ill. During her illness, which was about three weeks, she manifested a patient and resigned disposition. On the day of her death, I saw her in the morning, when she was calm and quiet, and had a pleasant look. About two hours previous, she sat upon the bed; and, as if conscious that she must soon stand before her Judge to render an account for the deeds done in the body, she turned round to her godmother and then to her mother, and, with her little hands joined together, humbly begged pardon for whatever offences she had hitherto done: which being granted, with a prayer that God might forgive her, she lay composed till within a few minutes of her death, when she turned to her mother, exclaiming "Mother, I am going!" To these heart-rending words, the devout mother, without the least hesitation, replied, "Well! my Dear—if Jesus Christ calls you away, you may go!" She embraced her mother most affectionately, clasped her arms round her neck, and continued to kiss her heartily for some time; and, almost immediately after, her spirit took its flight, without the least struggle or agitation, to its eternal rest.

#### GOOROPATTAM.

The following account of this Youth, who was one of the Seminarists, at Madras, of the Church Missionary Society, is given by the Rev. William Sawyer.

The day preceding his death, he appeared deeply affected by the sudden death of one of his school-fellows who had only come to the Seminary on the preceding day. Just as the body of this youth was being placed on the bier, in order to its interment in Vepery Burial-ground, Gooropattam came to me, and complained of the same symptoms as had proved fatal but the day before. I asked him whether he felt any fear: he instantly replied, "No, not the least fear." I gave him the first dose of medicine previously to going to the funeral of the other boy, and left directions for its repetition every twenty minutes until I returned. On my return, he was

apparently better: about eight o'clock, however, he grew worse; and, from this time, medicine of the strongest kind had no effect.

When I found how the attack would terminate, and that but a short time remained to him here, I asked him several questions with regard to his soul, to which he gave satisfactory answers. I had not been absent from him above half-an-hour, when he sent word that he desired to speak with me. On my going up to him, he seemed to be completely altered: his countenance was settled, and his voice strong and clear; and his deep sunk eye gave him the appearance of an aged Christian, giving his last counsel to surrounding friends. Raising himself up, he stretched out his cold hand to shake hands with me: while pressing my hand very forcibly, he spoke as follows: "I am now on a long journey, even on a journey to heaven: I feel unworthy to shake hands with you, but yet I take the liberty of doing so." He then thanked me, in a most affecting manner, for the kindness which I had shewn him. After this, he told me that he had four fanams which he wished to dispose of—"When I am dead, give two fanams to the Ayah," servant, "for her love and affection toward me in this my last illness, and one fanam to each of my relations." This and some other little worldly concerns being settled, with all the precision of a man in full health, he said "God has blessed my mother with five children. I am about to be taken from her. I desire that the intelligence of my death may be communicated to her; but with the request that she will not come to Madras, as it will be attended with her death." He then addressed himself thus to his fellow-scholars:—"The words of the Lord are, *No man, having put his hand to the plough and looking back, is fit for the kingdom of heaven*: therefore, as you are called to preach the words of truth to the Heathen, be FAITHFUL and LABOUR." At his request, the tenth verse of the Second Chapter of Micah was read to him—*Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.* He then shook hands, separately, with each person present; embracing his relations. "Pray for me," he said, "every one of you, and I will think of you in Heaven." He seemed pleased with this idea.

Finding his mind so clear and com-

posed, I thought it a favourable opportunity to ask him some questions, which might satisfy me more as to his state before God. "You seem composed," I said. "Does this arise from solid peace in your heart?" "Yes"—"Now, tell me what is the kind of peace which you feel?" "The peace of God"—"How did you come to possess this peace?" "By believing in Jesus Christ"—"When did you begin to know Christ? Was it at Tranquebar, or since you came to the Seminary?" "After my admission into this Institution, I became possessed of this knowledge"—"In what particular manner did you come to this precious knowledge?" "By reading the Word of God"—"Did any particular passage strike you?" "Yes"—"What was it?" "*This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.*" This was a text from which I had preached, some months before—"Had you ever any conversation on this subject with any one?" "Yes: I heard a sermon preached once, and also conversed with my other friends in the Seminary"—"Did the death of little Arseervardam;" a boy who died suddenly by the bite of a snake, "make any particular impression on your mind; and do you think you derived any profit from it?" "I think I knew Christ before that, and have known him since."

Finding the poor little boy getting weak, I asked him no more questions. He was still sitting, supported by two or three persons; when, beginning to feel weak, he desired to be laid down, and said, most emphatically—"Now I can speak no more—leave me to myself." These were his last words. He was laid down, and never afterward was observed to move.

Thus was God glorified in the death of a boy of thirteen or fourteen years of age.

The impression made on the minds of the other boys remains until this day; and other servants of the Mission, who were present, say that they shall never forget the interesting but affecting scene. When the particulars were mentioned to several Heathens, they said that the power of the God had come down into him.

#### VEŠUVAŠUM.

The Rev. Charles Mault, of Nagracoil, in South Travancore, thus speaks in reference to this aged Christian:—

Vesuvāsum, whose name signifies "Faith," was baptized, with his family, by Mr. Ringeltaube. His attendance on the means of grace, ever since I have known him, has been regular. In conversation he said very little; but that was generally to the purpose, and shewed that he thought about the truths which he heard. Indeed, he seemed to take great pleasure in the ordinances of religion, and was very attentive under the preaching of the Word. This I particularly noticed the Sabbath previous to his death, while I was explaining the nature of a sinner's conversion to God: he was deeply interested in the subject; and appeared to hear as one would who was sensible that there was but a step between him and death: which proved to be really the case; for, in the following week, he was seized by that painful disease the Cholera Morbus, which in a few hours put a period to his life.

At intervals he took the New Testament and read it. He prayed frequently, that the Lord would give him true repentance for all his sins and faith in Jesus Christ. These seasons were often interrupted by fits that attend this disease, which occasioned delirium.

At one time, on recovering from one of these fits, a Heathen Priest, accompanied by some of his Heathen Friends, who were sent for by the neighbours for the purpose of curing his complaint and to induce him to renounce the Gospel, came in. He began to persuade the poor man to forsake the God whom he had been serving, and to give offerings to the gods which he had so long forsaken; and to put the mark on his forehead, as a pledge of his return to Heathenism—telling him, by doing these things, he would restore him to health. To which he answered, "Are you come hither to destroy my soul? To the God, who gave my soul, I will commit it. Moreover, you say, if I worship your gods I shall not die. Is this true? Do not some of those persons die by this disease who worship them? And is there not a period coming when you yourselves will die? And if you die in your unconverted state, you will go to hell. If I now die, it is with the lively expectation of dwelling in the presence of God my Saviour for ever!" He then desired them to leave his house.

After this, he said to his wife, children, and friends who were present, "Be not deceived with the words of this man.



The Lord, by taking me, will deliver me from his snare. Oh give not heed to such lying vanities, but repent of your sins, and believe in the Gospel of Christ. You know that I have been a great sinner; and that I have often prayed to the Lord for the pardon of sin, and for peace of mind. Now death is come near to me, I can cheerfully resign my soul to the Lord for complete salvation." He turned to his wife and children, and said, "I shall soon be separated from you, and made one with the Lord. Believe on Him with your whole soul, and He will be a father and a husband to you. As you do not know the day nor hour of your death, go to the Lord Jesus Christ without delay; and ask, in earnestness and in truth, the pardon of all your sins." He then turned to his

nephew, who is the schoolmaster of the place, and said, "I shall die: I, therefore, entreat you to be very kind to my wife and children." He was now very much exhausted. Soon after he was heard to say, "O Lord, receive me into Thy kingdom!"—and so departed in peace.

I was forcibly struck with the contrast between the last moments of this man and those of a Heathen. Having felt the influence of the Gospel, he dies, not only in peace, but with feelings of the tenderest concern for his wife and children, whom he leaves behind; while a Heathen, after he perceives that there is no hope of life, sinks generally into a state of insensibility and apathy toward his nearest relatives, and into a total indifference in reference to a future state.

## Proceedings and Intelligence.

### United Kingdom.

#### ANNIVERSARIES.

THE Proceedings at the Anniversaries here recorded are stated in the order in which the respective Meetings were held.

It was highly animating to hear, on these occasions, the testimony of so many Witnesses, from various parts of the world, to the great measure of GOOD, which is both in actual progress and in prospect, in the midst of all the discouragements inseparable from a work so vast and so difficult, carried on by feeble and fallible men. From France, from Denmark, from Prussia, and from Greece, in our own quarter of the globe—from various Islands and from different parts of the Continent of the Western World—and from India, China, and the Islands of the Eastern Sea—one voice, both of the Labourers themselves and of those who countenanced and supported them in their exertions, called us to go forward; increasing both our exertions and the simplicity of our dependence on the Divine Arm.

Some Gentlemen from our Sister Island were invited to assist at several of the Meetings, and did so with great effect; but others presented themselves as objectors and opponents at the Meetings of the Hibernian, British-and-Foreign-School, and Religious-Tract Societies. At the Meeting of the Religious-Tract Society, an opportunity of being heard was given, after the business of the day had been despatched, to two Irish Gentlemen, who thought that the Roman Catholics had been misrepresented by some of the speakers: these Gentlemen were heard accordingly, and were answered by two of their countrymen—if we should say MOST DECISIVELY, those Gentlemen would doubtless be of a different mind, while the large assembly who witnessed this conflict had but one opinion on the subject. These Gentlemen have a claim of courtesy to be admitted, if they request it, to the Meetings of our Societies; and the press is open to them to refute, with all their intelligence and ability, any representations which they may there hear: but they discover little knowledge of mankind, or of the best way of serving the interests of Truth and Peace, in thus awakening the sensibilities of persons

assembled at a Public Meeting, while they have no adequate means of convincing the judgments of such persons, or of allaying those fears and dislikes which this assembly believes to be well founded.

The retirement of Mr. Wilberforce from public life has become generally known, from his relinquishing his seat in Parliament—a seat which he had filled for nearly half a century, with a degree of ultimate influence on the moral and religious interests of the human race, far greater, probably, than that of any other individual. His consequent absence from Meetings which he has for so many years animated and delighted by the powerful eloquence of a great mind deeply imbued with Christian Love, was a subject of regret to thousands: and the inability, for the first time, of the Reverend Nobleman, under whom the greatest of our Institutions has been cherished and matured, to take the Chair at its Anniversary, has proved a solemn intimation to many, that, while promoting the Cause of God in the world, their own years and strength are rapidly passing away. May we work, with redoubled zeal, while it is day! And may each succeeding generation enter, with new vigour and enlarged hopes and designs, into the labours of their fathers!

#### IRISH SOCIETY OF LONDON.

##### THIRD ANNIVERSARY.

ON Tuesday, the 26th of April, the Rev. J. W. Cunningham preached at Percy Chapel. Coll. 25l. 5s. 2d.

On the 27th, the Annual Meeting was held at the Argyll Rooms, Regent Street; the President, the Lord Bishop of Lichfield and Coventry, in the Chair. Collection, 12l. 13s.

##### Movers and Seconders.

Lord Calthorpe, and Hon. James Hewitt—Earl of Rocksavage, and Rt. Hon. Sir G. H. Rose, M.P.—John Cator, Esq., and Captain Jenkinson—Michael Parker, Esq. M.D., and Rev. W. A. Evanson—and Rev. J. H. Stewart, and Rev. Fountain Elwin.

In the evening of Tuesday the 3d of May, the Rev. Fountain Elwin, of Bristol, preached at St. Paul's, Covent Garden. Collection, 25l. 1s.

#### ANTI-SLAVERY SOCIETY.

##### SECOND ANNIVERSARY.

AT Freemasons' Hall, on Saturday the 30th of April, His Royal Highness the Duke of Gloucester took the Chair.

##### Movers and Seconders.

Lord Calthorpe, and Viscount Milton—W. Smith, Esq. M.P., and T. Fowell Buxton, Esq. M.P.—H. Brougham, Esq. M.P., and T. Denman, Esq. M.P.—W. W. Whitmore, Esq. M.P., and Daniel Sykes, Esq. M.P.—Stephen Lushington, Esq. LL.D. M.P., and Daniel O'Connell, Esq.—and Sir John Sebright, Bart. M.P., and H. Maxwell, Esq. M.P.

##### Resolutions.

—That this Society are anxious to express their deep sense of the misfortune which they have sustained, in the retirement from public life of their late revered leader, Mr. Wilberforce; and are earnest to discharge, in the most solemn and public manner, the imperative duty of offering the respectful tribute of their warmest and most grateful acknowledgments to that distinguished Advocate of the just Claims of Humanity, for the invaluable services which he has rendered to the oppressed Natives of an entire Quarter of the Globe—That, in estimating his merit and their own obligations, the Society feel it incumbent on them to recollect and to commemorate, that, although eminently endowed with the talents requisite to ensure his own individual advancement, and in circumstances highly favourable to its attainment; yet, with a self-devotion of the most rare and unrivalled description, he deliberately sacrificed the most brilliant prospects of political distinction at the shrine of justice and humanity; and to the opportunity of mixing on equal terms among the Statesmen of Europe, he preferred the steady pursuit of extended usefulness, in a path which led, not to the acquisition of wealth or power, but to the alleviation of human misery, and the unwearied promotion of the highest interests of man—and, That while the Society recognise with affectionate gratitude the motives, equally pure and generous, which led to so noble a choice, they must also express their admiration of the ardent zeal, the undeviating steadiness, the undaunted courage, and the inflexible perseverance with which he maintained a severe, pro-

tracted, and often discouraging contest, at the conclusion of which he attained the never-fading glory of freeing his native land from her foulest stain—"the traffic in man,"—and of commencing the warfare against colonial bondage; having thus conferred on Britain an inestimable benefit, and established for himself an irresistible claim to the perpetual esteem and gratitude, not only of his country, but of the whole human kind.

—That this Meeting feel themselves called upon to express their deep regret and disappointment, that so little progress should hitherto have been made, in carrying into effect the benevolent intentions of His Majesty's Government, the unanimous resolutions of Parliament, and the wishes and prayers of the Nation at large, for the Mitigation and eventual Extinction of Colonial Slavery—That the threats of determined resistance, on the part of the Colonists, to the proposed measures of reform, appear to destroy all rational hope of relieving their bondsmen from the evils which press upon them, except by the direct interference of the supreme Legislature—and That Parliament, therefore, they trust, may be induced, without further delay, to enact and enforce such measures as are requisite for effectually meliorating the condition of the Slave-population throughout the British Dominions, and for raising "them to a participation in those civil rights and privileges which are enjoyed by other classes of his Majesty's subjects."

—That, deeply convinced of the moral guilt as well as of the political inexpediency of Colonial Slavery, this Meeting further lament the continuance of those commercial regulations, which, by imposing a much higher duty on Sugar the produce of free labour, than on Sugar grown by Slaves, force the latter into consumption, in this country, almost to the exclusion of the former—That, in thus giving a large bonus to the holders of Slaves in their competition with free labour, this country is pursuing a course, which, while it is at variance with all just maxims of commercial policy, powerfully and fatally tends to aggravate the miseries of the Slave, and to perpetuate the evils of colonial bondage—and That, therefore, they earnestly recommend to all the friends of their cause, to employ their best exertions to put an end to a state of things which makes the people of this country the real and efficient, though reluctant, upholders of that System of Slavery, which they unequivocally reprobate as immoral and unjust, as inconsistent with

the principles of British Law, and highly injurious to the national interests.

—That it be most earnestly recommended to the friends of this Society, in all parts of the United Kingdom, to employ their strenuous efforts in forming Anti-slavery Associations; for the purpose of diffusing information respecting the State of Slavery, of exciting and keeping alive a feeling of strong interest in the unhappy lot of our colonial bondsmen, and of producing a suitable impression among all classes, and especially among the young, of the paramount obligations attaching to us as Men, as Britons, and as Christians, to leave no means unattempted for alleviating their condition, and for raising them from their present state of mental darkness and brutish subjection, to light, liberty, and the hope of the Gospel.

#### *State of the Funds.*

The particulars of the Income and Expenditure have not appeared. The Funds are as yet, however, inadequate to the opportunities of usefully employing them. On this subject the Committee state—

The diffusion, alone, of information by means of the press, necessarily occasions a considerable expenditure. The press, however, let it be recollected, is the grand instrument of success, because it is the only effectual means of enlightening the public mind. The Committee, therefore, would most earnestly impress upon the minds of their friends, not only in the metropolis but throughout the kingdom, that pecuniary aid is essential, if they hope to see their benevolent wishes carried into full effect.

The Collection was 46l. 3s.

#### MERCHANT-SEAMEN'S BIBLE SOCIETY.

##### SEVENTH ANNIVERSARY.

THE Annual Meeting was held on Saturday the 30th of April, at Twelve o'Clock, at the City-of-London Tavern; the President, Admiral Viscount Exmouth, G.C.B., in the Chair. Collection, 50l. 14s. 5d.

##### *Movers and Seconders.*

Earl of Rockavave, and Rev. Dr. Morrison—Rt. Hon. Sir G. H. Rose, M.P., and Robt. Steven, Esq.—Rev. W. Patton, of New York, and Rev. C. S. Hawtrey— and Capt. Alfred Chapman, and Rev. T. Mortimer.

*State of the Funds.*

Receipts of the Year.			
	£.	s.	d.
Collection at last Anniversary...	109	12	3
Annual Subscriptions .....	201	13	0
Donations .....	255	13	6
Ladies' Association, &c. ....	113	10	2
	<hr/>		
	680	8	11
Sale of Bibles and Testaments ..	230	15	8
Total.....	£.911	4	7

Payments of the Year.			
	£.	s.	d.
Bibles and Testaments.....	450	0	0
Printing Reports, and Stationery,	45	7	3
Salaries of Agents.....	185	0	0
Boat-Hire and Watermen.....	101	12	0
Beut .....	31	4	0
Sundries .....	47	5	3
Total....	£.860	8	6

The issues of the Seventh Year were 1108 Bibles and 689 Testaments; making a total, in seven years, of 9275 Bibles and 10467 Testaments.

WESLEYAN MISSIONARY SOCIETY.  
ANNIVERSARY.

THE *London District Auxiliary* held its Annual Meeting, on the evening of Wednesday the 27th of April, at Great Queen-Street Chapel; Lancelot Haslope, Esq., in the Chair. The sum raised in the year had been 6141*l.* 17*s.* 3*d.*, being an increase of 721*l.* 19*s.* 11*d.*

Sermons were preached before the Society—by the Rev. Daniel M'Allum, of York, M.D., at the City-Road Chapel, on Thursday Evening, April the 28th—by the Rev. Adam Clarke, LL.D., on Friday Morning, in Great Queen-Street Chapel—and, in the evening of that day, by the Rev. Robert Newton, President of the Conference, at Hinde-Street Chapel.

On Sunday, the 1st of May, Sermons were preached for the Society in all the Chapels of the Wesleyan Methodists in London.

On Monday, the 2d of May, at Eleven o'Clock, the Annual Meeting of the Society was held at the City-Road Chapel; Joseph Butterworth, Esq. M.P. in the Chair.

*Movers and Seconders.*

Rev. Robert Newton; and Rev. John Clayton, sen.—Rev. Dr. Morrison; and Rev. W.

Patton, of New York—James Christie Esten, Esq., Chief Justice of Bermuda; and Rev. W. Shrewsbury, late Missionary at Barbadoes—John James, Esq.; and Rev. John Hawtrey, of Portsmouth—Rev. Dr. Pinkerton; and Rev. Alex. Mackey, of Belfast—Rev. Joseph Entwisle, of Birmingham; and Rev. Robert Newstead, Missionary from Ceylon—and Rev. Jabez Bunting, of Manchester; and Richard Fawcett, Esq., of Bradford.

*Resolutions.*

—That the success, which it pleases Almighty God to continue to the efforts of this and other Societies for the diffusion of the knowledge of Christ in different parts of the world, calls for the grateful thanksgivings of this Meeting; and is a powerful motive to persevering and enlarged exertion in the same Sacred Cause.

—That the happy effects which have followed the patient and persevering labours of Missionaries in the West-India Colonies, and the still-neglected and un-instructed condition of the greater part of their Negro Population, give to those Missions, which are specially devoted to the religious benefit of that class of our fellow-subjects, a particular claim upon our affectionate and liberal encouragement.

—That, not only have the effects produced by Missionary Labours afforded new demonstrations of the essential connexion which exists between the influence of the Gospel and the social, civil, and religious happiness of mankind; but they have indicated to the zeal and piety of the Christian Church, an effectual agency by which the ignorance and moral wretchedness of the Pagan World may be relieved: and that this Meeting pledges itself to a continued application of those means of benefitting their fellow-men of all nations, which experience has shewn to be so effectual, in humble dependence upon God, to whose gracious influence they desire always to refer the good which may be effected by human instrumentality.

The whole sum collected at the various Services and Meetings was upward of 1200*l.* The State of the Funds was noticed at pp. 163, 164.

CHURCH MISSIONARY SOCIETY.  
TWENTY-FIFTH ANNIVERSARY.

THE Annual Sermon was preached, at St. Bride's Church, on Monday Evening, May the 2d, by the Rev. John Bird Sumner, M.A. Prebendary of Durham, and Rector of Mapledurham, Oxfordshire; from Matt. x. 8. *Freely ye have received, freely give.* In stating the grounds

of the injunction here given, the Preacher enlarged on two points, as particularly calculated to raise our feelings toward a juster view of the value of our own PRIVILEGES—our Lord's commission to His Apostles, Matt. x. 16—22; and the labours and sacrifices undergone by the Apostles in executing this commission. In enforcing the DUTY resulting from our Privileges, he urged on his hearers the dedication, according to their circumstances and opportunities, to the promoting of the Gospel in the world, of their Money, their Relatives and Friends, and their personal Services, with their fervent Prayers.

On Tuesday, the 3d, at Eleven o'Clock, the Annual Meeting was held in Freemasons' Hall; the President, Admiral Lord Gambier, G. C. B., in the Chair.

*Movers and Seconders.*

Lord Bexley, and the Dean of Salisbury—Lord Calthorpe, and Lieut. Col. Phipps—Rev. J. W. Cunningham, and Rev. Charles James Hoare—Rt. Hon. Sir G. H. Rose, M.P., and Rev. R. P. Beauchroft—Earl of Rocksavage, and Rev. Fountain Elwin—and James Stephen, Esq. jun., and Rev. W. Dealtry.

*Resolutions.*

—That this Meeting learns, with cordial satisfaction, the opening of the Society's Institution at Islington for the preparation of Missionaries for their arduous labours; and, looking at the advantages which may reasonably be expected from an Establishment of this nature, and at the inadequacy of the supply of Teachers hitherto placed at the disposal of the Committee, the Meeting calls on the friends of the Society to supplicate the Blessing of Almighty God on an undertaking so intimately connected with the efficiency of its operations.

—That though this Meeting has to deplore in the West-Africa Mission occurrences of a painful nature, arising out of the death and removal of many of the Society's Labourers, yet past experience of the happy effects, under the Divine Blessing, of the wise and affectionate discharge of the Christian Ministry among the Liberated Africans, encourages the Meeting to look forward to similar results when the Mission shall be adequately supplied with Labourers; which it is hoped will be accomplished, by the acceptance, on the part of a sufficient num-

ber of Clergymen, of the proposal for Limited Service in Africa, lately issued by the Committee.

—That, recognising the efficacy, under the Blessing of God, of Female Influence, when rightly directed, in instilling and cherishing early principles of piety, and thus not only meliorating the condition of Human Society, but widely diffusing the most substantial blessings, the Meeting rejoices in the formation, under distinguished patronage, of the Calcutta Native Female-School Society; and earnestly recommends the support of the Fund opened in this country in aid of that Institution.

—That, adverting to the experience derived through a period of Twenty-five Years, this Meeting desires to cherish among the Members of the Society, simplicity of intention in prosecuting its great object, fervent prayer to Almighty God for His favour and blessing, and entire dependence for success on the influences of the Holy Spirit.

*State of the Funds.*

*Receipts of the Year.*

Paid direct to the Society :—	£.	s.	d.
Congregational Collections . . . . .	587	19	11
Benefactions . . . . .	1116	16	9
Annual Subscriptions . . . . .	1346	17	0
Legacies . . . . .	1795	17	10
School Fund . . . . .	32	3	6
Contributions through medium of Associations . . . . .	36,606	3	9
Interest on Government Securities, 950	5	4	
	42,436	4	1
Sale of Publications . . . . .	126	8	9
	42,562	12	10
On Account of Seminary . . . . .	2,821	7	0
Gross Total . . . . .	£.45,383	19	10
Deduct—			
Cost of Publications for Collectors and Contributors . . . . .	1993	16	8
Seminary Fund . . . . .	2821	7	0
	4815	3	8
Net Total for General Purposes . . . . .	£.40,568	16	2

*Payments of the Year.*

Missions :—	£.	s.	d.
West Africa . . . . .	4267	10	1
Mediterranean . . . . .	1170	16	6
North India . . . . .	4893	12	10
Investments for Grants . . . . .	3628	3	9
South India . . . . .	6501	13	4
West India . . . . .	120	19	9
Ceylon . . . . .	3883	15	6
Australasia . . . . .	3198	10	6
West Indies . . . . .	1405	5	9
North-West America . . . . .	190	9	0
Missionaries and Students:			
Maintenance, Education, &c. . . . .	2003	3	7
Advance to Seminary Fund . . . . .	1000	0	0
Disabled Missionaries, &c. . . . .	217	3	11
Books . . . . .	67	17	8
Carried forward . . . . .	£.32549	2	2

Brought forward...£. 32549 2 2	
Publications:	
Printing 9750 copies of the 24th Annual Publication.....	1647 9 7
Miscellaneous Printing, including the Third Edition of Jowett's Researches, &c. &c.	766 14 6
Sundries:	
Travelling Charges, Advertisements, Postage, Carriage, Rent, Taxes, Salaries, Pounding, and Incidentals.....	3399 10 10
Total Yearly Payments....	£. 37,762 17 1

## Assets.

For General Purposes: Balance in hand, 2023l. 16s. 5d.—Reduced 3 per Cents. 14,200l.—Consols 3 per Cents. 10,600l. For Seminary: Reduced 3 per Cents. 1200l.—Consols 3 per Cents. 3275l. 5s. 4d. For Grants to India: Exchequer Bills 3500l.

The Collection at the Church, including 50l. usually sent afterward, was 209l. 14s. 5d., and that at the Meeting 142l. 18s. 7d., making together 352l. 13s. To this sum may be added 53l. 13s. 6d., being Annual Subscriptions, with Contributions to the Building Fund and the India-Female Education Fund—Total 406l. 6s. 6d.

BRITISH & FOREIGN BIBLE SOCIETY.  
TWENTY-FIRST ANNIVERSARY.

On Wednesday, May the 4th, at Eleven o'Clock, the Annual Meeting was held in Freemasons' Hall. The President, Lord Teignmouth, being unable to attend through indisposition, Lord Bexley was called to the Chair.

## Movers and Secondors.

Earl of Harrowby, and Rev. W. Dealtry—Bishop of Lichfield and Coventry, and Earl of Rocksavage—Lord Calthorpe, and the Dean of Salisbury—Robert Grant, Esq., and Rev. G. Hamilton—Lord Gambier, and James Christie Esten, Esq.—Sir T. Stamford Raffles, and Rev. John Dyer—Sir T. Dyke Acland, Bart. M. P., and Rev. Robert Newton—and Sir Rob. Harry Inglis, Bart. M. P., and John Thornton, Esq.

The Meeting was addressed also by the Rev. Sereno Dwight, of Boston, as Representative of the American Bible Society; by the Rev. M. Monod, sen. as Representative of the Paris Bible Society; and by Professor Tholuck, of Berlin.

May, 1825.

## State of the Funds.

Receipts of the Year.		£.	s.	d.
Annual Subscriptions.....	2212	0	0	
Donations.....	1955	7	7	
Congregational Collections....	568	4	2	
Legacies.....	6044	3	0	
Dividends on Stock.....	1949	1	0	
Interest on Exchequer Bills...	447	19	8	
Auxiliary Societies.....	40,332	11	0	
Drawbacks on Paper.....	190	19	6	
		53,700	6	0
Sale of Scriptures, &c....	39,584	19	2	
Total.....	£. 93,285	5	2	

## Payments of the Year.

Printing the Scriptures.....	74,882	14	5
Printing Paper.....	11,941	3	4
Stipends & Expenses of Agents in Foreign Parts.....	990	4	9
Travelling Expenses.....	969	11	9
Sundries—Including Salaries, Pounding, Insurance, Taxes, Repairs, Depository, and Incidentals.....	5,260	9	2
Total....	£. 94,044	3	5

## PRAYER-BOOK AND HOMILY SOCIETY.

## THIRTEENTH ANNIVERSARY.

The Annual Sermon was preached, at Christ Church, Newgate Street, on Wednesday Evening, May the 4th, by the Rev. John Kempthorne, B.D. Vicar of Northleach, Gloucestershire, from Isaiah lx. 5. The Preacher discoursed on the two following heads—1. That, according to the Prophetic Writings, the World will be converted; and, when converted, will constitute, in substance, ONE CHURCH—2. That the Church-of-England is peculiarly calculated, under God, to promote these great objects.

At the Annual Meeting, held on the 5th, at Stationers' Hall, the President, Lord Bexley, took the Chair at Twelve o'Clock.

## Movers and Secondors.

Lord Gambier and G. F. Stratton, Esq.—Hon. Baptist Noel, and John Poynder, Esq.—Rev. Dr. Morrison, and Rev. Robert Newstead—Rev. C. Simeon, and Rt. Hon. Sir G. H. Rose, M. P.—Rev. W. Dealtry, and Rev. Basil Woodd—and Earl of Rocksavage, and Rev. John Armstrong.

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*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Annual Subscriptions.....	549	2	6
Donations.....	247	13	6
Association.....	178	19	9
Congregational Collections.....	107	9	9
For supply of Merchant Seamen.	37	12	6
For Foreign Objects.....	52	18	2

1173 16 2

Sale of Prayer-Books &amp; Homilies, 607 16 8

Total.....£.1781 12 10

## Payments of the Year.

Prayer-Books and Homilies....	935	15	4
Homilies in Manks.....	10	10	0
Printing Report and Circulars...	117	4	8
Salaries, Rent, Taxes, &c.....	382	5	11
Sundries.....	73	19	3
Supply of Merchant Seamen...	38	18	3
Foreign Objects.....	213	13	3

Total... £.1772 6 8

The Society is under engagements to the amount of about 1500*l.*; of which sum nearly half is appropriated to editions of the Liturgy in Irish, Malay, and Indo-Portuguese. The East-India Directors have voted One Hundred Guineas in aid of the Society's objects in the East.

The Collections at the Sermon and Meeting were 83*l.* 10*s.* 4*d.*

## JEW'S SOCIETY.

## SEVENTEENTH ANNIVERSARY.

On Thursday the 28th of April and on Friday the 29th, Sales of Ladies' Work, for the benefit of the Society, took place at Willis's Rooms, King Street, St. James's, the produce of which was 290*l.*

On Thursday Evening, the 5th of May, the Annual Sermon was preached, at St. Paul's Covent Garden, by the Rev. G. Hamilton, M.A. Rector of Killermogh, from Jer. xxxii. 42. *Thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.* The Collection was 65*l.* 4*s.* 5*d.*

On Friday, the 6th, at Twelve o'Clock, the Annual Meeting was held in Freemasons' Hall; the President, Sir Thomas Baring, Bart. M.P., in the Chair. Collection, 88*l.* 0*s.* 6*d.*

*Movers and Secondors.*

Bishop of Lichfield and Coventry, and Earl of Rocksavage—Rt. Hon. Sir G. H. Rose, M.P., and Professor Tholuck—Rev. C. Simeon, and Rev. Sereno Dwight—Rev. John W. Cunningham, and Rev. John Hatchard—and Rev. G. Hamilton, and Hon. Baptist Noel.

*Resolutions.*

—That the feelings discovered by the Jews wherever access has been obtained to them, together with the sympathy manifested toward them by Christians, when considered in reference to what the Scriptures describe as preceding their National Conversion, afford pleasing indications of the Society's proceedings being in strict accordance with the design of Providence toward this wonderful people.

—That this Meeting views the opening of Asylums, on the Continent and in America, for the employment and support of converted Israelites, as an indication that the necessity of such a provision is beginning to be felt; and as an additional proof, therefore, that a disposition favourable to Christianity has been extensively excited among the Jewish Nation.

*State of the Funds.*

The Contributions of the Year have been 13,715*l.* 2*s.* 1*d.* exceeding those of the year preceding by nearly 1300*l.* The Expenditure has been 11,812*l.* 18*s.* 5*d.*

UNITED BRETHREN.  
LONDON ASSOCIATION.

Of this Association, it is said in one of the Circulars—

The "London Association," composed of a union of Christians not in Church-fellowship with the Brethren, was formed in the year 1817, and has been blessed with much success. Institutions, acting in concert with it, have been organized in Bristol, Bath, Liverpool, Leeds, Newcastle, Hull, Sheffield, Derby, Cambridge, Southampton, Portsmouth, &c.: and the total receipts have advanced from 400*l.* to between 3000*l.* and 4000*l.* per annum. Very little of this amount, however, consists of permanent contributions.

On Wednesday, the 4th of May, a Sale of Ladies' Work for the benefit of the Missions, at 21 Berners Street, produced upward of 48*l.*

In the evening of the 6th, a Sermon was preached, by the Rev. W. Borrows, M.A., at St. Clement Danes, from Rom. x. 12, 13—for

*the same Lord over all is rich unto all that call upon him: for whosoever shall call upon the name of the Lord shall be saved.* The Collection was 32*l.* 16*s.* 5*d.*

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Annual Subscriptions .....	287	12	2
Donat. and Individual Collections .....	489	8	0
Congregational Collections .....	946	2	0
Auxiliaries .....	960	2	1
For West-India Separate Fund .....	729	9	0
For Antigua School-Houses .....	156	1	0
Sale of Reports .....	0	3	0
Total .....	£.3568	17	3

*Payments of the Year.*

Brethren's Society for the furtherance of the Gospel .....	2975	15	10
Travelling Expenses, &c. ....	133	15	5
Reports, Tracts, and Papers .....	165	19	3
Rent, Salaries, Advertisements, and Incidentals .....	293	6	9
Total .....	£. 3568	17	3

*HIBERNIAN SOCIETY.**NINETEENTH ANNIVERSARY.*

On Wednesday, the 27th of April, the Rev. Hugh McNeile preached at St. Bride's Church, from Isaiah lix. 19. *When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.* Collection, 51*l.* 10*s.* 2*d.*

The Annual Meeting was held, at Twelve o'Clock on Saturday the 7th of May, in Freemasons' Hall; Admiral Lord Gambier in the Chair. Collection, 155*l.* 11*s.* 6*d.*

*Movers and Seconders.*

Lord Lilford, and Rev. J. W. Cunningham—Earl of Gosford, and Hon. Charles John Shore—Hon. E. Stanley, M.P., and Ven. Archdeacon Trench—Earl of Rocksavage, and Hon. Baptist Noel—Rev. Rich. T. P. Pope, and Rev. W. Urwick (of Sligo)—W. W. Carus Wilson, Esq. M.P., and Rev. Edward Irving—and Lord Barham, and Sir T. Baring, Bart. M.P.

*Resolutions.*

—That this Meeting gratefully acknowledge the goodness of Almighty God, in overruling the recent opposition in Ireland, so as to excite a more general and earnest desire for the perusal of the Sacred Scriptures; and feel indispensably bound, by every consideration, to return their most respectful thanks to the Committee of the British and Foreign Bible Society, for their kind and munificent donation of 30,000 Testaments and 3000 Bibles during the past year.

—That this Meeting, observing with great delight the increased demands for Schools and Scripture Readers, both in the Irish and English languages, feel it their duty earnestly to call upon their fellow Christians, to use every exertion in their power for placing at the disposal of the Society those funds, without an enlarged supply of which its operations must be impeded; and especially request, that Auxiliary Societies and Associations may be formed where they do not yet exist—that Ministers, of every denomination, will preach for and procure Congregational Collections—and that those who are about to make testamentary arrangements of their property will seriously contemplate the urgent wants and claims of their Irish Brethren.

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Collection at 18th Anniversary ..	129	12	0
Annual Subscriptions .....	574	11	8
Donations .....	424	12	6
Auxiliaries and Collections .....	4583	1	2
Collecting Boxes .....	22	13	11
Legacies .....	96	8	0
Contributions in Ireland .....	2252	2	6
Dividends on Stock .....	60	2	2
Total .....	£.8143	3	11

*Payments of the Year.*

Salaries of Schoolmasters, Inspectors, and Agents .....	8287	1	8
Travelling Expenses .....	52	3	1
Purchase of Scriptures .....	61	9	7
Printing and Stationery .....	342	10	0
Salaries, Poudage, and Gratuity, 260	3	9	
Sundries .....	222	8	2
Total .....	£.9225	15	9

*Assets.*

Consols, 3 per Ct. 1837*l.* 4*s.*—4 per Cent. Annuities, 500*l.*

*BRITISH & FOREIGN SCHOOL SOCIETY.**TWENTIETH ANNIVERSARY.*

This Meeting was held, at Twelve o'Clock on Monday the 9th of May, in Freemasons' Hall; Daniel Sykes, Esq. M.P. in the Chair. Collection, 53*l.* 5*s.* 8*d.*

*Movers and Seconders.*

Lord John Russell, M.P., and W. Evans, Esq. M.P.—Rev. Sereno Dwight, and M. Maneakis (of Greece)—Rev. G. Clayton, and Rev. John Armstrong—T. Spring Rice, Esq. M.P., and Daniel O'Connell, Esq.—M. Rocafurte, (from Mexico), and Rev. H. F. Burder—and Rev. W. A. Evans, and James Millar, Esq.

*Resolutions.*

—That this Meeting contemplates with high satisfaction the extensive diffusion of knowledge among all ranks of the com-



munity; and particularly the progress made in the Religious Instruction of Youth, by means of the British System of Education, throughout Great Britain and Ireland.

—That the intelligence contained in the Report relative to Education in Greece affords much pleasure to this Meeting; that the state of that interesting country, to which all civilized nations are so deeply indebted, at once claims and encourages exertions of Christian Liberality; and, therefore, that this Meeting approves the measures adopted by the Committee during the past year—regards with great satisfaction the promised co-operation of the Ladies' Society recently formed at Edinburgh—and respectfully recommends this important object to the benevolent attention of the British Public.

—That this Meeting rejoices in the progress of Education on Scriptural principles in various parts of the world, and in the success of the Societies which have been formed for that purpose; and that the patronage and support, afforded in so many instances by the Ruling Powers, particularly in Sweden, Denmark, Portugal, the British Colonies, and the States of North and South America, are peculiarly gratifying.

*State of the Funds.*

The Income of the Year has been 214*l.* 19*s.* 3*d.* and the Expenditure 2087*l.* 14*s.* 3*d.*

**PORT-OF-LONDON SEAMEN'S SOCIETY.  
SEVENTH ANNIVERSARY.**

THE Annual Meeting was held, at Twelve o'Clock on Monday the 9th of May, at the City-of-London Tavern; Admiral Lord Gambier, G.C.B. in the Chair. Collection and Donations, 34*l.*

*Movers and Seconders.*

Mr. Sheriff Brown, and Rev. W. Edelman—Rev. John Clayton, sen., and Sir G. Mouatt Keith, Bart. R.N.—Rev. Rowland Hill, and Rev. Mr. Briggs—Rev. John Clayton, jun., and Lancelot Haslope, Esq.—Rev. Doctor Styles, and Rev. Mr. Bidlake—Rev. J. Davis, and Rev. T. Adam (late Missionary at Trinidad)—and Robert Humphrey Marten, Esq. and Rev. Mr. M'Owen.

*Resolutions.*

—That the many important services rendered to this country by British Seamen, and the perilous nature of their duties, entitle them to the generosity of the community, and give them peculiar claims to the utmost efforts of Christian Philanthropy.

—That, after long and almost unaccountable neglect, this Meeting learn, with the sincerest pleasure, how extensive an interest has been excited to diffuse religious knowledge among our Seamen; which they cannot but regard as a pledge of future and more extended exertions in their behalf.

—That this Meeting derive much pleasure from the evidence, that Seamen cheerfully and gratefully avail themselves of the means employed by the Port-of-London Society for their religious instruction; especially by their devout attendance on Divine Worship: and have great satisfaction in learning that the character of Seamen, in all the Ports of the United Kingdom, has undergone essential improvement.

—That, as the duties of a sea-faring life lead British Seamen, not only to the various ports connected with these Dominions, but to every Foreign Port, this Meeting rejoice, not only in the efforts making in the Port of London to elevate the moral character of Seamen, but also in those zealous exertions, directed to the same important end, at Liverpool, Leith, Dublin, and other out-ports—at Gibraltar, Calcutta, and other of our Foreign Dependencies—and in America, and other countries not subject to these Realms; and view these combined exertions as being conducive to the amity of nations, as well as to the best and reciprocal interests of their respective Mariners.

*State of the Funds.*

	£.	s.	d.
Receipts of the Year.			
Annual Subscriptions.....	127	18	0
Donations.....	47	14	7
Collections.....	101	5	0
	276	17	7
Sale of Books.....	6	6	0
Total, ...	£.283	3	7

*Payments of the Year.*

Supply of Ministers for the Chapel,	43	19	6
Salaries of Servants.....	60	0	0
Repairs, Insurance, &c.....	23	1	10
Printing and Stationery.....	50	0	0
Sundries.....	121	9	11
Total, ...	£.298	11	3

The Society is under obligations to the amount of 288*l.*, but has a considerable number of books on sale.

*Sermons.*

On Tuesday, the 10th, the Rev. John Griffin preached, in the morning, at the Floating Chapel; and the Rev. Jenkin Thomas in the afternoon. Collections, 39*l.* 18*s.* 5*d.*

## SUNDAY-SCHOOL UNION.

THE Meeting was held on Tuesday Morning, the 10th of May, at the City-of-London Tavern, at half-past six o'clock; the President, Joseph Butterworth, Esq. M.P., in the Chair. Collection, 54*l.* 13*s.* 8*d.*

*Movers and Seconders.*

Rev. J. Bennett; and Rev. Sereno Dwight—Rev. W. Reeve, Missionary from Bellary; and Rev. Robert Newstead, Missionary from Geylon—Rev. John Clayton, jun.; and Rev. S. Thodey—Rev. Spedding Curwen; and Rev. M. Monod, sen., from Paris—Professor Tholuck, from Berlin; and Rev. T. Mortimer—and Mr. James Eastburn, of New York; and J. B. Brown, Esq.

*Resolutions.*

—That the establishment of Sunday Schools and the extension of education in Foreign Countries and the British Colonies, particularly by Missionary Exertions, afford sincere pleasure to this Meeting, as being likely to extend more widely the principles and privileges of genuine Christianity.

—That this Society, anxious to promote Christian Instruction among the rising race of Greeks, engages to devote to the formation and support of Sabbath Schools among that people whatever contributions may be forwarded to them for this specific object.

*State of the Funds.*

	£.	s.	d.
Receipts of the Year.			
Collection at the Ann. Meeting..	46	7	2
Annual Subscriptions.....	29	11	0
Donations.....	79	3	6
From 6000 Children in the New-castle Sunday-School-Union, being one penny from each....	25	0	0
	180	1	8
Sale of Publications.....	4073	10	6
Total...£.	4253	12	2

*Payments of the Year.*

Publications.....	3376	8	9
Grants to Schools and Societies..	257	16	11
Rent, Taxes, Repairs, &c.....	176	18	2
Printing Reports.....	25	18	3
Salaries and Commission.....	170	4	6
Sundries.....	146	19	2
Total...£.	4154	5	9

## NAVAL AND MILITARY BIBLE SOCIETY.

## FORTY-FIFTH ANNIVERSARY.

ON Tuesday the 10th of May, the Annual Meeting was held at Twelve o'Clock, in Freemasons' Hall; Admiral Lord Gambier, G.C.B. in the Chair.

*Movers and Seconders.*

Major-General C. Neville; and Rear-Admiral

Oliver—Lieut. Col. Phipps, 15th Bengal Infantry; and Rev. Richard T. P. Pope—Rev. G. Clarke, Chaplain Royal Military Asylum; and Rev. Joseph Fletcher—Major-General Orde; and G. F. Stratton, Esq. Major of Oxfordshire Yeomanry—Lord Calthorpe; and Captain H. Gordou, R.N.—Hon. Baptist Noel; and Rev. Fountain Elwin—and W. V. Carus Wilson, Esq. M.P.; and H. Maxwell, Esq. M.P.

*Resolutions.*

The object of the Society has been hitherto thus expressed—

To provide Bibles and Testaments for Sailors and Soldiers; and to encourage a wider circulation of the Holy Scriptures, without note or comment, in the British Navy and Army.

By a Resolution of the late Anniversary the Society's object has been thus extended—

—To encourage a wider circulation of the Holy Scriptures, without note or comment, among Soldiers and Sailors at home and abroad. The objects, to whom the distribution of the Scriptures by the Society shall extend, are Sailors and Soldiers in his Majesty's Service, Sailors and Soldiers in the Service of the Hon. the East-India Company, and Fishermen and all Mariners whether connected with inland or general navigation.

The following Resolution has reference to this enlarged provision for maritime distribution, and also to an Order lately issued by the Duke of York to the Officers commanding Regiments for the full supply of their men with the Scriptures:

—That the Meeting, witnessing with peculiar pleasure the continued and increasing desire manifested by Sailors and Soldiers for supplies of the Holy Scriptures, would implore the Divine Blessing upon the mode of distribution recently adopted for the Army, as well as upon the arrangements for the increased dissemination of the Word of God in the Maritime Departments.

*Issue of Books.*

There had been issued 6049 Bibles and Testaments, being 677 more than in the preceding year; and making a total of 175,400 copies circulated by the Society.

*State of the Funds.*

The Receipts of the Year were 2615*l.* 2*s.* The Payments, including the liquidation of the Society's debt, were 2582*l.* 10*s.* 9*d.*

The Collection amounted to 170*l.* 12*s.* 10*d.*; of which the sum of 40*l.* 18*s.* consisted of Donations and New Subscriptions.

LONDON MISSIONARY SOCIETY.  
THIRTY-FIRST ANNIVERSARY.

*Sermons.*

WEDNESDAY Morning, the 11th of May, at Surrey Chapel, by the Rev. Dr. Morrison, from part of Phil. iii. 8. *Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord*—the same evening, at the Tabernacle, by the Rev. Dr. Belfrage, of Falkirk, from part of Isaiah ix. 6. *The Everlasting Father*—on Thursday Evening, the 12th, at Tottenham-Court Chapel, by the Rev. Richard Winter Hamilton, of Leeds, from 1 Cor. xiv. 36—on Friday Morning, at St. Anne's Church, Blackfriars, by the Rev. John C. Williams, of High Wycombe, from Rom. x. 11—15—and, the same evening, at Spa-Fields Chapel, to the Members of Juvenile Auxiliary Societies, by the Rev. W. Thorpe, of Bristol, from 2 Cor. v. 13 and first part of 14.

*Annual Meeting.*

On Thursday Morning, the 12th, the Chair was taken at Ten o'Clock, at Great-Queen-Street Chapel, by the Treasurer, W. Alers Hankey, Esq.

*Movers and Seconders.*

Rev. Dr. Bogue; and Rev. R. W. Hamilton, of Leeds—Rev. J. Bennett; and Rev. T. Mortimer—Rev. R. Philip, of Liverpool; and Rev. R. Alliot, of Nottingham—Rev. Rich. T. P. Pope; and Rev. W. Thorpe, of Bristol—Rev. Dr. Codman, from the United States; and Rev. W. Urwick, of Sligo—Rev. Mark Wilks, of Paris; and B. Shaw, Esq. Treasurer of the Baptist Missionary Society—Rev. Sereno Dwight, of Boston, U. S.; and Rev. Robert Newstead, Wesleyan Missionary from Ceylon—and Rev. J. M. Ray, of Sudbury; and Rev. Dr. Belfrage, of Falkirk.

*Resolutions.*

—That this Meeting most cordially approves the measures adopted by the Directors, during the past year, for promoting the study of the Chinese Language, and other Oriental Literature; and the means taken for imparting to the Missionaries of the Society, previously to their

quitting England, an acquaintance with the languages spoken in the countries to which they have been respectively appointed.

—That this Meeting fully approves the Principle adopted by the Directors, of inviting Ministers, and other well-qualified Individuals, to offer their services to the Society, for LIMITED PERIODS; and expresses its affectionate acknowledgments to those Gentlemen, who have signified a readiness to accept the invitation; and hopes, that many eminently-qualified Labourers will be thereby sent into the Harvest of Christian Missions.

—That this Meeting expresses its cordial interest in the labours of kindred Institutions; and invites the friends of Missions, of all denominations, to abound more and more in fervent supplications for the most copious effusion of Divine Influence to render their common exertions more eminently successful.

*State of the Funds.*

The Receipts for General Purposes were 36,461*l.* 11*s.* 11*d.*, and the Payments 33,731*l.* 19*s.* 7*d.*

The following sums were received for Special Objects, and are not applicable to the General Purposes of the Society: they carry the Gross Receipts to 40,719*l.* 1*s.* 6*d.*

	£.	s.	d.
For Widows' Fund .....	1166	0	11
For Mrs. Smith .....	967	1	2
For Anglo-Chinese College. ...	1202	16	6
For Chapels at Cape Town, &c. &c.	921	11	0
For Special Objects .....	4257	9	7

	£.	s.	d.
Surrey Chapel .....	386	15	11
Tabernacle .....	125	6	0
Great-Queen Street .....	198	15	7
Tottenham Court .....	81	11	4
St. Anne's, Blackfriars .....	36	11	4
Spa-Fields .....	29	14	0
Sion-Chapel Communion .....	78	5	0
Silver-Street-Chapel Ditto .....	42	0	0
Orange-Street-Chapel Ditto .....	104	7	2
Kennington-Chapel Ditto .....	45	1	4
Total .....	1128	7	8

RELIGIOUS TRACT SOCIETY.

TWENTY-SIXTH ANNIVERSARY.

On Friday Morning, the 13th of May, at half-past six o'clock, the Annual Meeting was held at the City-of-London Tavern; the Treasurer, Joseph Reyner, Esq., in the Chair. Collection, 74*l.* 2*s.*

*Movers and Seconders.*

Rev. Dr. Morrison, and Mr. Sheriff Brown—

Rev. T. Mortimer, and Rev. Sereno Dwight—Rev. W. Reeve, (Missionary from Bellary,) and Rev. S. Thodey—Rev. Edward Bickersteth, and Rev. W. Urwick—Rev. S. Kilpin, and Rev. Robert Newstead—Rev. John Clayton, jun., and Rev. Richard T. P. Pope—and Rev. John Hooper, and T. Pallatt, Esq.

*Resolutions.*

—That this Meeting approves the circulation of Tracts in Ireland: and that, at the present period, they consider it most important to recognise the principles upon which this Society has hitherto proceeded; namely, the Evangelical Principles of the Reformation, in which Luther, Calvin, and Cranmer were agreed—and they trust that, without reference to points of a secular or merely controversial nature, the Committee will ever consider the Luthers, the Melancthons, the Tindals, the Cranmers, and the Latimers of former days, as their patterns in sound doctrine and active exertion.

—That this Meeting rejoices to hear of the increased operations of many Tract Societies on the Continent; and of the formation of a National Institution in the United States of America, congratulating the friends of Tract Distribution in that country on such an important event, and trusting that the noble spirit of liberality with which large contributions have been raised for its funds will stimulate the friends of the Religious Tract Society to greater exertions.

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Collections.....	98	17	3
Annual Subscriptions.....	1101	7	0
Donations.....	296	5	3
Legacies.....	51	18	0
Auxiliaries.....	828	1	0
	2376	8	6
Sale of Publications.....	10192	8	6
Total...£.	12,568	17	0

*Payments of the Year.*

Paper, Printing, Binding, &c....	8777	11	11
Gratuitous Issues of Tracts.....	1785	19	11
Loss on Sales to Hawkers.....	108	19	8
Money Grants to Foreign Societies,	200	17	2
Insurance, Freight, and Charges,	200	15	6
Repairs and fitting-up Depository,	115	10	2
Salaries, Rent, Taxes, Travelling,			
Carriage, and Sundries.....	1827	0	5
Total...£.	13,016	14	0

**AFRICAN INSTITUTION.**

NINETEENTH ANNIVERSARY.

On Friday, the 13th of May, at One o'Clock, the Annual Meeting was held in Freemasons' Hall; H. R. H. the Duke of Gloucester, Patron, in the Chair. Collection, 85*l.* 12*s.* 6*d.*

*Movers and Seconders.*

Earl of Clarendon, and T. Fowell Buxton, Esq. M.P.—Lord Nugent, and Lord Calthorpe—Daniel Sykes, Esq. M.P., and Spencer Perceval, Esq.—and the Hon. C. John Shore, and the Earl of Euston.

*Resolutions.*

—That this Meeting contemplates with profound sorrow and abhorrence the frightful extent and malignity of the present Slave Trade, as protected by the Laws of Portugal and Brazil, by the Heartlessness and Duplicity of the Government of France, and by the Profligate Concurrence of the Spanish Authorities at Cuba: and that this Meeting does most earnestly beseech His Majesty's Government to persevere in their honourable exertions, until all nations shall have, by common consent, not only denounced the Slave Trade as Piracy, but shall have conceded a mutual right to visit suspected vessels, and shall have admitted evidence of any vessel being actually employed in carrying on the Slave Trade to be proof sufficient to authorise condemnation.

—That this Meeting has heard, with peculiar satisfaction, that so respectable a body of Merchants and Bankers of Paris have presented a Petition to both Chambers on the subject of the Slave Trade, praying an inquiry into the truth of the charges brought against their countrymen, and remonstrating on the insufficiency of their Legislative Prohibitions; and this Meeting trusts that they will not relax in their generous endeavours, till they shall have put down these criminal traffickers in blood by the force of Public Opinion, and shall have also succeeded in removing its present scandal from the Law and Character of France.

—That this Meeting cannot see Mr. Wilberforce withdraw from public life, without expressing its deep regret at the state of health which has made this precaution necessary—their boundless gratitude for the immense services which he has rendered to mankind—and their earnest prayers, that, from his retirement, he may long assist in the progress, and at last witness the complete success of a cause, the most splendid portion of whose history will be found in the Biography of his Life and identified with the Glory of his Name.

*State of the Funds.*

The Receipts of the Year were 883*l.* 13*s.* 8*d.*, and the Payments 725*l.* 6*s.*

**NEWFOUNDLAND SCHOOL SOCIETY.**

SECOND ANNIVERSARY.

THE Rev. Henry Budd preached for the Society, on the evening of

the 9th of May, at the Church of St. Clement Danes, from Prov. iv. 18. Collection, 19*l.* 1*s.* 2*d.*

On the 17th of May, the Annual Meeting was held at the Freemasons' Tavern, at Twelve o'Clock; Lord Bexley in the Chair. Collection, 25*l.* 7*s.* Donations, 20*l.* 10*s.*

*Movers and Seconders.*

Lord Gambier, and C. A. Tulk, Esq. M.P.—Captain Buchan, R.N. (Sheriff of Newfoundland), and Robert Steven, Esq.—John Cator, Esq., and Rev. Andrew Brandram—Right Hon. Sir G. H. Rose, M.P., and G. Robinson, Esq.—Mr. Sheriff Key, and Joseph Wilson, Esq.—Rev. T. Mortimer, and Rev. John Peers—Rev. W. Evanson, and S. West, Esq.—and Lord Gambier, and S. Codner, Esq.

*Resolution.*

—That this Meeting, truly thankful for the encouragements which the Society has already received, desires to express its increasing conviction, that the present provision for the instruction of the poor of Newfoundland is altogether inadequate to the moral wants of a population of 90,000 souls, scattered as they are along a sinuous shore of 620 miles; and therefore pledges itself, in humble dependence on the Divine Blessing, to promote with simplicity and diligence, the important objects of the Society.

*State of the Funds.*

Receipts of the Year.			
	£.	s.	d.
Annual Subscriptions .....	185	6	0
Donations .....	168	4	8
Associations .....	397	9	10
Total .....	£. 701	0	6

*Payments of the Year.*

Salaries of Teachers .....	271	4	0
Fitting-up &c. of Central School.	180	3	2½
Printing, Stationery, &c.....	220	6	1½
Total .....	£. 671	13	4

**CONTINENTAL SOCIETY.**

SEVENTH ANNIVERSARY.

SERMONS were preached—on Tuesday Evening, the 10th of May, by the Rev. Dr. Thorpe, at St. Anne's Blackfriars, from Rev. xix. 16; and on Monday Evening, the 16th, by the Rev. Edward Irving, at Great-Queen-Street Chapel, from Dan. vii. 1—14. Collections, 89*l.* 3*s.*

**CHURCH MISSIONARY SOCIETY.**

PROCEEDINGS OF ASSOCIATIONS.

Cumberland—Northumberland—Durham.

IN visiting the Associations in these Counties, the Secretary, the Rev. E. Bickersteth, was assisted by the Rev. James Scholefield, of Cambridge.

On Wednesday, the 18th, at Twelve o'Clock, the Annual Meeting was held in Freemasons' Hall; Henry Drummond, Esq. in the Chair. Collection, 48*l.* 9*s.* 6*d.* with three Donations each of Ten Guineas.

*Movers and Seconders.*

Maj. Gen. Neville, and M. Von Bulow (a Native of Denmark)—Rev. Dr. Bogue, and Professor Tholuck—Rev. Hugh M'Neile, and Lieutenant J. E. Gordon, R. N.—Rev. Rich. T. P. Pope, and Rev. G. Burder—Alexander Haldane, Esq. and Rev. H. P. Burder—Rev. Mr. Penman, and Rev. Mr. Atmore—and the Earl of Roden, and Mich. Parker, Esq. M. D.

*Resolutions.*

—That this Meeting is highly gratified in learning the growing success of the Society abroad, and the augmentation of its means of support at home; and, seeing that new and wide prospects are opening before the Society, this Meeting trusts that the Spirit of God may so direct its plans, that the Committee may make choice of such Agents as shall best advance the real object of the Society, in a wide diffusion of Divine Truth among the inhabitants of the Continental Nations.

—That this Meeting highly approves the principle expressed in the fundamental Rule of the Society, not to interfere with the internal government of any Religious Community whatever, whether supported by the different States or independent of them; but to confine the labours of its Agents simply to the preaching of the Gospel of Christ, in order that, through faith in Him, every individual, who may be brought to believe, may be saved.

*State of the Funds.*

Receipts of the Year.			
	£.	s.	d.
Contributions in England.....	1520	16	2
Ditto in Scotland.....	540	13	8
Ditto in Ireland.....	69	0	0
Ditto in Foreign Parts..	3	6	0
Total .....	£. 2133	15	10

*Payments of the Year.*

Foreign Agents of the Society..	1123	2	2
Travelling Expenses.....	460	12	1
Rent, Salaries, and Poundage..	241	3	0
Printing, Paper, and Sundries .	216	9	0
Total .....	£. 2041	6	3

*Sermons.*

By Rev. John Fawcett: April 17: St. Cuthbert's, Carlisle. By Rev. E. Bickersteth: April 17: Durham. By Rev. James Scholefield: April 17: Sunderland and Monkwearmouth.

*Meetings.*

April 14, evening: *Psalm*: W. Crakanthorpe, Esq. Chm.—April 15, evening: *Carthage*: Seventh Anniv.: Rev. John Fawcett, Chm.; Cols. including the Ser-

mon, 60l.—April 19, evening: *North Shields*: W. Chapman, Esq. Chn.: Col. 9l.—April 20: *Monkwearmouth*: Fourth Ann. of Sunderland, Bishopwearmouth, and Monkwearmouth: Rev. B. Kennicott, Chn.: Col. including the Sermons, 50l.—April 20, evening: *Newcastle-on-Tyne*: Seventh Ann.: W. Chapman, Esq. Chn.: Col. 24l.—April 21, evening: *Darlington*: Third Ann.: Rev. J. Carr, Chn.

*Movers and Secondors.*

Besides the Deputation, the following Gentlemen assisted at the Meetings:—

*Pearth*: T. Scott, Esq., Rev. T. Atkinson, Mr. T. Law—*Carlisle*: Rowland Fawcett, Esq., John Dixon, Esq., Rev. Peter Treschow, Jos. Ferguson, Esq., Mr. W. Nanson, Rev. W. Kettlewell, Mr. W. Bustin, W. Hodson, Esq.—*North Shields*: John Matthews, Esq., Mr. James Storey, Rev. B. Haslewood, Fred. Chapman, Esq.—*Monkwearmouth*: Rev. B. Haslewood, Rev. E. Carus Wilson, Rev. R. E. Leach, Rev. B. Kennicott, Rev. J. Patterson—*Newcastle*: Rev. B. Haslewood, Rev. T. C. Winscom, Rev. R. H. Scott, Rev. T. Shepperdson, Rev. John Tyson, Rev. P. Pearson, Rev. Rob. Wasney, Mr. Matthew Forster, Mr. G. Milner—*Darlington*: Rev. Jos. Ibbetson, Rev. B. Haslewood, Rev. J. H. Brown, Rev. Koddan Douglas, Mr. T. Horner.

*Ninth Ann. of Colchester and East-Essex.*

On Sunday, the 24th of April, Sermons were preached—in Colchester, at St. Peter's and St. James's, by the Rev. W. Marsh—at Purlleigh, Danbury, and Woodham Walter, by the Rev. E. Bickersteth—and at Great Tey, by the Rev. Guy Bryan: and, on Sunday the 8th of May, at Walton, Kirby, and Thorp, by the Rev. W. Marsh.

The Annual Meeting of the Ladies' Association was held on Monday Evening, Rev. W. Marsh in the Chair; and that of the General Association on Tuesday, J. B. Wildman, Esq. M.P. in the Chair.

*Movers and Secondors.*

Rev. W. Burgess, and Rev. T. Newman—Rev. E. Bickersteth, and Rev. H. Vanvoorst—Rev. Guy Bryan, and Rev. C. L'Oste—and Rev. Robt. Walker, and Rev. Mr. Woodhouse.

A Meeting was held, on the 27th of April, at *Witham*, G. S. Strutt, Esq. in the Chair; and another, in the evening, at *Kevedon*, Rev. J. S. Dunn in the Chair. The Collections amounted to 160l.

*Second Anniversary of the Portsmouth, Portsea, and Gosport.*

The Hon. and Rev. H. D. Erskine having preached on Sunday the 24th of April, the Meeting was held on the 26th, in the Beneficial Societies' Hall, Captain Austin, R. N. in the Chair. Collections, 33l.

*Movers and Secondors.*

Rev. W. Tate, and G. Meers, Esq.—Rev. R. W. Sibthorp, and Rev. W. S. Dusautoy—Rev. Dr. Wilson, and Captain Clark (24th Reg.)—Hon. and Rev. H. D. Erskine, and Rev. S. Barbut—Captain Mason, R. N., and Mr. C. Hutton—and C. Young, Esq., and Rev. T. P. White.

*Third Anniversary of the Surrey.*

On Sunday, April the 24th, Sermons May, 1825.

were preached—at Stoke, by the Rev. Hugh M'Neile; at Womersh and at Stoke, by the Rev. R. W. Sibthorp; and at Albury, by the Rev. W. H. Cole.

On Wednesday, the 27th, the Meeting was held in the Town Hall, Guildford; H. P. Sperling, Esq. in the Chair. Collection at the Meeting, 34l. 4s. 8½d.

*Movers and Secondors.*

Rev. W. H. Cole, and Rev. R. W. Sibthorp—Hon. and Rev. H. D. Erskine, and Rev. W. Dodsworth—Rev. R. B. Wolfe, and J. Sperling, Esq.—John Smallpeice, Esq., and W. Haydon, Esq.—C. J. Shebbear, Esq., and Rev. J. Richards.

*Third Anniversary of Raunds Branch.*

The Meeting of this Branch of the Northamptonshire Association was held on the 5th of May, in the Chancel of the Church; the Rev. E. B. Lye, Vicar, in the Chair; and was addressed by the Rev. James Scholefield, the Hon. and Rev. Lyttleton Powys, the Rev. R. A. Hanford, and the Rev. T. Durham. The Rev. James Scholefield preached in the evening. Collections, 17l.

*Seventh Anniversary of the Cambridge.*

Two Sermons were preached at Trinity Church, on Sunday the 8th of May, by the Rev. E. Bickersteth; and, on Tuesday the 10th, the Annual Meeting was held, in the Town Hall; the Reverend the Master of Corpus Christi College in the Chair.

*Movers and Secondors.*

Francis Pym, Esq. and Rev. H. Venn—Rev. John Clarkson, and Rev. E. Bickersteth—G. Pryme, Esq., and Rev. C. Simeon—Rev. Professor Lee, and Rev. James Scholefield.

Collections, about 100l.

*Ninth Anniversary of the Derbyshire,*  
with the

*Anniversaries of its Branches.*

On Sunday, the 15th of May, Sermons were preached—by the Rev. E. Bickersteth, in Derby, at the Churches of St. Werburgh, St. Peter, and St. Michael—by the Rev. T. Woodroffe, and the Rev. A. Knox, at Chesterfield—by the Rev. J. W. Doran, at Ashbourne and at Ellaston—by the Rev. J. D. Wawn, at Greasley and at Cossal—and, by the Rev. J. Moxon, at Dale Abbey.

The Meeting of the *Ashbourne* Branch was held on Monday, the 16th; Sir M. Blakiston, Bart., in the Chair.

*Movers and Secondors.*

Rev. H. Mann, and Rev. E. Bickersteth—Rev. Robert Simpson, and Rev. Philip Gell—Captain Upjohn, and Rev. J. W. Doran—Rev. H. Sim, and Rev. T. Woodroffe—Rev. John Simpson, and Rev. B. Blackden—and Rev. S. Shipley, and J. D. Cooper, Esq.

The Annual Meeting of the County Association was held, in the Old Assembly Room, in Derby, on Tuesday May

17th; Sir M. Blakiston, Bart. in the Chair.

Movers and Seconders.

T. Cox, Esq. and Rev. S. Holworthy — Rev. E. Unwin, and Rev. E. Bickersteth—Rev. John Dewe, and Rev. T. Woodroffe—Rev. J. D. Wawn, and Rev. J. W. Doran — Rev. W. A. Shirley, and Rev. A. Knox—and W. Newton, Esq., and Rev. H. Sim.

An Evening Meeting also was held, at which the Rev. J. Bagge, the Rev. Philip Gell, the Rev. Robert Simpson, and the Rev. C. P. Wolley assisted.

The Meeting of the *Stanton* Branch was held on Wednesday Evening; Rev. J. D. Wawn in the Chair: that of the *Matlock*, on Thursday Evening; and that of the *Chesterfield*, on Friday.

The Collections were about 350*l*.

*First Anniversary of the Boston.*

The Rev. Richard Conington, President of the Association, preached at the Chapel-of-Ease in Boston, on Sunday, May the 22d, morning and evening; and the Rev. J. F. Ogle, one of the Secretaries, at Skirbeck, in the afternoon. Collections, 35*l*. 6*s*. 2*d*.

The Meeting was held, on Monday, in the Town Hall, the President in the Chair. Collection, 16*l*. 9*s*. 3*d*.

Movers and Seconders.

Rev. Mr. Dods, and Rev. R. W. Sibthorp—Rev. Robert Cholmeley, and Rev. J. F. Ogle—Rev. W. Williams (proceeding to New Zealand), and Rev. R. Frost—Rev. W. Bolland, and Rev. R. W. Sibthorp—and Mr. Glead, and Mr. Coupland.

#### SLAVE-CONVERSION SOCIETY.

REPORT FOR 1824.

*Advantage of Episcopacy in the West Indies.*

ON this subject the Governors remark—

They cannot refrain from congratulating all who have the cause of true Religion at heart, upon the Establishment of an Episcopal Government in the West Indies. Hitherto, for want of proper Ecclesiastical Authority, not only the settled and parochial Clergy of the Colonies, but also the assistant Chaplains whom the charity of this country has provided as their helpers in the diffusion of Christian Knowledge, have found themselves under innumerable disadvantages in discharging the various duties of their Holy Calling. While their flocks were deprived of some of the Offices prescribed by the Liturgy of the Church, the Ministers were left without a power to relieve them: nor, while the erring and remiss remained without correction, had the faithful Shepherd where to turn for encouragement or advice in any of the numerous cases of doubt and difficulty, which

must necessarily belong to the Pastoral Charge. An event, which has in prospect the termination of such privations, cannot but be hailed by the Governors of this Society with the warmest feelings of satisfaction and gratitude; while they regard it as one which is not merely favourable to their designs, but indispensable to the perfection of a work, which may be contemplated by the reflecting mind as being permanent and substantial.

#### State of the Funds.

Receipts of the Year.		£.	s.	d.
Gross Rental of the Estate at	Brafferton .....	822	9	8
Interest on 47,200 <i>l</i> . Stock.....		1416	0	0
Subscriptions .....		800	0	0
Total...		£3038	9	8

#### Payments of the Year.

Seventeen Chaplains and Cate-	chists.....	3335	0	0
Salaries and Rent.....		230	0	0
Books, Printing, and Sundries ..		509	1	9
Rent Charge to New-England	Company.....	90	0	0
Total...		£4164	1	9

The Society has latterly derived less than usual from its Estate at Brafferton, in Yorkshire; but the income is now improving, with that of other agricultural property.

The Annual Subscriptions were nearly doubled, in the course of the year; and the whole income of the Society was increased by about 350*l*.

#### Increase of Chaplains.

In reference to the augmentation of the Income, the Governors observe—

Trifling as this increase is when compared with the pressing necessities of the Society, the Governors have ventured to enlarge the number of their Chaplains and Catechists; in the confidence that any embarrassments, in which they might be involved by such anticipation, would be speedily removed on the case being fully known by the public.

The increase of Labourers in the course of the year was four Chaplains and three Catechists; and the whole number now employed is fifteen Chaplains (one of whom is gratuitous) and three Catechists.

On this subject it is stated—

The Governors, deeming it imprudent to proceed further, and being unable to give appointments to the numerous applicants for employment, addressed to

His Majesty's Government an earnest request for assistance; whereupon measures were adopted, under the direction of the Bishops, for the employment of those Gentlemen whose services must otherwise have been lost to the West Indies. The list of applicants to the Society was, in consequence of this measure, reduced for a time; but, since the period at which the Bishops sailed, it has again been increased by applications from many Gentlemen, Graduates of the Universities, and well qualified for the discharge of their professional duties by their morals, piety, and attainments.

*Supply of Books.*

The Second Volume of Mr. Harte's Lectures on the Gospel of St. Matthew has been printed, and sent out to the Colonies for circulation.

The Governors have felt the advantage which must arise from a more ample supply of Works of this plain and simple character, as also the great want of Books of Elementary Instruction for the Negroes; but, under the conviction that in both respects due provision will soon be made by the direction of the West-Indian Bishops, and from an unwillingness to incur further expenses beyond their resources, they have decided to abstain at present from all further publication.

In addition to the copies of Harte's Lectures, before mentioned, they have sent out supplies of Bibles, Testaments, Common-Prayer Books, Religious Tracts, and Books of Instruction, to the number of 2378, and at the cost to the Society of 59*l.* 9*s.* 3*d.*

*Plan of West-Indies Branch-Associations.*

With a view to the formation of Branch Associations in the West Indies, a brief Statement of the objects to which these may be rendered subservient has been drawn up; and a Draft of a course of proceeding in their establishment (suggested with a view to uniformity and convenience) printed for distribution.

The Papers here mentioned are printed in the Appendix to the Report. We subjoin the Statement of the Objects of such Associations:—

The Governors of the Incorporated Society for the Conversion and Religious Instruction and Education of the Negro Slaves in the British West-India Islands having suggested, in the Postscript to the Report of their proceedings from July to December 1823, that the views of the So-

ciety would be most effectually promoted by the formation of Associations in the Colonies in union with the Incorporated Society in London, beg to offer a more explicit Statement of the Object of such Associations, and to point out the mode by which they consider that an union with their Body may be made the most effective.

THE OBJECTS OF SUCH ASSOCIATIONS ARE,

*First*—to assist the Society in its design of imparting Religious Instruction to the Negroes in the West Indies, by means of Clergymen of the Church-of-England, and other persons acting under their immediate direction, and subject to the superintendance and controul of the Ecclesiastical Authorities.

*Secondly*—to solicit, receive, and, after defraying the necessary expenses of the Association, transmit to the Board in London such sums as individuals might be disposed to contribute immediately to the Society, in addition to those which they may give to the local funds of the Association.

*Thirdly*—to exert themselves to procure such assistance and accommodations for the persons sent out by the Society, as may promote their comfort and respectability, and thereby increase their means of usefulness.

*Fourthly*—to take charge of such Books, Tracts, and Papers, as the Society may provide for the use of its Chaplains and others in their Colony; to transmit an Annual Account of the same; and to distribute the Reports of the Society's Proceedings to the several Subscribers to their respective Associations.

*Lastly*—to correspond, from time to time, with the Board of the Incorporated Society in London; and to transmit to it, through the Bishop, an Annual Report of their Proceedings.

The Incorporated Society will receive into union Branch Associations formed, under the sanction of the Bishop, with a view to the above objects; the Rules of such Associations being subject to the approval of the Board in London.

The Funds remitted by any such Associations will be applied, in the first place, to the supply of such Books (approved by the Society) as may be required by the Branch Association, and the surplus will be applied to the General Purposes of the Incorporated Society in providing Clergymen and Religious Instructors of the Negroes—such Clergymen and Religious Instructors to be under the direction and at the disposal of the Bishop; as much attention being paid as circumstances will admit to any recommendation or suggestion which may be made by the Association.

The Incorporated Society will send out for distribution, gratis, to the Members of such Associations, copies of the Account of the Society—and of such



Reports, as it may make from time to time, of the Success of its Labours, of the State of its Funds, and of the Application of its Revenues: to which Reports a list of the Subscribers to the Incorporated Society and the Association will be annexed.

Under the head of *West Indies and Guiana*, in a subsequent part of this Number, will be found an abstract of the Society's Proceedings in reference to the instruction of the Slaves.

*Religious and Charitable Societies' House in London.*

In our Volume for 1823, pp. 516, 517, we gave some account of this Establishment. The Trustees (at the head of whom are the Earls of Roden and Rocksavage, Viscount Lorton, and Lords Calthorpe, Farnham, Barham, and Bexley) have lately issued a Circular, of which the following are extracts.

The Trustees of the Religious and Charitable Societies' House have the pleasure to announce the completion of the arrangements proposed in their Prospectus, issued in November 1823—the House being, at present, occupied by the Naval and Military Bible Society, the Sunday-School Society for Ireland, the Westminster Auxiliary Bible Society, the Religious Tract and Book Society for Ireland, the Episcopal Floating Chapel Society, and the Irish Society of London; with sufficient accommodation remaining for two or three other Religious or Charitable Societies.

This Establishment offers to each Society within its walls, the advantage of a spacious Room for Committee Meetings, as well as a comfortable Office for the dispatch of general Business: the Committee Room may also be engaged on reasonable terms, either monthly or occasionally, by other Societies which are not in the House; and as this Room is capable of seating upward of one hundred persons, it is very suitable for General Meetings, of about that number.

The Trustees, apprehending that this Institution is not sufficiently known, are desirous of inviting increased attention thereto; as an Establishment affording peculiar advantage, and the means of superior accommodation, in a light and required, though central part, of the West End

of the Town; and also offering great facilities to the friends of Religious and Charitable Societies, by reason of the Meetings which are here held, occasionally, on the same day, by various Committees, composed, as they are in some instances, partly by Members belonging to two or more Societies engaged on the spot.

At the same time, the Trustees, having had sufficient proof of the benefits of the Establishment, and feeling assured that it promises still greater usefulness, would earnestly solicit the generous exertions of the Religious Public, to assist by Donations or Annual Subscriptions toward its support; as the unavoidable expense incurred in providing Furniture and other requisites for the outfit of the Institution has, even with great economy, been heavy; besides which, the disbursements for Rent, &c., necessarily exceed the Annual Income to be derived from letting the several apartments in the House. The Trustees, therefore, in submitting this statement, cannot but rely upon the zeal and philanthropy of Christians in Great Britain and Ireland, for timely, additional, and continued assistance to their undertaking, which has been solely entered into, in dependence on the Divine Blessing, with a view to the furtherance of the great objects contemplated by Religious and Charitable Societies.

The Benefactions amount, at present, to 19*l.* 11*s.*, and the Annual Subscriptions to 86*l.* 5*s.*

## Continued.

### Prussia.

*EVANGELICAL MISSIONARY SOCIETY.*  
*Formation and Object of the Society.*

A MISSIONARY Institution, for the Education of Missionaries to be employed by different Societies, has been in operation, for some years, in Berlin, under the care of the venerable Mr. Jænickè. Another Society has been formed in that city, some account of which we shall here collect from publications lately received.

In the year 1823, the Rev. Dr. Neander, Professor of Divinity in the University of Berlin, published an Appeal in behalf of the Heathen, in order to stir up the minds of Christians to charitable contribu-

tions in support of Missions. Three Professors of Divinity, fifteen Clergymen in Berlin, and thirteen Clergymen in the vicinity of that city, engaged to receive subscriptions; and it was proposed that whatever might be collected should be divided among the Missionary Institutions at Bâsle, in Berlin, among the United Brethren, and at Halle. The sum collected was 1102 Prussian Dollars, which was distributed in the following manner:—to the Institution at Halle, 100—to the Seminary in Berlin, 250—to the Institution at Bâsle, 300—and to the Missions of the United Brethren, 452.

The success of this Appeal led to the formation of the PRUSSIAN EVANGELICAL MISSIONARY SOCIETY, the design and plan of which are thus stated—

The Society for promoting Evangelical Missions among Heathen Nations has united for the purpose of co-operating with the Missionary Work, for which an active and already abundantly blessed zeal has been awakened throughout the whole Evangelical Church. Moved with compassion for the wretched spiritual state, and the consequent degraded and wild condition of those millions of Heathens, to whom, notwithstanding such an awful defacing of the Divine Image, we feel ourselves related by natural bonds; and supported by a conviction, that the Gospel is the power of God to save all who believe, and that abundant blessings, both spiritual and temporal, have been showered down upon us by its means; the Society feels itself compelled to communicate this richest treasure to our degenerate brethren, and thus to fulfil the will of our Lord, who, even to this day, commands His followers in His Word to go out and to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to keep all that He has commanded them.

Instruction and the preaching of the Word of God are, therefore, the means, by which, agreeably to the will of the Saviour, His Kingdom shall be extended. By instruction and preaching, the Gospel was conveyed to our Heathen Ancestors. In the same manner, at this very

day, it makes its way to the most depraved nations; and we may appeal to a number of facts, when we state, that the harmonious co-operation of Evangelical Christians of all denominations, who have preached the Word of Truth, as founded in Scripture, without human addition and without controversy about immaterial differences of opinion, has added a large and fertile territory of Heathen Nations to the dominion of Christianity.

Though every individual is not called to the office of a Minister, yet active co-operation for the enlargement of the Kingdom of God is a duty incumbent on all Christians. And those persons, in particular, who, in the discharge of their Missionary Office, have to encounter fatigue, deprivations, and dangers among Heathens, are deserving of our cordial sympathy and active support. To this end, Missionary Seminaries, for the education of Missionaries, have been established in various places; and Missionary Societies have been formed, for the purpose of supporting the Students, of providing means for the establishment and maintenance of Missionaries, and, in short, of undertaking all that may be needful to promote the preaching of the Gospel among the Heathen.

To act in the manner here stated is the object of this Society also. It proposes to make collections; and will employ them, conscientiously and after mature consideration, according to the exigency of circumstances. The nature and object of the Society give it an evident connection with the labours of Bible Societies and of Societies for promoting Christianity among the Jews.

Every person who engages to pay annually at least one dollar as a regular contribution will be a Member; but donations, however small, will be thankfully received. The business of the Society will be conducted by a Committee; who will publish, annually, a Report of its proceedings.

*Members of the Committee.*

It will be seen by the following list, that the Society begins its operations under most respectable sanction.

*Von Laroché*, Privy Counsellor, President of the Society—*Couard*, Minister—*Elsner*, Merchant—*Focke*, Counsellor—*Von Gerlach*, Major-General—*Hollweg*, Professor of Law—*Von Lancisotte*,

Professor of Law—*Le Coq*, Member of the Royal Tribunal—*Lisco*, Minister—*Neander*, Consistorial Counsellor, and Professor of Divinity—*Von Roeder*, Major-General, and Adjutant of the Crown Prince—*Von Sommerfeld*, Lieutenant, and Treasurer of the Society—*Strauss*, Chaplain to the King, and Professor of Divinity—*Theremin*, Chaplain to the King, and Upper Consistorial Counsellor—*Tholuck*, Professor of Divinity.

### Western Africa.

#### *Aggravated Cruelty of the Slave Trade.*

It will have been seen from one of the Resolutions at the late Anniversary of the African Institution, quoted at p. 215, that the Slave Trade is still prosecuted by some of the European Powers with fearful malignity. The Sierra-Leone Gazette furnishes multiplied evidence on this subject. We shall extract some particulars.

With reference to the FRENCH Slave-Dealers, it is stated in the Gazette of Aug. 28th—

Having received a list of Slave Vessels boarded by the boats of H. M. S. Maidstone, we this day lay the same before our readers. It is really melancholy to reflect, that the boats of this ship, in a single cruise which only occupied two months, should have had occasion to visit 19 vessels, all engaged in this trade, and that without being permitted to molest them in this nefarious and cruel traffic in their fellow-men. Ten of these Slavers were under French Colours, and belonging to French Ports; and we do hope that this will be still further proof, if such proof were necessary, to satisfy His Most Christian Majesty's Government, that the same guilty commerce, which we have so often had occasion to denounce, is still carrying on by the subjects of France.

These vessels were all furnished with French Papers; and the object of their voyage was openly avowed and gloried in by some of the Masters, who, on our Officers going on board, explained how their victims were to be classed, the particular parts of the vessel appropriated to each, how many they proposed taking away, and every other horrid particular. The facts, therefore, speak for them-

selfes; and unless the French Government at once interfere in a more decided manner than they have hitherto done, the world must think, what we fear, alas! is too true—that there is a disinclination to abolish the odious traffic, on the part of this Great Nation.

In the Gazette of Nov. 24th, it is added—

The French Slave Trade has lately most considerably increased in the rivers Bonny and Old Calabar. Several new vessels have arrived; and many, laden with full cargoes of human victims, have left under the White Flag and manned by Frenchmen, although the capital embarked is ostensibly Spanish. In order that our readers may judge of the barbarity and want of feeling evinced by these subjects of an enlightened nation, which publicly disavows such infamous conduct, we desire to make known that "Le Louis," commanded by one Oiseau, in completing her cargo of Slaves in the Old Calabar a few weeks since, without the slightest spark of humanity in him, thrust the whole of these unfortunate beings between decks—a height of only three feet—and closed the hatches for the night! When morning made its appearance, fifty of the poor sufferers had paid the debt of nature, owing to the confined, diseased, and putrid atmosphere which they were condemned to respire! The wretch coolly ordered the bodies of these miserable victims of his total want of human feeling to be thrown into the river; and immediately proceeded on shore, to complete his execrable cargo by fresh purchases of his fellow-creatures. To detail all the information which we have received relative to the enormities committed by these dealers in human flesh, who feel that they are protected by the Nation which they claim and the Flag which they hoist, would horrify any but Slave-Dealers, who seem naturally callous to every feeling which ennobles mankind: suffice it to say they are heart-rending, and would disgrace the most unenlightened savage.

In the Gazette last quoted, the following scandalous facts are stated in reference to the PORTUGUESE Slave Trade.

We regret never having before inspected the numerous Slave Ships which have arrived here, in order to ascertain

whether they answered the description set forth in their Papers. The following particulars relative to three vessels, taken by our squadron for being engaged in this horrible commerce, and lately brought into our harbour for adjudication in the British and Portuguese Court of Mixed Commission, will, we feel assured, astonish even our readers, who have unhappily had too many opportunities of witnessing the misery which this traffic imposes upon its defenceless and unfortunate victims.

The "Diana"—This vessel is stated, in the Royal Passport, to be 120 tons burden; and permitted, by this passport, in accordance with the Alvara of His Most Faithful Majesty, under date of the 24th of Nov. 1813, to carry 300 Slaves; being at the rate of five to every two tons. On being inspected, she is found to admeasure only 66 tons, 52-94 fourths English measurement; and, therefore, AUTHORIZED to take at the rate of five to each ton. The surface of the men's slave-room is only 480 feet, and 2 feet 7 inches in height; and that of the women 103 feet surface, and 3 feet 11 inches high; yet on board this vessel there were actually shipped at Badagry, for the passage to the Brazils, 156 human victims, besides her crew, 18 in number.

The "Two Brazilian Friends"—This vessel is also stated, by a like document, to be 146 tons; and, being similarly licensed, might carry 365 slaves. On inspection, she is found to be only 95 tons 54-94 fourths, and, consequently, in like manner, authorised to carry at the rate of four to each ton. The surface of the platform for the men is 615 feet, and the height 2 feet 6 inches; that of the women 148 feet 8 inches surface, and 3 feet 10 inches in height. On board this vessel there were actually shipped at Badagry, for passage to the Brazils, 260 unfortunate Africans, besides her crew, 18 in number.

The "Avizo"—This vessel is, by a similar document, asserted to be 231 tons; and, by her licence, might carry 580 slaves. On examining her, it is ascertained that she is only 165 tons 29-94 fourths; and, therefore, might carry at the rate of more than 5 to a ton. The surface of the men's room is 861 feet, height of ditto 3 feet 2 inches; that of the women is 215 feet surface, and the same height as the men's: 465 wretched beings were stowed on board this vessel at the same port, for passage to the Brazils, besides her crew, 33 in number.

We have here 338 tons of shipping, licensed to carry 1245, and actually conveying from the coast 881 slaves; being, in these three vessels, at the rate of 11 to every 4 tons, besides the men navigating them, and the water and provisions necessary for so great a number of people for the voyage, together with their boats and ships' stores. As the men and women thus embarked were

712 in number; and supposing the children, both boys and girls, to be either always kept on deck or confined to the long boat, as is the practice, still only a little more than 3½ square feet was allowed for each adult African thus shipped—a space, which, we would suppose, no human being could long exist in; and, indeed, the number of deaths, and the emaciated state of the survivors, too fully prove this to be the case. From the crowded state of these vessels, we do not hesitate to say, that it would be impossible to cram the number on board, which the Authorities of the Brazils, by sanctioning these false descriptions of the vessels, give the Masters permission to take: it is therefore, to a certain extent, useless; although proving to the world that this Government, not content with allowing their subjects to carry on the odious traffic, sanction such means of doing so as aggravate the misery of the unfortunate victims thus forced away from their families and country. We shall make no further remarks on this painful subject; satisfied that such cruel deception as is clearly shewn to be sanctioned by this Power, who is thus adding further horrors to the already detestable Slave Trade, will not be overlooked by our Government, who are no doubt in possession of the facts from our gallant Commodore and his Officers.

These three vessels were condemned; and those, who survived among their miserable captives, were added to the thousands of their countrymen, who were before enjoying the blessings of our care. Other vessels were subsequently taken, and the victims in like manner liberated. One of these was the "Bella Eliza," under Brazilian Colours, on board of which vessel 381 miserable victims had been embarked, under the same false representations. On the examination of her Master before the Court, a fact came out, which strikingly demonstrates the necessity of altering the present law, and of rendering those ships lawful prize where the intention to carry Slaves is manifest; and not requiring, as at present, that one or more Slaves shall actually be found on board.

While procuring his victims, he was

boarded, at two different times, by the capturing ship; but, from not having the Slaves shipped, could not be molested, although, on the last visit, every thing was in a state of preparation for receiving them from the shore. The embarkation, however, it is well known, never takes place until the coast is clear, and the vessel quite ready for sea; and, in this instance, it appears, by the Master's answers to the standing interrogatories, only six hours were occupied from the first Slave being taken from the shore to the vessel's being under weigh with the whole 381 on board. Thus the chance of escaping the vigilance of any cruisers is almost certain; for, once clear of the land, but few of our men-of-war, admitting that they were in the neighbourhood, have any chance of coming up with them. This, combined with the avarice of those engaged in this inhuman traffic, which leads them to add to the sufferings of the already too wretched Africans, by falsely describing their vessel and thus obtaining permission from the corrupt Authorities of the Brazils to take a greater number on board than even the cruel laws of the country allow, render the existing traffic too horrible to be dwelt on.

*New Horrors of the Middle Passage.*

But refinements of cruelty seem to be added, in these days, to the old horrors of the middle passage! A resident at Freetown thus writes, in the Sierra-Leone Gazette of the 11th of December—

Having gone off to the Slave Vessels lately sent into this harbour by our brave squadron, I was struck with the appearance of some very fierce dogs of the Blood-hound species, natives of Brazil; and, on inquiry, found that they had been taken on board for the purpose of assisting their inhuman masters in coercing the unfortunate victims of their lawless cupidity. These animals, I am told, are so well trained to the purposes for which they are kept, as to sit watch over the hatches during the night, or whenever the wretched beings were confined in the pestilential atmosphere of the vessel's hold; and thus effectually preclude them, by their ferocity, from ascending, which, in their sufferings from suffocation and putridity of atmosphere, they are naturally desirous of doing. This abominable system of thus

employing the most savage of the domiciled canine species is, I understand, pretty generally practised on board the Slavers from Bahia and Cuba.

On this communication the Editor remarks—

We had witnessed the animals alluded to; but never for a moment imagined the cause of their being on board, and consequently made no inquiries: they were, however, at the time we saw them, carefully confined; the vessels being in charge of the captors, who required no such assistance in treating the poor victims as their fellow-men. We had, indeed, hoped that the atrocities of the barbarous traffic were, at this time of day, pretty generally known; but, from the statement which we had occasion to make a few weeks since, respecting the deception which is practised in describing the vessels employed, and thus obtaining permission to carry off a greater number of poor wretches than they are even sanctioned by Royalty to crowd on board, added to the nature of the information afforded by our correspondent, shews too clearly that the world is not yet acquainted with all its horrors.

*Barbarity of the Interior Slave-Trade.*

Major Gray, whose "Travels in Western Africa" when in command of the Expedition for exploring the Interior have just appeared, draws (pp. 292—296) a most affecting picture of the miseries occasioned by the Slave Trade. The Kaartans, very far up the Senegal, had attacked their neighbours, the inhabitants of Bondoo. Major Gray says—

They had made 107 prisoners, chiefly women and children. Many of these unfortunate beings were known to me. The men were tied in pairs by the necks, their hands secured behind their backs—the women by their necks only; but their hands were not left free from any sense of feeling for them, but in order to enable them to balance the immense loads of corn or rice, which they were forced to carry on their heads, and the children (who were unable to walk) on their backs.

Major Gray, accompanying the Kaartans, adds—

I had an opportunity of witnessing the sufferings to which the new-made Slaves are subjected in their first state

of bondage. They were hurried along, tied as I before stated, at a pace little short of running, to enable them to keep up with the horsemen, who drove them on as Smithfield-drovers do fatigued bullocks. Many of the women were old, and by no means able to endure such treatment. One, in particular, would not have failed to excite the tenderest feelings of compassion in the breast of any, save a savage African: she was at least sixty years old, in the most miserable state of emaciation and debility, nearly doubled together, and with difficulty dragging her tottering limbs along. All this did not prevent her inhuman captor from making her carry a heavy load of water: while, with a rope about her neck, he drove her before his horse; and, whenever she shewed the least inclination to stop, he beat her in the most unmerciful manner with a stick.

Had any of those Gentlemen (if any there be), who are either advocates for a revival of that horrid and unnatural traffic in human flesh, or so careless about the Emancipation of this long degraded and suffering people as to support their cause (if they do it at all) with little ardour, been witness to the cruelties practised on this and similar occasions (to say nothing of their sufferings in the middle passage), they would soon change their minds, and be roused to make use of all their best exertions, both at home and abroad, to abolish in toto the Slave Trade, which, although it has received a mortal blow from the praiseworthy and truly indefatigable exertions of Africa's numerous and philanthropic friends in England, must exist as long as any of the States of Europe give it their support.

I endeavoured to purchase from Garran (the Kaartan Chief) the freedom of the poor old woman; but, although I told him to fix his own price, I could not induce him to comply. He told me that nothing could be disposed of before the King had seen all that was taken. I, to no purpose, represented to him the more than probability of this poor creature's falling a victim to the hardships which she must undergo before she could reach Kaarta. Those savages only ridiculed my compassion, and asked me if I was gratified in seeing the people of Bondoo thus punished: my reply in the negative only excited their laughter; and drew a remark from Garran, "that

people so sensible to the sufferings of their enemies could not be good warriors." Alas! what an error! and what consequent scenes of distress and misery!

Of a subsequent day's toil, Major Gray says—

The sufferings of the poor Slaves during a march of nearly eight hours, partly under an excessively hot sun and east-wind, heavily laden with water, of which they were allowed to drink but very sparingly, and travelling barefoot on a hard and broken soil covered with long dried reeds and thorny underwood, may be more easily conceived than described.

One young woman, who had (for the first time) become a mother two days only before she was taken, and whose child, being thought by her captor too young to be worth saving, was thrown by the monster into the burning hut from which the flames had just obliged the mother to retreat, suffered so much from the swollen state of her bosom, that her moans might frequently be heard at the distance of some hundred yards, when, refusing to go on, she implored her fiend-like captor to put an end to her existence: but that would have been too great a sacrifice to humanity; and a few blows with a leathern horse-fetter soon made the wretched creature move again.

A man, also, lay down; and neither blows, entreaties, nor threats of death could induce him to move. He was thrown across a horse, his face down; and, with his hands and feet tied together under the animal's chest, was carried along for some distance: this position, however, soon caused difficulty of breathing, and almost suffocation; which would certainly soon have ended his miserable existence, had they not placed him in a more easy posture, by allowing him to ride sitting upright; but he was so exhausted, that, to keep him on the horse, it was necessary to have him supported by a man on each side. Never did I witness, nor indeed did I think it possible that a human being could endure, such tortures as were inflicted on this man.

I did not see the old woman, nor could I ascertain what was become of her.

At a later period he adds—

The sufferings of the prisoners presented scenes of distress, which I am incapable of painting in their true colours. The women and children, all nearly naked and carrying heavy loads,

were tied together by the necks, and hurried along over a rough stony path that cut their feet in a dreadful manner. There were a great number of children, who, from their tender years, were unable to walk, and were carried, some on the prisoners' backs, and others on horseback behind their captors, who, to prevent their falling off, tied them to the back part of the saddle with a rope made from the bark of the baobab, which was so hard and rough that it cut the back and sides of the poor little innocent babes so as to draw the blood.—This, however, was only a secondary state of the sufferings endured by these children, when compared to the dreadfully blistered and chafed state of their seats, from constant jolting on the bare back of the horse; seldom going slower than a trot or a smart amble; and not unfrequently driven at full speed for a few yards, and pulled up short. On these occasions it was to me a matter of astonishment, how the child could support the strokes which it must have received from the back of the saddle, which, from its form, came in contact with the child's stomach.

It is the vent for these miserable beings kept open on the coast, which gives impulse to this system of plunder and cruelty. Major Laing, in his late journey to Soolimana, at the head of the Rokelle or Sierra-Leone River, thus reports (*Travels in Western Africa*, pp. 379—383) the sentiments of Assana, the King of Soolimana:—

Strong as were the King's prepossessions in favour of war, as being the constant practice of his forefathers, whose steps he considered himself bound to follow, he would, nevertheless, lend an attentive ear, when I endeavoured to point out the advantages which he might derive from legitimate and honest trade. There were times, when, after revolving in his mind what I had advanced, he would appear almost inclined to give way to my opinion; but the recollection of his forefathers would recur, and prove too powerful for his half-formed resolutions. His inclinations, however, to think seriously of peace, agriculture, and commerce were so strong, that one morning, on my entering the palaver-house, he exclaimed aloud, before all his elders and other people assembled, "Ah! white man, I thought of you all last night:

your palaver is a good one. If I go to fight, I waste powder, I waste life, and sometimes I get nothing: if I get any thing, I do ill to other people; and the Book says that is not right. If I make trade, I do myself good—I do other people good—I hurt nobody. I must try what you tell me for one year; and if I get money, I shall not fight for Slaves again."

When I learned that he was about to carry war into the Limba Country, I inveighed strongly against the measure, and inquired what the Limbas had done to induce such a step. For some time, Assana was silent, and held down his head: at length, with a mixture of shame and embarrassment, he replied—"They have done me no harm: I tell you true, they have done me no harm, and I have no right to fight them. But, white man, I am not a fool: it is not the song of a Jelleman" (the bard or minstrel) "which has made me do this. I have too strong reasons. I have too many people who have nothing to do; and if I cannot find employment for them till harvest-time, many will leave me, and others will plague me with their palavers. You know, white man, you have told me an idle man will work mischief, and what am I to do?" I pointed out various ways of employing his people, to his own profit and with advantage to themselves; in which, although he acquiesced for the moment, he again broke off, and observed, "I have in my town a number of Tilligiggo Men," people from the west, "who have brought me money, and wish for Slaves in exchange. I have none at present to give them, unless I take them from Limba. Let me only get these men away, and I shall endeavour to find some other mode of keeping my people employed."

On another occasion, I detailed to him the horrors of a Slave Ship—the misery entailed upon the unfortunate people, whom he and other African Chiefs sold into captivity—the sufferings undergone during a trans-atlantic voyage; the confinement, starvation, filth, flogging, bad air, and all the miseries to which they are exposed: and I operated so powerfully upon his feelings as to bring forth tears, and induce him to protest that he never would fight for Slaves again: "Ah!" he exclaimed, "you English are good people. You do not wish to see black men in trouble. You walk long journeys into the country for no-

thing else: you do not come for money— we have got nothing good to give you: you come because you wish to help us. You keep ships to take Slaves from the bad white men, and you do not sell them: you put them down at Sierra Leone—give them plenty to eat, plenty to drink, plenty of cloth—and you teach them to know God. Governor MacCarthy must be a good man: I must be good friends with him.”

He would frequently, however, dwell on the strong temptation to continue the trade in Slaves, while white men could be found to purchase them: because, he said, money was got for them so easily and certainly; while new modes were doubtful until tried, and might take much trouble to establish.

It is most obvious from this striking representation, that no extensive and permanent good can be bestowed on Africa, while it remains under the curse of this Trade.

*Account of the dreaded Institution called Purrah.*

A secret Association, under this name, has long been the terror of the natives of this coast, particularly among the Timmanees and Bulloma. It is one of those instruments of evil, by which these unhappy people are held in bondage of mind and slavish fear, and from which nothing can effectually deliver them but the power and influence of Christianity.

Major Laing thus speaks (*Travels*, pp. 92—99) of this institution as existing among the Timmanees:—

Particular pieces of ground (generally eminences covered with thick wood) are consecrated to the Greegrees and held sacred. I have always seen those enclosures approached with reverential awe; and have been informed that the smallest encroachment on them would subject the aggressor to the most awful punishment from the Purrah, an institution which is much dreaded by the whole of this unhappy country: their power supercedes even that of the Headmen of the districts; and their deeds of secrecy and darkness are as little called in question or inquired into, as those of the Inquisition were in Europe in former years.

I have endeavoured in vain to trace the origin of this extraordinary Association; and have reason to suppose that it

is now unknown to the generality of the Timmanees; and may possibly be even so to the Purrah themselves, in a country where no traditionary records are extant, either in writing or in song!

In the early ages of the Slave Trade, which particularly prevailed in this country, every nefarious scheme was resorted to by the Headmen, for the purpose of procuring subjects for the markets. It may be conjectured, that, where liberty was so insecure, concealment not difficult, and the means of subsistence easy to be procured, and when the power of the Headmen did not extend beyond the limits of their own town, many individuals, whose safety was endangered, would fly to the woods for protection; and, as their numbers increased, would confederate for mutual support, and thus give rise to secret signs of recognition and rules of general guidance. It may further be supposed, that, in a country divided among numerous petty authorities each jealous of the other, such a confederacy may soon have become too powerful for any probable combination against them; and, being possessed of power, would at length employ it in the very abuses to which it had owed its own origin.

The head-quarters of the Purrah are in enclosures situated in the woods: these are never deserted by them entirely; and any man, not a Purrah, approaching them, is instantly apprehended, and rarely ever heard of again. The few, who have re-appeared after several years of seclusion, have always become, intermediately, Purrah Men themselves: those who do not again appear, are supposed to be carried away to distant countries and sold.

The Purrahs do not confine themselves always to the seizure of those who approach their enclosures; but frequently carry off single travellers, and occasionally whole parties, who are imprudent enough to pass from one town to another in certain districts, without applying for an escort from the body: to ensure safety, one Purrah Man is sufficient, who, while leading the party, blows a small reed-whistle suspended from his neck. I procured one of these persons as a guide from Mabung to Mavaso, the intermediate country being thickly inhabited by the Purrah: as we passed along, they signified their vicinity to us by howling and screaming in the woods; but, although the sounds



denoted their close neighbourhood, no individual was seen.

The Purrahs frequently make irruptions into towns in the night-time; and plunder whatever they can lay their hands upon—goats, fowls, clothes, provisions, men, women, and children: on such occasions, the inhabitants remain shut up in their houses, until long after the plunderers retreat. During the time that I was in the interior, I always had a sentry over my quarters at night, for the protection of the baggage. One night, the town in which we slept was visited by the Purrah, and my sentinel remained firm at his post. When the Purrah came up, an attack was made upon him; but the application of the bayonet kept them at a distance until I made my appearance, when the Purrah, uncertain of their power over a white man, scampered off: they were mostly naked and unarmed, but a few had knives.

The outward distinguishing marks of the Purrah are two parallel tattooed lines round the middle of the body; inclining upward in front toward the breast, and meeting in the pit of the stomach. There are various gradations of rank among them; but I could never ascertain their respective offices: persons, said to be men of rank among them, have been pointed out to me with great caution; as the Timmanees, generally, do not like to speak of them: but I could learn nothing further.

Purrah Men sometimes quit their retirement, and associate with the townspeople, following employments of various kinds; but no Chief or Headman dare bring a palaver against a Purrah Man, for fear of a retributive visit from the whole body.

At stated periods, they hold conversations or assemblies; and, on those occasions, the country is in the greatest state of confusion and alarm. No proclamation is publicly made; but a notice from the Chief or Headman of the Purrah, communicated by signs hung up at different places with the meaning of which they are acquainted, is a summons to them to meet, on an appointed day, at a certain rendezvous.

Palavers of great weight, such as disputes between rival towns, or offences of such magnitude as to call for capital punishments, are always settled by the Purrah; the Headmen of towns not having, at the present day, whatever power they may have possessed formerly,

the lives of their subjects or dependants in keeping: the Purrah may be, therefore, said to possess the general government of the country; and, from the nature of their power and the purposes to which it is applied, they will probably be found a most serious obstacle to its civilization.

The late Dr. Winterbottom (Account of Sierra Leone, vol. I. pp. 135 &c.) gives the following account of this institution, as it exists among the Bulloms of the Sherbro.

It is partly of a religious, but chiefly of a political nature. It resembles Freemasonry, in excluding females; and in obliging every member by a solemn oath, which I believe is seldom violated, not to divulge the sacred mysteries, and to yield a prompt and implicit obedience to every order of their superiors. Boys of seven or eight years of age are admitted, or rather serve a novitiate until they arrive at a proper age; for it is difficult to procure exact information, and even somewhat dangerous to make many inquiries.

Every person, on entering the Society, lays aside his former name, and assumes a new one: to call him by his old name would produce a dispute.

They have a superior or head Purrah Man, assisted by a grand council, whose commands are received with the most profound reverence and absolute submission, both by subordinate councils and by individuals. Their meetings are held in the most retired spots, amid the gloom of night, and carried on with inquisitorial secrecy.

When the Purrah comes into a town, which is always at night, it is accompanied with the most dreadful howlings, screams, and other horrid noises. The inhabitants, who are not members of the Society, are obliged to secure themselves within doors: should any one be discovered without, or attempting to peep at what is going forward, he would inevitably be put to death. To restrain the curiosity of the females, they are ordered to continue within doors, clapping their hands incessantly, so long as the Purrah remains.

Like the Secret Tribunal which formerly existed in Germany, it takes cognisance of offences, particularly of witchcraft and murder; but, above all, of contumacy and disobedience in any of its own members. and punishes the

guilty with death in so secret and sudden a manner, that the perpetrators are never known: indeed, such is the dread created by this institution, that they are never inquired after. It is sometimes employed in putting a stop to wars between neighbouring nations, who are threatened, in case they will not desist from hostilities, with the vengeance of the Purrah; and also in composing family feuds.

No one is admitted into this institution, until such of his friends, as already belong to it, bind themselves by an oath to put him to death, should he betray the secrets of the confederacy, or draw back during the progress of his initiation. In every district comprised within the limits of this Association, there is a grove set apart for the use of the Purrah, to which the candidate is brought, and where he is obliged to remain until fully initiated. Should any one, led by indiscreet curiosity, or even by ignorance, attempt to penetrate into this place, he would be sacrificed without the smallest hesitation, and would never more be heard of.

A correspondent of the Sierra-Leone Gazette writes, in January of last year, after quoting this passage from Winterbottom—

During a short trip to the Sherbro, I was enabled to ascertain that the account above given was precisely correct; particularly that part which relates to the unwillingness to speak of the Purrah, even by those persons who are not initiated in the mysteries of this terrific Order: though I persisted in my inquiries, I could learn little more than what Winterbottom has already described.

The reputed chief of the Purrah is called "Sunkano Mundo;" he has under his orders a number of subordinate officers, who execute his decrees; among whom are the "Kashays," which Winterbottom describes as itinerant dancing-masters, in the following terms:—

These are dressed in the most extravagant and ludicrous manner. Upon their heads they have a fabric of bamboo, the size of a buck-basket, and adorned with feathers. They wear a kind of petticoat made of grass; and have upon their legs a number of iron rings, which make a jingling noise whenever the wearer moves. When one of these men comes to a town, the young women assemble and form a ring enclosing the dancing-master. His mode of dancing consists in throwing himself into a variety of the most

fatiguing attitudes; which he continues, though exposed to the rays of a scorching sun, until rivulets of perspiration flow down his body, and he appears exhausted with fatigue. Sometimes he sings in a loud and shrill voice; the women occasionally joining in the chorus, and clapping their hands at the same instant.

This description agrees minutely with a dance which was held before my hut, and which was said to be a visit of compliment and ceremony from the Purrah; when I was in the Deong River, at a place called Pey-Purrah. They approached the house in regular procession, the noise of their drums and songs giving notice of their coming. Two drummers appeared in front, followed by five men beating with small sticks upon the land-tortoise shell. Next appeared the three Kashays, dressed in the way described before; their caps or buck-baskets being, at least, two-and-a-half feet in diameter at the top of the inverted cone, which was filled with feathers of birds of every kind, and which was supported from the rim of the bamboo hat by human thigh and leg bones—the first having one only, the second four, and the last five with the addition of a human skull in front. Beside their petticoats of grass, they had collars of the same material, from which hung a netting (of grass also) with wide meshes, from whence were strung small human bones: these, with goat horns and other greegrees, nearly covered their bodies. These men, who are evidently the bugbears of this degraded people, threw themselves into the most painful attitudes, and made the most violent contortions, as they danced along.

After them, followed the Sunkano Mundo; who, with stately step and air, affected the serious and majestic. He carried in his right-hand a large ebony staff of office, adorned with the head and breast of a female at the top, and ornamented with greegrees and jingling-irons in abundance: this, at every two or three paces, he struck upon the ground, with something of the air of a drummajor. In his left-hand he flourished a long rod, as a badge of authority. His dress was of the same ridiculous nature as that of his officers, except that he wore five bullocks' horns; one in the centre, and the other four at the opposite corners, forming altogether a coronet of the most extraordinary description that I ever beheld.

I was told that this old gentleman never makes his appearance in public, except upon some grand State Palaver. His presence is much dreaded; as it is never known, except by the Purrah Men, where his vengeance will fall: the women, in particular, hold him in great dread.

The Sunkano Mundo was followed by a number of Purrah Men, dancing and singing; after whom came the women, clapping their hands and singing. When arrived, the men and women formed a circle: the Kashays advanced to the centre; and, having addressed the men in the Purrah gibberish, concluded with the exclamation of "Woah Purrah;" which was answered by the word "Woah," in a deep hollow tone, by the men: he next turned to the women with the same exclamation of "Woah Purrah," and was answered by them "Woah," in a much more harmonious key than that of the men; while they clapped their hands to the tune, which the Kashay then commenced dancing to, in the manner before described. This ended, the same kind of ceremony and dance was performed by the other two. The Sunkano Mundo then advanced to the centre of the circle, where, after much ceremony and a long harangue\*, during which he walked round the circle with the same stately air before described—making a display of his staff and rod of office—stopping at intervals—striking his staff upon the ground—and turning alternately to the men and women, with the exclamation above stated, and receiving the same response as the Kashays at the end of every period. He then exhibited his dancing powers, even in a more ridiculous manner and with more violent contortions, than his subordinates had previously done. His agility was certainly surprising, as he appeared to be a man of sixty and upward. This mummery being concluded, they shook hands, and retired in the same order as they came.

It is painful to reflect how many thousands of our fellow-creatures are subser-

\* He set forth the determination of the Purrah to assist the Kings, by the exertion of its influence, to terminate the war with the Kussoos; and forbade all parties to act hostilely toward each other, under the pains and penalties of its displeasure and punishment. His Discourse seemed to have great effect upon his hearers; particularly on the women, who started involuntarily whenever his staff of office was struck on the ground near them.

vient to the commands of such a horrible superstition as this; for though, in some few instances, the power and influence of this terrific tribunal may be exerted for the general good, experience teaches us how much more often it is used to cover the most detestable crimes. It is a powerful engine in the hands of a designing Chief; and one, we regret to say, very commonly used for the worst of purposes.

I was shocked to observe in every town at which I called, marks of the blindest paganism, superstition, and ignorance. Here Slavery reigns, too, with imperious sway; and thus a fertile soil and country, rich in natural productions, is almost depopulated by this Scourge of the African Race. I hope the day is not far distant, when I may behold this devoted country blessed with the immediate protection of British Laws and Government; while the blessed light of its Religion shall dissipate the darkness which now envelopes it.

#### SINTRA TRONT.

#### CHURCH MISSIONARY SOCIETY.

#### State of the Mission.

LETTERS have been received dated early in March, from which we shall give the latest account of the Mission.

In reference to the arrival of the Missionaries at the beginning of February, Mr. Wilhelm writes—

It is with heartfelt gratitude and adoration, that we acknowledge the good and gracious providence of Jehovah, in thus increasing our number and strengthening our hands, at the very time when our influence appeared to be cut off and our weakness proved distressing. Next to God's good providence, we were led also thankfully to acknowledge the assiduity of the Society, in thus persevering to encourage us; and to benefit the Africans, by the utmost efforts in their power to afford them the means of instruction in the things which belong to their eternal welfare.

Death has made another inroad on the Society's Labourers. Mrs. Metzger, who had removed with her husband to Wellington, died on the 14th of February, after the premature birth of an infant, which also died about an hour after its birth. The survivors appear to have been

all well. Mr. Nylander has been so far restored as to give up the intention of visiting Europe.

In reference to Freetown, it appears that the erection of the Church proceeds but slowly. The attendance of Europeans at the present Place of Worship is but small: it is too far remote from the principal parts of the town. Mr. Raban writes—

This town stands in great need of further assistance; and, will, I think, eventually repay all the labour and expense of the Society.

Of the people at "the Camp" or "Gibraltar Town," I am happy to give a favourable account. I have attended three times on Sunday Evenings; and met, in each instance, between 30 and 40. This, it is true, is a small number; but the devout attention of the people to the Liturgy, their fervour in singing, and their regard to what is spoken, give me much pleasure. It is still more gratifying to find that their conduct is according to their profession. I have always heard them spoken of with respect, whenever they have been mentioned. Their town has been laid out in a more regular manner, and Government has granted a lot for the erection of a new Place of Worship; while the people have begun to contribute among themselves toward the expense.

The arrangement of the Labourers, stated at p. 178 of our last Number, was confirmed by the Governor, with one exception; His Excellency wishing Mr. Wicks to take Mr. Lisk's place at Regent, while Mr. Lisk should be put in charge of the Male School at Freetown: the Rev. Henry Brooks has the Ministerial care of Regent and the charge of the Christian Institution, and Mr. Wicks will have the Superintendency of the Settlement and the charge of the Schools. The Parish of St. Andrew Gloucester and the Hamlet of Leicester Mountain are under the Pastoral charge of the Rev. Charles Knight: William Tamba is continued in the Superintendence, and Mrs. Renner and M. T. Harding in charge of the Schools.

The Rev. John Gerber, who was stationed at Bathurst, proposed, on the arrival of Mr. Brooks and Mr. Knight at the neighbouring Stations of Regent and Gloucester, to remove to the Bananas; which islands having already a Superintendent appointed by Government, Mr. F. Campbell, he would be at liberty to devote himself to the duties of the Ministry; and also to visit, as opportunities might offer, the neighbouring Stations of Kent and York and the Plantain Islands. The Governor acceding to this proposal, Mr. Gerber was to remove to the Bananas.

One principal motive for this removal on the part of Mr. Gerber, was the freedom which it would afford from the cares of the Superintendency. These have been long felt by the Missionaries to be incompatible with the requisite devotion of time and attention to the Ministerial Duties; and it was one chief object in the new arrangements entered into with the Government at home, to separate the offices of Minister and Superintendent. The state, indeed, of the Liberated Africans, their capacity of improvement, and the growing interests of the Colony, all require a further direction of their industry than has yet been given, or than can be adequately given without the addition of other instruction. The following extract from the Sierra-Leone Gazette, of the 1st of January of the present year, will fully explain our meaning:—

We have had too much occasion, in the last year, to revert to the sanguinary and barbarous war, which the Ashantees have carried on against our friends and brethren upon the Gold Coast; and which, in its consequences, plunged this Colony into the deepest affliction for the irretrievable loss of the best of Governors and the truest friend of Africa—one who had more practically benefited her cause than any individual who ever preceded him; and who, we had hoped, would have been spared to have, at least, put the finishing hand to the great work which he had so successfully begun, and, through all disappointments, carried

on in this Colony—that of rendering it, by the industry of the Liberated African Population and the encouragement of its commerce with the interior of this vast Continent, one of the most valuable possessions of the British Crown; a work, however, which, notwithstanding this calamity and the hostility with which we have been assailed by our enemies abroad, has continued prospering under the auspices of his late Excellency's successor, our present esteemed Acting Governor. It is, indeed, a work which we feel satisfied may be brought to a successful termination, at no very distant period; and which we, therefore, as sincere friends of Africa, are happy to know is likely to be immediately taken in hand by the distinguished and gallant Officer appointed by His Most Gracious Majesty to govern these possessions.

We refer to our Papers in the last year, for those proofs of our increasing prosperity both in Agriculture and Commerce, which have so pre-eminently distinguished it from any preceding one. The extension of Agriculture has been so great, as to entirely feed the whole population of the Colony, during the greater part of the year, on the produce of their own soil; and to enable the Governor to despatch those supplies of grain, which had been brought here for the consumption of the colonists, to our distressed friends and allies upon the Gold Coast.

This very important interest, however, requires that assistance and example, which it is not in the power of the Governor and his Officers to afford; but without which, all their zeal and exertions, will, we fear, be useless. It is unfair to expect these Liberated Africans, with their small pecuniary means, to raise articles of export. We will go further, and ask, where they should have learnt to cultivate this kind of produce. Certainly not in their own countries; nor since their arrival here, where, notwithstanding the great benefits which have undoubtedly been bestowed upon them, no persons qualified to teach the culture of the higher branches of tropical agriculture have ever yet been employed. The Superintendants of the villages are ignorant of it; and consequently incapable, admitting that their health as Europeans permitted them to undergo the fatigue and labour necessary to be employed. Let good Coloured Men be procured from Trinidad, or some other of

our West-India Islands, and sent here to instruct our farmers, who are as anxious to improve their system of cultivation as their warmest friends can possibly be. Let those friends also do their part: let them fund a few of the thousands which we see daily subscribed for less noble purposes, and form themselves into a Society to encourage cultivation in this Colony: and, further, let their intentions be practically carried into effect by the establishment of a plantation in each parish throughout the Peninsula, for the growth of coffee, cotton, pepper, indigo, &c. They can readily, we should hope, obtain from the West Indies proper persons, well acquainted with the growth, preserving, and manufacturing of such produce, to superintend and direct the labourers whom they might hire here. This, indeed, would be an example to the inhabitants of such villages, which, we feel satisfied, would be attended with the best effects; while we have little doubt, but that the profits would also, in the course of three years, pay to every one concerned a dividend equal to the expectations of the most worldly.

The "Tropical Free-Labour Company," lately formed under distinguished patronage and with the noblest object, will doubtless foster, with especial zeal, the rising interests of this Colony, and the advancement of its population.

*Testimony of Major Gray to the Progress of the Liberated Africans.*

Major Gray, returning from his Expedition into the Interior, by way of the Senegal, landed at Freetown in November 1821. He writes, on this occasion—

His Excellency Sir Charles MacCarthy, who had just arrived from England, was then about visiting some of the Liberated-Negro Establishments in the Country Towns, accompanied by all the Civil and Military Staff of the Colony.

At pp. 235, 236 of our Volume for 1822, we extracted from the Sierra-Leone Gazette some account of Sir Charles's reception, on this occasion, at Regent and Gloucester: and we have much pleasure in here quoting Major Gray's testimony to the improved state in which the various Settlements were found. He writes—

I felt too much concern in the welfare of those truly interesting objects not to make one of the party; and therefore had an opportunity of witnessing the wonderful improvements, that had taken place in every town since I had before seen them. Indeed some, having all the appearance and regularity of the neatest village in England, with Church, School, and commodious residences for the Missionaries and Teachers, had not, in 1817, been more than thought of.

Descending some of the hills, I was surprised, on perceiving neat and well-laid-out villages in places where, but four years before, nothing was to be seen except almost impenetrable thickets; but, arriving in those villages, the beauty and interesting nature of such objects was much enhanced, by the clean, orderly, and respectable appearance of the cottages and their inhabitants, particularly the young people and children; who, at all the towns, assembled to welcome with repeated cheers the return of their Governor and Daddy (father) as they invariably styled His Excellency; who expressed himself highly pleased at their improvement during his absence, in which short period large pieces of ground had been cleared and cultivated in the vicinity of all the towns, and every production of the climate raised in sufficient abundance to supply the inhabitants and furnish the market at Freetown.

His Excellency visited the Schools at the different towns, and witnessed the improvement which all the students had made—but particularly those of the High School at Regent Town, whose progress in Arithmetic, Geography, and History evinced a capacity far superior to that which is generally attributed to the Negro; and proves that they may be rendered useful members of society, particularly so in exploring the interior of the country, having previously received the education calculated to that peculiar service.

## West Indies and Guiana.

### SLAVE-CONVERSION SOCIETY.

#### *State and Progress of the Missions.*

From the Report of 1824 we collect the following account of the Missions, in the order in which they are therein noticed.

May, 1825.

### ANTIGUA.

The *Rev. James Curtin* has, within 18 months, received 270 applications from Proprietors and Attorneys for Grants of Books. The number of Estates, over which he has obtained permission to extend his Ministry, is 51: but he says that there is no Estate, where his Ministry at this time would be rejected; and that, in some, it is most kindly received.

The *Rev. Nathaniel Gilbert*, the Proprietor of Gilbert's, who has kindly engaged to superintend the Society's concerns, with the assistance of a Schoolmaster, writes as follows—

A decided mark of improvement among my own Slaves will be found in the fact, that, for many months, I have been without either Manager or Overseer; the whole of the superintendence being left to a few of the most steady and exemplary Negroes. They seem duly to appreciate the confidence thus reposed in them; and perform their daily tasks with an alacrity and integrity, formerly altogether unknown. My crops, both of provision and of sugar, have, in consequence, nearly doubled: the last exceeded that of any other Estate in the Island, and the present will probably do the same. This system I have been gradually introducing since my return to this country, and every fresh step has been followed by increasing success. I have no hesitation whatever in ascribing these practical results (and it is to this standard that we must always resort to prove the efficacy of our principles) to the improved Moral and Religious Condition of the Negroes. Those, who were formerly notorious thieves and vagabonds, are now industrious and honest: and I could produce several instances, even from among those who had grown old in vice, of the most indolent becoming diligent and trustworthy. Although working by themselves, without any superintendence whatever, yet their task is regularly and faithfully performed. In truth, I am as much astonished as I am delighted with their conduct; and if the Sunday Market were abolished, and Marriage sanctioned and encouraged, I see no reason why the Slave Population of Antigua should not become as moral, intelligent, and industrious as the Free People of England.

The situation of Mr. Gilbert in the Island imposes upon him a variety of occupations, which necessarily consume a large portion of his time; and when to this is added the superintendence of his own Estate, the residue is not sufficient for him to enter on the duties of a Chaplain with all that degree of energy and attention which the character demands: he feels, therefore, that he could not with propriety assume the title of one: but he places his exertions, under the foregoing restrictions, at the Society's command; and will feel himself honoured, as hav-

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ing them considered under their auspices. He informs the Governors, that a Gentleman in his neighbourhood has promised to provide a Chapel and a School on his Estate, and that probably others will do the same. The permission of the Proprietors to engage Teachers for their Schools he considers will be extremely beneficial; and he has engaged *Mr. W. Dawes* (the Nephew) to assist him. *Mr. Dawes* has, for some years, kept a large school in *St. John's*, much to the satisfaction of his employers; and *Mr. Gilbert* believes him to be a pious and in every sense a respectable young man.

In the half-year ending the 30th of June, he had baptized 3 Adults and 21 Infants: he had 200, of all ages from 4 to 65 years, in attendance in the Schools; and the Chapel upon his Estate, which contains from 300 to 400 persons, is regularly full. There is Service in the Chapel every Sunday Morning; and, occasionally, on the Sunday and Thursday Evenings.

#### MONTSERRAT.

The *Rev. B. Luckock*, who was stationed on *Mr. Gilbert's* Estate in *Antigua*, was, early last year, appointed by His Excellency, *Sir Benjamin D'Urban*, to the Rectory of *St. Anthony* in the Island of *Montserrat*. Many of the Proprietors there were willing to countenance his exertions among their Slaves. One material consideration of *Sir B. D'Urban* in presenting him to the Rectory of *St. Anthony*, *Mr. Luckock* states to be the Religious Instruction of the Slaves; with a view to which he has established an additional Service on Sunday Afternoon, and another on Wednesday Evening; and also has engaged to read Prayers and instruct the Slaves on Nine Estates. Though some of these Estates are at a considerable distance from the town, he makes a circuit of them every fortnight; with the exception of one, which he is only able to visit once a month, it being nearly ten miles from town. The number of Slaves on these Estates is 1104. *Mr. Luckock* has baptized 8 Adults and 86 Infants. Eleven Adults are in preparation for Baptism; and he has about 260 Negroes in regular attendance at the Church; whom it will accommodate, besides the White and Coloured people. There are 8 in attendance on the Holy Communion.

#### ST. CHRISTOPHER'S.

In a Letter from the *Rev. J. B. Pemberton*, Chaplain in the Island of *St.*

*Kitt's*, he informs the Society that a coalition of the principal Planters with the Clergy of the Island, headed by his Excellency the Governor, promises the most happy result to Ministerial Exertion in every Parish. He had established an Evening Service at *Cayon*, which promises to be well attended. He also commenced Morning Prayers at *Basseterre*, at six o'clock on Tuesdays and Thursdays; and the numbers who attend him are very great: the Litany, which he reads on these occasions, makes a strong impression on the minds of the Negroes. In a subsequent communication, *Mr. Pemberton* expresses his fears, that the plan which was entertained for affording general Instruction throughout the Island cannot be carried into effect at present; as attempts that were made in some Parishes with the Slave Population have failed: the Colony is too much distressed to afford the requisite expense in each Parish: in his, the Parishioners have declared themselves unable to contribute any thing toward the formation of a Day School for the young Negroes; so that he is left to prosecute his own exertions in the way which he has been long accustomed to. In his Notitia for six months ending the 24th of June, he states that there are 1800 Slaves now living upon the Estates under his Ministry: of these he has baptized 8 Adults and 60 Infants: he has, in the Sunday School, about 40 Children; and, in the Day School, from 16 to 20. There are three Churches in which he officiates; *Basseterre*, *St. Peter's*, and *Palmetto Point*. He has married two couple, and buried 42 persons.

The *Rev. W. Hendrickson*, who had been engaged to co-operate with *Mr. Davis* in *Nevis*, but who has since removed to *St. Christopher's*, states that there are Nine Estates in his Parish, and that the Proprietors and Managers seem well disposed to facilitate the instructions offered to their Negroes: there had lately been established a Sunday School, which was superintended by the Ladies and Gentlemen of the Parish: he had no doubt of seeing, in a little time, the School in a flourishing and prosperous way. As soon as he should be well established and have obtained the things necessary, he purposed to have a Weekly Evening-Service, which the Slaves would be enabled to attend after the hours of labour. He has since forwarded his Notitia to the close of the

year: the Sunday School is likely to be productive of much good: there are in it 98 boys and 103 girls: the number fluctuates, but generally there is a good attendance. He has since opened a Day School. His Church is well attended, and the Congregation increases: he hopes shortly to have it opened for the Weekly Evening-Service. He officiates also at Palmetto Point, where there is at present no Clergyman, and where several Slaves attend: he has baptized there 40 Children and 4 Adults; besides 37 Infants and 13 Adults, at St. Thomas's.

## NEVIS.

The *Rev. Dan. Gateward Davis* landed at Nevis, on his return from England, early in February. At the first Public Service after his return, he was welcomed by an overflowing congregation of all classes. Mr. Cottle's Chapel was opened for the first time on Wednesday, the 5th of May: there has, from this time, been regular Service in this Chapel, every alternate Sunday Afternoon and every alternate Monday Evening: after Prayers and a Lecture, the younger part of the Slaves on this Estate are catechized on both these occasions: the Monday-Evening Service is particularly well attended; and the Slaves are allowed to break off their work at an earlier hour on this evening, to prepare themselves for it. At the time of Mr. Davis's writing, there were about 70 unbaptized; to whom it was his intention to administer that Sacrament, as soon as he could do it with propriety. Mr. Huggins had not completed his Chapel; but the building was in a forward state, and it was expected that it would be soon finished.

The Notitia which accompanies this Letter, for the half-year ending the 30th of June, is subscribed both by Mr. Davis and Mr. Hendrickson; they having conceived it most advisable to take all the duties of the Island alternately. They have early Prayers every morning—two Public Services on the Sunday—Private Instruction twice on that day; as also once on the Monday Evening, and once on the Friday Morning in Charles Town—Public Service every alternate Sunday in Lowland, and the same in Windward; besides the Services already spoken of in Mr. Cottle's Chapel. They have baptized 31 of riper years, and 65 Children; married eight couple, and buried seven Adults and eight Infants. There were from 60 to 70 Children in the Sunday School; and

about 100 in the Day School, with about 15 Adults.

In consequence of the removal of Mr. Hendrickson to St. Kitt's, the Lord Bishop of Barbadoes has kindly taken upon himself to provide a successor to Mr. Hendrickson, and informed the Society that the *Rev. Mr. Lawrence* would be placed in charge of the duties from which Mr. Hendrickson has been removed.

On Tuesday, the 15th of July, a Public Meeting was held at the Court House, in pursuance of the requisition of his Honour, the President; when a Branch Association, for promoting the Conversion and Religious Instruction of the Negroes of this Island, was formed. The operations of the Association, in its present infant state, have been confined to the establishment of Parochial Schools.

It is with peculiar satisfaction that the Governors have heard that the services of the *Rev. D. G. Davis* rare likely to be continued to them, in a station where he has been so eminently useful. It was the intention of Governor Maxwell to prefer him in the island of St. Christopher; but, in consequence of an appeal made to Mr. Davis by the Vestry of his Parish, of which his Excellency speaks as "being at once highly honourable to themselves and the community which they represent, and equally creditable to the character of their excellent Pastor," he still retains the charge of St. Paul, Charles-Town.

## BARBADOES.

The expectation of the arrival of the Bishop had induced the *Rev. R. F. King*, the Society's Chaplain in Barbadoes, to continue the simple plan of instruction which he had adopted; considering it not right to make any alteration in a matter of such importance until he shall have obtained his Lordship's opinion. As far as his experience enables him to judge, he continues to think that the best mode of instructing the Slaves is, by visiting the Plantations at stated periods, using a short Form of Prayer with them, and giving them a Lecture suited to their capacity; and that when a Catechist or Subordinate Teacher can be procured, the Chaplain will be much assisted. This course he has pursued; and has been fortunate in obtaining the assistance of a very respectable man of colour, who appears very zealous and sincere in the cause. If there were a fund from which such assistants might receive a small remuneration, Mr. King is of



opinion that many might be procured. He has not once performed the Marriage Ceremony among the Slaves; and he is afraid that it will be long before he will be able to give a favourable account on that head. His Ministry extends over 12 Estates. He has no regular Schools for the Instruction of the Negroes: but, on the Plantations which he visits, the Children are taught the Lord's Prayer, the Creed, the Commandments, and Church Catechism; either by some member of the Proprietor's or Manager's Family, or by some servant on the Plantation. He has never delivered any instruction to the Negroes in Places of Public Worship; but he visits two, sometimes three Estates, on Monday, Tuesday, and Saturday in each week: moreover, the Parochial Clergy have generally opened their Churches a second time on Sunday, for the express accommodation of the Negroes. In the half-year ending June 30, he baptized 77 Adults and 88 Infants. The Sacrament has never been administered in the Plantations, but many Slaves receive it at St. Michael's Church; and Mr. King understands from the Rectors of other Parishes that they have many Slave Communicants.

#### DEMERARA.

The *Rev. James Lugar* and the *Rev. Bryan Taylor Nurse* landed at Demerara on the 27th of April; and had an immediate interview with the Governor, who evinced a determination to give every support to the cause of Religion, and to promote as far as possible the views of the Society. The *Rev. Stephen Isaacson*, B. A. of Christ College, Cambridge, and the *Rev. W. Adams*, B. A. of Trinity College, Oxford, have also been appointed to this Colony.

The duty of St. George's Church being at that time unprovided for, His Excellency recommended that Mr. Lugar should take charge of it for the present. The performance of this duty had of course fully occupied his time, and also confined him in a great measure in the vicinity of George Town: as soon, however, as the state of the weather would permit, it being at the time of his writing the rainy season, he intended visiting several places which had been pointed out to him as desirable for Chaplains to be placed in.

Mr. Nurse is stationed on the East Coast; where he commenced duty in May, with the Negroes of six or eight Estates. On the 15th of November he

informed the Society, that he had met with no impediments in his undertaking, nor did he expect any; on the contrary, he had had offers of encouragement and assistance: in no instance, had any Proprietor objected to the Baptism of his Slaves; and his Ministry had, since his first communication, extended to 18 Estates: it was his intention to nominate a Negro on each Estate to be the Catechist for it, by whom he thought much might be done every day; while he, and the Assistant whom he had engaged for this purpose, would be fully employed on the Sunday: his congregation consisted of about 400 or 450; but, out of these, there were not more than 300 who were in regular attendance: he instructed the Negroes by commenting on the Lessons, by explaining the Liturgy, and by catechizing: as his time had been so short, he had been unable to assure himself of the impression which he had been the humble instrument of making; but he believed that there were some pious and well-disposed persons in his Congregation. During the half-year ending the 16th of November, he had baptized 41 Adults and 107 Infants, and has 17 in preparation for baptism. He again addressed the Society on the 1st of January last; when he was anxiously looking for the arrival of Mr. Isaacson, being in great need of a colleague: many of his Congregation come from Estates eight or ten miles distant; and, being necessarily obliged to return at an early part of the day, he thinks it expedient to give them close and undivided attention: thus having two classes of attendants, he is fully engaged throughout the Sunday. Of the subordinate Teachers, spoken of in his former Letter, he had been able to obtain but five. The Governor, who had attended him on two Sundays, had expressed himself much pleased with the attention of his Congregation, and observed that the present establishment on the East Coast had been attended with benefit. Mr. Nurse had had no unfavourable accounts of the behaviour of his particular flock, as to riotous and disorderly conduct usual at the holidays: his regular attendants spent their Christmas Day in reading and hearing the Scriptures, and teaching and hearing the Catechism: the Sunday after Christmas he had 200 more than his Chapel could contain. He had been collecting the names of those Slaves who attend his Chapel regularly, and who are at the same time good Slaves; and

found that he had many on his list of this description. The Negroes, he says, are very desirous of religious instruction; and he has known them leave their own pursuits of an ordinary kind, for the purpose of attending his Chapel and receiving instruction from him: two or three Negroes follow him throughout the Service with their Prayer Books, and their general behaviour is becoming. Since his former communication of the 16th of November, he had baptized 43 Adults and 93 Infants; which return confirms his statement, that his baptisms increase every Sunday, he having baptized more Adults in the last seven weeks than in the preceding six months.

## JAMAICA.

The Rev. John Stainsby, the Society's Chaplain at Bath, St. Thomas the East, Jamaica, expresses his anxiety for the arrival of the Bishop. He says—

Should his Lordship favour us with a visit in this part of his Diocese, we can afford him a pleasant sight of hundreds uniting in the Worship of God, saying Amen at our giving of thanks, who were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another.

In the Spring of the last year, a Catechist having been sent out to assist this Gentleman and the Rev. Mr. Trew (to whose exertions the Society is much indebted), a system was arranged upon an extensive plan, for the instruction of the Negroes in the Parish of St. Thomas, of which Mr. Trew is Rector. On the Sabbath Day, in the hours which were not devoted to Public Service, this Catechist superintended eight classes or about 250 Adult Catechumens, and from 60 to 100 Children, over whom were placed subordinate Teachers of Colour; and, on the week days, he visited five Estates, on which he was to catechize the younger Negroes. This system however was persevered in but for a short time, as the Catechist very soon after his arrival in the Island returned again to England: nor have the Society been yet able to supply his place. Ill health has also removed Mr. Trew from the Island; though it is hoped but for a season. It is, however, not merely satisfactory, but highly creditable to Mr. Stainsby to state, that the interests of religion, however they may have suffered from the above circumstances, are watched over and promoted by him with a more than ordinary care. The five Estates, which were before spoken of, he still visits, with a view to the instruc-

tion of the Children; and he has 800 Adults who attend him for the same purpose. His baptisms for six months are 19 of riper years and 217 Infants. He has married, within this time, 78 couples; and the number of his Communicants, at Bath and Manchioneal Bay, amounts to 200\*. It is much to be desired, that so zealous a labourer as Mr. Stainsby should have every possible support; and the Governors cannot but express their earnest wish, that they may speedily have it in their power to supply the vacancy that has occurred in this station.

The Rev. W. J. Utten reached Rio Bueno, in the Island of Jamaica, early in the month of May; but, expecting that he should speedily have to remove from thence, and being also in a very debilitated state, he did not commence a system of instruction with the Negroes, which he had reason to think could be continued but a few days, upon the Estate on which he resided. In the month of July, his health being perfectly re-established, he was appointed, by his Grace the Governor, to the Curacy of Clarendon. Some Proprietors in his Parish have expressed a desire that he should instruct their Negroes; and he hoped shortly to have the pleasure of informing the Society that he had received permission to visit several Estates. In the mean time, as soon as the rain should cease, he purposed opening his Chapel on Sunday Afternoon, and having a Service expressly for the Negroes. He, likewise, intended to devote what time he could spare, to the Instruction of the Adult free people of Colour and their Children: though this does not fall immediately within the line marked out by the Society, yet he apprehends that its views will eventually be very materially promoted, by the moral and religious improvement of these people; who, when impressed with Christian feelings and qualified by proper instruction, may be advantageously employed as Catechists and Schoolmasters: from their habits, better acquainted with the peculiarities of the Negro character and those modes of speech which the Negro understands, they can, with far more efficiency and expedition than a White person, impress upon his mind

\* Mr. Trew has transmitted to the Society an extract from his Parish Register; by which it appears, that, from the 14th of December 1817, to the 31st of March 1824, he married 3188 Negro Slaves, and baptized 2056.

the general principles of Christianity, which may serve for the foundation upon which the Clergyman will build.

The *Rev. Thomas Stewart*, on his arrival at St. Elizabeth's in the Spring of the year, addressed a circular to the different Proprietors or their Representatives, upon the important subject of the religious interests of the Slaves; from some of whom he received an assurance of their anxiety that they should have the benefit of his Ministry. He says, the Proprietors appear most desirous of the moral and religious improvement of their Slaves; but, unfortunately, at this moment they are so harassed and distressed by the unhappy acts of rebellion in this part of the country, that they are unable to adopt the measures which they may wish until tranquillity be restored. There are three public Places of Worship\*, exclusive of the Parish Church, at which he regularly attends every alternate Sunday, though their distance from his residence exceeds 30 miles: yet he thinks himself amply rewarded, by the large congregations that attend. Having been earnestly requested by two Gentlemen of large possessions for the use of Harte's Lectures that they might read them to their Slaves, he had complied with their request; and, having since had a similar application from another quarter, he wishes to have a few more copies at his command. He says—

From this circumstance, you will perceive that the Proprietors are not backward in forwarding this great and good cause; and I can from my own observation assure you, that there are many in this Parish who not only collect their Negroes together on the mornings of each Sunday to read to them the Prayers of our Liturgy, but also prepare and deliver short discourses explanatory of those Prayers.

In his Notitia, ending the 30th of June, he states that he has baptized 130 Adults and 67 Infants, and that he has in preparation for baptism 433. The four Places of Worship in which he officiates are calculated to hold 1300 persons, while the number of attendants is about 3000; many, who cannot gain seats, remaining during the time of Service under the piazzas on the out-side.

The *Rev. Hugh Beams* landed at Mon-

\* In addition to these, Mr. Forbes, who has assured Mr. Stewart that it will give him heartfelt satisfaction to aid his pious and laudable exertions in the moral and religious improvement of the Negroes on his Estate in the Santa Cruz Mountains, has made a proposal to provide a Place of Worship in some central place in his district.

tego Bay the 29th of February, and proceeded from thence to Montpelier, the Estate of C. R. Ellis, Esq. in the parish of St. James: soon after his arrival, the Barrack was, by the assistance of the neighbouring Proprietors, fitted up for the performance of Public Worship, and was opened for that purpose on the 9th of May: the Service was attended by about 80 White and Coloured people, and about 200 Negroes, who conducted themselves with the greatest propriety; many of them repeating the Lord's Prayer. Mr. Beams having recommended a constant attendance at Church, Mr. Ellis's Negroes took advantage of the circumstance; and, after Service, made application to Mr. Millar, the manager of the Montpelier Estate, to be enabled to do so: from this Gentleman Mr. Beams has received every facility and encouragement, and the greatest attention in this and all other respects; and he has every reason to believe that his exertions will be seconded by all the neighbouring White Inhabitants. Mr. Beams states it to have been his intention to collect the Children after Church as often as possible to catechize them, according to his instructions; but the course of his labours was soon stopped by the alarm into which the Island was thrown by the rebellion of the Negroes on Argyle and other Estates, about four miles from him: when his plans were thus interrupted, the Negroes were just beginning to retain different portions of Scripture History, with which he had mingled moral instruction; and, as all is now quiet, he hopes soon to resume his labours. Mr. Williams of Seven Rivers, Mr. Lawrence of Hazelymph, Mr. Grignon of Duckett's Spring, and Mr. Briset of Content, have all requested him to preach to their Negroes: he intended to preach to the Montpelier Negroes on the Sunday, and to go to the above Estates on the week days: Mr. Williams, he states, intends to build a Chapel on his Estate for his own Negroes, and he presumes something similar will be done on the others. In a Letter which accompanies his Notitia, he says, the Negroes on all the Estates around him are willing to receive instruction, and have each had directions to attend his Ministry. It is his intention to preach at Content, and again at Duckett's Spring, in the course of every week; to open the Church once in the week besides Sunday; and also to visit the Hospitals of each of the Estates daily, as, he con-

ceives, that, by doing so, much instruction may be given to the inmates. On Sunday Morning he has an assembly of all the Children, for the purpose of instructing them in the Creed, Lord's Prayer, and Ten Commandments: at present, only the Montpelier and Shetlewood Children attend; but he proposes to extend his instruction to the Children of Seven Rivers and Hazelymph in the course of the week; as the Proprietors of both Estates are extremely anxious that he should do so. He was engaged in baptizing Infants, but was unwilling to baptize the older Children till they can repeat several things necessary to be known by them: with respect to the choice of Godfathers and Godmothers, Mr. Beams is extremely particular, and allows only those who bear excellent characters to stand as such: this plan, he observes, renders the numbers small; but it gives an importance to the ceremony, of which the Negroes had before no conception. In the last communication which has been received from Mr. Beams, he says, that it is his duty to inform the Society, that he continues to receive from every person of importance and consideration the most full and unreserved kindness and patronage: on Sunday the 17th of October, he selected, from about 140 Children, 50 who were able to repeat perfectly the Lord's Prayer, to whom it was his intention to give trifling rewards: he had lately received an invitation from Mr. Malcolm, the Proprietor of Argyle Estate, to preach to his Negroes: his time being fully occupied on the Sunday, he is able to attend them only on a week day; to which Mr. Malcolm has no objection

whatever: he has also arranged with Mr. Galloway, to meet his Negroes in the middle of the week: his congregations on a Sunday afternoon at Duckett's Spring, and also at Content, are increasing in numbers. Within the first four months after his arrival, ending the 30th of June, Mr. Beams had baptized 14 Infants, and had at that time 90 Adults under a course of catechetical instruction.

Such are the details of the Society's labours during the last year; which it is hoped will be read with an interest proportioned to the effect which they may eventually produce on the happiness of the unenlightened Negro. However men may differ as to the mode of meliorating his temporal condition; yet, upon the obligations which we are under to administer to him unsparingly the blessings of instruction in Morality and true Religion—that he may walk righteously, soberly, and godly in this present world; be armed with patience, contentment, and resignation; and be qualified for an admission to a glorious Immortality through Jesus Christ—it is impossible that there should exist a diversity of sentiment among us.

As such, and such only, are the objects of the Incorporated Society, its claims upon Christian Charity can be denied by none. Only let them be suffered to have an influence, unprejudiced by other considerations, and they cannot fail to secure to it that well-stored treasury, which may enable it, by the Divine Blessing, to dispense a general instead of a partial benefit; and to extend its pious labours to the remotest corner of those Colonies, in which hitherto it has been only known as in a state of Infancy and Imperfection.

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### Recent Miscellaneous Intelligence.

#### *American Board of Missions.*

The Rev. Thomas Carr, Chaplain at Bombay, writes to the Secretary of the Church Missionary Society, under date of Dec. 4, 1824—

The American Mission here has sustained a severe loss in the death of the Rev. John Nichols; a man of a very excellent spirit, and laborious in his work. He met with his sickness, which was only of a few days' continuance, while on a short Missionary Tour.

#### *Baptist Missionary Society.*

Komml, the senior Christian Student in the College at Serampore, died almost suddenly on the 17th of July. He was a Youth of superior abilities, exemplary diligence, and fervent piety. Long labouring under sick-

ness, he seemed ever to have in view his departure to another world.

#### *British and Foreign Bible Society.*

The Rev. John Armstrong, late Chaplain at Honduras, has just embarked for Buenos Ayres, on a visit to South America in furtherance of the Society's objects on that Continent. It is Mr. Armstrong's intention to proceed through Chili and Peru to Columbia.

#### *Church Missionary Society.*

We regret to state, that, since the intelligence relative to the Sierra-Leone Mission in the present Number was sent to press, a Letter has been received from the Rev. H. Brooks, dated the 24th of March, apprising the Committee of the death of the Rev.

Charles Knight, just settled at Gloucester, after a few days' illness; but no particulars have yet arrived.

Mr. Greaves (see p. 42) arrived at Malta, from Tunis, on the 19th of January. He had visited Susa and Bizerta; and is returning to England by way of France. His Journal will be subjoined to a New Volume of Christian Researches now in the press.

The ill state of Mrs. Bailey's health having rendered it necessary for her to leave Ceylon, she embarked for the Cape; accompanied by Mr. Bailey, his attendance upon her being deemed requisite. They reached the Cape in safety, but Mrs. Bailey suffered severely on the voyage. It was Mr. Bailey's intention to return to Ceylon; and his Wife was to rejoin him there, should she sufficiently recover.

Letters from New Zealand, of the 31st of December, state that the Missionaries were all in good health, and the Natives peaceable.

*Friends' African Committee.*

We were not aware, when the account of the attempt of the Friends to establish a Mission in the Gambia, at pp. 11 & 12 of the Survey, was printed, that advices had arrived of the early close of the Mission, by the death of the surviving Labourer, Richard Smith. He departed on the 30th of July, after a severe illness of eight days. Mr. Grant, a Merchant of St. Mary's, writes—

His death is much and justly regretted by all here; more especially by the Alcalds and people of Birkow, who seem to have been particularly attached to him; and I was pleasantly surprised to learn, that, notwithstanding the very disadvantageous season and the many prejudices which they have until very lately laboured under, a number of both boys and girls were in the habit of regularly attending School twice a week.

In a Circular issued on this melancholy occasion, it is remarked—

The Committee deeply lament the loss of this devoted friend, who from an apprehension of duty had given up to go and reside among the Natives of Africa; but they consolingly trust that he was in a state of preparation for the solemn change.

Under present circumstances the Committee do not feel themselves prepared to sprat decidedly as to the future course of proceeding; but they wish to encourage Friends generally to cherish in their minds a feeling of interest on behalf of the Natives of Africa, trusting that some way may yet open by which the labours of Friends may be engaged for their improvement.

*London Missionary Society.*

Mr. W. Foster, late Student at Hoxton, has been appointed Superintendent of an Institution at Hankey, in South Africa, for the education of the children of the Missionaries, and the instruction of pious and intelligent Hottentots as Native Teachers.

The Deputation to the South Seas apprise the Directors, in a Letter from Sydney of the 3d of October, that they finally left the Society Islands on the 7th of June, and reached Sydney, after a stormy voyage, on the 19th of August. A dispute had taken place between the Captain and the New Zealanders of Whangaroo Bay, which seemed, at first, to threaten dangerous consequences. Mr. Threlkeld, who had accompanied the Deputation to Sydney, was about to sail for England: the Deputation were to leave, in six weeks or two months, for Singapore or China.

*United Brethren.*

Two Brethren, Nauhauss and Roechling, with their Wives, arrived in London on the 13th of January, from Germany, on their way to strengthen the Mission in South Africa. Br. Roechling had been much affected on their journey, by the cold and damp arising from the inundations near the Rhine: after their arrival, his illness increased, and terminated in his death on the 14th of February. The day before his death, turning toward his wife with a smile, he repeated two lines of the Hymn—

When the lips no more can pray,  
Sighs to Him shall find their way!

Some Brethren assembling round his bed, he joined them, with peculiar fervency, in singing the verse—

Thou Source of love, I rest in thy embraces:  
Thou, Jesus, art my everlasting peace!

He was truly devoted to the service of his Saviour, of an humble and affectionate disposition, and promised to be most useful in the Mission.

Br. Nauhauss and his Wife set sail, a few days after his interment, for the Cape.

*Wesleyan Missionary Society.*

Mr. W. Clough, Mr. T. Jones, and Mr. John Manley, with Mrs. Clough and Mrs. Jones, proceeded lately to Antigua to assist in the Mission in that island; and arrived in safety, after a very favourable voyage.

The Rev. John Hirst, Missionary in Dominica, departed this life on the 19th of January, in the full assurance of faith. From the month of July preceding, he had been subject to attacks of fever. He seems to have exerted himself beyond his strength. But an hour before his death, as he had no pain, he fancied himself getting better; but it was evident to his friends that death was fast approaching. On this being announced to him, he manifested entire resignation, and said—

Well! I know that God loves me, and I love Him. I feel no condemnation.

The Rev. B. Clough and Mrs. Clough, with the Rev. Rob. Spence Hardy, sailed from Portsmouth for Ceylon, on the 11th of April, in the "Africa."

*Syria.*

The Malta Gazette of the 22d of March says that intelligence from Syria states that war has broken out in the Mountains, between the Druses and the Christians. Various Sheiks and Christian Chieftains, who could no longer brook the tyranny of the ruling prince Emir Bechir since his return from Egypt, came down in great force on Ebeddin, where a fierce conflict took place on the 9th of January. The prince lost, it is said, many of his most valiant troops, and numbers were wounded.

*India.*

A Letter has been received from the Rev. Marmaduke Thompson, dated St. Helena, April 12th. The reduced state of his health having rendered it necessary that he should finally leave India, he embarked at Madras, on his second return, in the Lady Raffles, on the 5th of February.

\* \* \* The Contributions to the Church Missionary Society will be given in the next Number.



**HINDOO DEVOTEES.**



# Missionary Register.

JUNE, 1825.

## Biography.

OBITUARY OF THE REV. DONALD MITCHELL,

LATE OF THE SCOTTISH MISSIONARY SOCIETY,

WHO DIED, IN INDIA, NOV. 30, 1823.

THE death of Mr. Mitchell was noticed at pp. 277, 278 of our last Volume and at p. 70 of this year's Survey. We collect some account of him from the Society's publications.

The Directors state—

Mr. Mitchell was son of the Rev. Donald Mitchell, Minister of Ardlach, in the County of Nairn; and brother of the young man who was blind, and deaf, and dumb, of whom so interesting an account was given by Professor Stewart, a few years ago, in the Edinburgh Philosophical Transactions. He attended the University of Aberdeen with a view to the Christian Ministry.

Here he adopted sentiments, which led him to relinquish his intention of entering the Ministry. The Directors add—

He could no longer conscientiously subscribe the Confession of Faith; and went out to the East Indies in 1811, as a cadet in the service of the East-India Company. He now became Socinian in his views; but, having been stationed at Surat, he met with Messrs. Fyvie and Skinner, two Missionaries of the London Missionary Society, whose preaching and conversation were the happy means of bringing him to the knowledge of the truth.

In 1820, Lieut. Mitchell returned to Britain for the restoration of his health; and, with the view of devoting himself to the service of the Redeemer as a Missionary to the Heathen, he now completed his theological education, and was licensed and ordained to the office of the Christian Ministry by the Presbytery of Nairn. Having, in the meanwhile, offered his services to the Scottish Missionary Society, he sailed again for India in August 1822; but he had not been eight months in the country, when he was seized with that disorder which soon put a period to his life.

June, 1825.

At Bankote, or Bancoot, about 60 miles south of Bombay, Mr. Mitchell had collected between 400 and 500 children in 10 Schools. The Directors state on this subject—

Most, if not all of these Schools, were established at the particular request of some of the inhabitants; and Mr. Mitchell was under the necessity of declining several other applications, on account of the distance of the villages, and the difficulty of visiting them, at least during the rainy season. Having received some Mabratra Gospels from Bombay, he introduced them into the Schools without any objection being made to them; and he, at the same time, required the children to commit to memory the Lord's Prayer, the Ten Commandments, and the Summary of them by our Blessed Redeemer, and also a small Catechism by the American Missionaries at Bombay.

But this prospect was soon clouded. On the 20th of September his last illness began. The Rev. James Clow, of Bombay, thus speaks of the attack:—

Two days before he was seized with fever, he got wet when out visiting some of his Schools; and, the day after, he underwent a good deal of fatigue, in superintending some workmen who were making a few alterations in his house, that he might be able to afford temporary accommodation to his brethren, whom he was expecting daily from Bombay. These causes, though they were both slight, and would probably have had little or no effect upon a person of ordinary health and strength, by both operating at once on his constitution,

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which was naturally feeble and bilious, and which had been very much weakened by repeated sickness in the course of his former residence in India, brought on an attack of fever. In the course of a week after he was seized, Mr. Cassidy, the only medical practitioner then at Bancoot, conceiving that his disease was likely to be of an inveterate nature, strongly recommended him immediately to proceed to the Presidency, that he might have the double advantage of a change of air and other medical advice.

Before he left Bancoot, his brethren Messrs. Cooper and Crawford arrived from Bombay. Of the progress and close of his illness the Directors say—

On reaching the Presidency, he was very much emaciated and enfeebled: but, after some time, he was considered in a convalescent state; and Dr Ogilvy, his medical attendant, and Dr. Kemball, both recommended that he should proceed to the Deccan, as the most likely means of recruiting his impaired strength. He therefore returned to Bancoot; but, after his arrival, he daily grew worse. Ill, however, as he was, he was anxious to proceed to Sattarah, agreeably to the advice which he had received at Bombay; and though to the other Missionaries it was evident that he was already near the gates of death, it was judged unadvisable to counteract his wishes. On the afternoon of the 17th of November he proceeded up the river Sawuttry, in a boat, accompanied by Mrs. Mitchell and his two brethren, Messrs. Cooper and Crawford; and, next day, about noon, they reached Mahar. He was brought out in his palankeen, and moved gently through the streets to the verandah of the old palace of the Peshwa; where Mr. Cooper had previously prepared with a tent a pretty comfortable place for his reception. He now grew worse, and it was not expected that he would survive many hours. During the night he enjoyed some sleep; and, in the morning, appeared considerably revived. As he was still firm in his resolution to go forward, he left Mahar; but was able to proceed no farther than Pholadpoor, which he reached with the greatest difficulty. The symptoms of approaching dissolution now began to mark his countenance; and, next day, about eleven

o'clock, he breathed his soul into the hands of his Redeemer. Mr. Cooper having given directions to make a coffin, and selected a spot of ground for his interment, carried him forth the same evening, by moonlight, and laid him in the cold and silent grave. Mrs. Mitchell, who went through every part of the painful and truly affecting scene with the most Christian patience, returned with Mr. Cooper and her two children to Bancoot, where they arrived next day.

Of Mr. Mitchell's state of mind Mr. Clow writes—

When he was able to read, which latterly was but seldom, he generally appeared to confine himself to the perusal of his Bible. He repeatedly conversed with me on religious subjects, particularly on the Lord's Day after my return from Church, when he always asked me what had been the subject of discourse, and continued for some time to converse on the topics which it suggested. He appeared to be deeply sensible of his ruined and undone state as a sinner: he considered himself altogether indebted to the free grace of God, for the awakening convictions which had been produced on his mind; and he depended for justification and eternal life solely on the righteousness and all-prevalent intercession of the Lord Jesus Christ. He referred, with great feeling, to the awful state of guilt and danger in which he had once been without being sensible of it: and related, with tears of gratitude, the astonishment and delight which he experienced, when the glorious scheme of Salvation, unfolded in Scripture, first broke in upon his view; and when his mind first dwelt, in delightful contemplation, on the incomprehensible love which it displays, and the absolute freeness with which its blessings are bestowed.

The Directors add—

The approach of death he beheld with perfect composure. "The hope of the Christian," say his fellow-Missionaries, "enabled him, on the one hand, when in the article of death, to say, 'Now I rejoice in the salvation of Christ!'—on the other, it penetrated the thick darkness which still envelopes the great majority of the human race, and enabled him, with his last breath, triumphantly to exclaim, '*The earth shall be full of the knowledge of the Lord! Amen and Amen!*'"

## OBITUARY OF MRS. SCHEMEL,

(WIDOW OF THE REV. W. H. SCHEMEL, CHURCH MISSIONARY IN SIERRA LEONE,) WHO DIED JUNE 17, 1824.

SOME notices of this excellent Woman appear at pp. 374, 462, 463 of our last Volume. We subjoin some account of her latter end.

The Rev. G. R. Nylander writes, on the 28th of December—

At the time of Mrs. Schemel's death, I was very ill; and, of course, can say nothing respecting the latter days of her life and illness. She frequently came to see me before she was taken ill; and her conversation was always so heavenly, that I was much comforted by it. The late Rev. H. T. Harte, Missionary of the Wesleyan Society, whose remains we conveyed yesterday to the tomb, visited me very frequently during my illness, and attended Mrs. Schemel in hers; he being resident in Freetown, and none of our Brethren being able to visit her so constantly as was requisite, as they live several miles distant, and each has his own place and people to attend to. I asked Mr. Harte respecting her state of mind in her illness, when he readily gave me the particulars which I send you.

The account which Mr. Harte furnished here follows:—

Early on Thursday the 10th of June, Mrs. Schemel sent me a Note, expressing a desire to see me. I instantly attended; but how was I struck to see her almost on the verge of the grave! She appeared extremely glad to see me, and requested that I would not leave her. I remained with her most part of the day; frequently speaking to her about the state of her mind, and repeating Hymns applicable to her state: from this she appeared to find much comfort, especially from that delightful Hymn—“Jesu, lover of my soul.” She repeated each line alternately with me, and with peculiar emphasis. I proposed to read to her the Seventeenth Chapter of St. John: but she said that it would be too much for her to bear; as that was the part which her Husband had had read to him, when he was dying.

She appeared to have an impression on her mind, that her sickness was unto death; and I was truly happy to find that she was prepared to meet it. “I rely,” said she, “entirely on the merits

of my Saviour for salvation. Once I was so ignorant as to suppose, that if I could go to Africa, or any other barbarous part of the world, I should be able to atone for my sins by my sufferings; but now I have learnt better, and trust entirely to my Saviour.” I asked her if there was any thing whatever on her mind which was a burden: she answered, “Not any thing whatever.” Happy to find that she had now done with her earthly concerns, I endeavoured to point to those which are heavenly. I repeated several portions of Scripture, all of which she joined me in, and went through the verse. I went through Blair's Dying Christian—“Sure the last end of the good man is peace;” with which she was much delighted, and said that she should soon depart.

She continued in a variable state till the 16th, when she became much worse. I called in the morning, and found her mind sweetly composed; and, even then, I entertained sanguine hopes of her recovery. But, alas, they were delusive! Shortly after I was gone, she was seized with a slight delirium. I went again in the evening, and found that she had been speechless most of the day. I asked her if she was happy: she answered, “Yes.” Perceiving her to be very weak, I was about to leave her, and took her hand to wish her good night: she pressed my hand, and said, “Not yet.” I then began to speak to her of that happy country to which she was going, where there was no sorrow, no sickness, no death. This was the subject on which she delighted to dwell. I again took her hand to bid her farewell, when, in the most solemn and impressive manner, she said, “May the God of all peace and consolation preserve you, and make—make—make you perfect! And I pray God that your whole body and soul and spirit may be preserved blameless! May God save you, and make you useful!” We were all deeply affected, even to tears.

On the 17th, I visited her three times, and each time asked her if she knew me: she opened her eyes and answered

"Yes," but could proceed no further. I mentioned some of the promises of God; as, *When thou passest through the waters, I will be with thee*; and then left her, sincerely praying for her recovery: but how was I struck, when a Note was brought me the next morning, apprising me that she had fallen asleep a short time after I left her.

Zeal so disinterested, talents so superior, fortitude so noble, and death so triumphant, ought not to be hid in oblivion.

Such a scene I never before witnessed; and so glowing were the colours in which she painted the issue of the last conflict, that I was sorry to be left behind, and willing to have accompanied her.

The pious writer of this memorial

survived Mrs. Schemel but a few weeks, being called to his own rest in his youth and in the beginning of his labours.

The Rev. John Gerber adds—

Mrs. Schemel, as soon as taken ill, had a clear apprehension of her death, which she had mentioned several times to me, and consequently she felt deeply concerned about her eternal welfare. I was with her on the evening of her death. I asked her how she felt: although she was almost speechless, yet she replied, "Oh, Mr. Gerber, I feel extremely happy! I am going!" These were the last words which I heard from her.

## Proceedings and Intelligence.

### United Kingdom.

#### CHURCH MISSIONARY SOCIETY.

##### INDIA-FEMALE EDUCATION FUND.

The opening of a Fund, in this country, for the promotion of Native-Female Education in India, was stated at pp. 124, 125 of our Number for March: and it will have been seen, by a Resolution at the late Anniversary of the Society quoted at p. 208 of our last Number, that this object is earnestly recommended to public attention. The Committee have just issued the following

*Appeal to the Ladies of the United Kingdom, in behalf of the Native Females of British India.*

The deplorable state of ignorance and degradation under which Females in Heathen Countries labour has long excited the compassion of those Christians, who have witnessed their situation, and who feel as they ought for this branch of the great Family of Man. Several attempts were made, from time to time, to remedy this flagrant evil; but they were not successful. The prejudices and apprehensions of the Men and the apathy of the Females themselves defeated the plans pursued.

The Natives of India represent Confidence as a tender plant, which requires much time and cultivation: neglect or coldness makes it droop; and, unless patiently and assiduously watered, it will

not yield fruit. The great importance of securing the Confidence of the Heathen, who are, with respect to their worldly interests, a quick-sighted and intelligent people, was duly appreciated by the Committee in England and by their friends abroad. The suitability of the measures pursued to obtain so desirable an object, has been fully established by their success. The first-fruits were seen, when men of all castes entrusted their Sons to the Missionaries and Agents of the Society to be educated. There are, at present, upward of 3000 Boys, in Bengal alone, who are receiving regular instruction in the Day Schools of the Society. Many of these Boys have undergone various examinations, by Gentlemen distinguished by their talents, and who hold high stations in India. The progress exhibited on these occasions has uniformly been highly satisfactory; and the Society has had the gratification of knowing, from the best sources of information, that much useful and religious knowledge has been imparted to the Heathen Youth in its Schools.

It was perceived to be absolutely necessary to wait patiently, till the influence of the instruction communicated to the Boys should be felt, before the same system could be successfully extended to the Females.

In the year 1820, the late Rev. William Ward, then on a visit home from Serampore, called the attention of the British Public to the number of Women who were annually sacrificed on the Fu-

neral Pile; and strenuously urged, as the best mode of putting an end to this superstitious and horrible delusion, that active measures should be adopted to cultivate the minds of the Females of India. In the autumn of that year, a fund was raised, under the sanction of the British and Foreign School Society, for the purpose of sending out to the Calcutta School Society a Lady duly qualified, who would undertake to superintend a School for training Native-Female Teachers, who might be fixed, after proper instruction, as Schoolmistresses in suitable stations. This Lady, who had long been desirous of taking an active share in meliorating the condition of the Heathen, offered her services, and was immediately accepted; being well prepared to fill the important office designed for her: she had, for several years, superintended the education of the Daughters of a Nobleman who held a high station in the British Cabinet; and, at the time alluded to, was residing in the family of a General Officer, where she was much esteemed and respected. The deep interest which she took in the state of Heathen Females, led her to renounce the comforts and conveniences which she enjoyed, in order to labour for their improvement. On her arrival in Calcutta, in November 1821, she was greatly concerned to find that the Committee of the School Society, to whom she had been recommended, composed partly of Native Gentlemen, was not by any means at that time prepared to engage in any general plan of Native-Female Education.

At this juncture, the Corresponding Committee of the Church Missionary Society, who had for seventeen years been watching every opportunity of meliorating the condition of the Heathen, thought that they could perceive, among the Natives generally, the growth of more liberal habits of thinking. They devoutly hoped, that the time had arrived, when the Heathen Youths, who had been instructed in their Schools and had grown up to manhood, began to appreciate the positive benefits which they had derived from their education; and they trusted that the confidence, reposed in themselves by the Natives, would greatly facilitate their plans to impart instruction to the Females. Under this impression, they undertook to provide for the support of Miss Cooke (who has since been married to the Rev. Isaac Wilson, one of the Society's Missionaries in Calcutta),

and to promote the objects of her Mission. The result has surpassed their most sanguine expectations. In three years, the number of Girls under instruction, in the Society's Schools in Bengal alone, has exceeded EIGHT HUNDRED; and that number may now be enlarged to a very great extent, when adequate funds shall be provided—so rapidly is this happy change of sentiment in regard to Females taking place among the Natives.

With a view to meet the wish of some Ladies of high consideration in Calcutta to aid this particular branch of Christian Exertions, as well as the feelings of Native Gentlemen well disposed to promote the Education of Females, the Society's Female Schools in and near Calcutta were, in March of last year, placed under the direction of a special Institution, formed for that purpose by the Ladies of the Presidency, under the patronage and with the co-operation of the Lady of His Excellency the Governor General, the Lady of the Lord Bishop of Calcutta, the Ladies of the Honourable the Members of Council, and most of the other Ladies of the Settlement, who are distinguished not more by their rank in society than by their active benevolence. For the present, that Institution confines its operations to Calcutta and its more immediate neighbourhood: if it should be deemed expedient, it will endeavour to extend its influence to other parts of India; a suggestion having, in fact, been made to its Committee, to that effect, by the Church Missionary Society. The Committee of that Society are happy to state, in the mean time, that its Female Schools are rapidly increasing, not only in parts of Bengal beyond the present range of the Calcutta Ladies' Society, but in its Missions in the South of India and in Ceylon.

The Committee wish, therefore, to afford to all such persons, Ladies in particular, as may desire specially to aid this department of their labours, an opportunity of contributing, directly, to the improvement and elevation of their own sex. The Committee have made a Grant of Five Hundred Pounds to the Calcutta Ladies' Society; and they hope to be enabled, by the enlarged contributions of their present friends and the accession of fresh supporters, effectually to cultivate this new field of labour, not only as it opens in Calcutta and its vicinity, but in other parts of India.

To awaken in the breasts of Christian Females active and unflinching sympathy with the miseries of their own sex in Heathen Lands, it is only necessary that those miseries should be known and duly considered.

In India, the lower classes of Females, as they themselves often observe, are treated as beasts of burthen: in some parts, they are compelled to do the work of porters: a traveller arriving at a village calls for Women, when they are expected to forsake their occupations, run out at his call, and carry his baggage on their heads without any remuneration, and convey it to the next village, where they are relieved by others. Nothing is so rare as to see a woman who can sew or knit; and as for cultivation of the mind, from the lowest to the highest classes they can neither read nor write. Their inclinations and feelings are never consulted: they are betrothed while infants; and, when married, are treated in the most degrading manner: they are expected to prepare their husband's food; but must not partake of it with him: after waiting on him during his meal, they are permitted to eat what is left: if a male friend visits the house, the Wife must immediately retire, as she must have no communication with the other sex. She is never allowed to mix in public company: and if she becomes a Widow, she must either ascend the funeral pile, or lead a most miserable and painful life. The profound mystery, which is observed respecting the female branch of the family of a Native of India, enables the rich and powerful to exercise a tyranny not known in more favoured countries. If a Woman gives any serious offence, she is often secretly put to death; and, in Mahomedan Countries in particular, her life is held by so precarious a tenure, that open and instant death has followed on trivial offences. It is obvious that when Women are in such a state of misery and degradation, it is impossible that they should properly discharge the important duties of their sex.

It is difficult to estimate too highly the advantages, which a judicious and regular system of instruction is calculated to impart to Females in India. To the lower classes, the knowledge of sewing and knitting will afford the means of useful and profitable employment; and the cultivation of the mind will raise the whole sex from that deplorable state of

ignorance in which they are now sunk. The Ladies of the United Kingdom are eminently qualified to judge of the powerful influence which Females are capable of exercising, as Daughters, Sisters, Wives, Mothers, and Mistresses of Families: and they who know the power of Christian Principles and Motives in these various relations of life, will duly appreciate the important change to be expected, when the Women of India shall become qualified, under the influence of these Principles and Motives, as they doubtless one day will be, to discharge all the duties of their several relations. They, who are sensible of their own privileges in this respect, will, doubtless, gladly avail themselves of this opportunity to communicate similar blessings to others. Facilities, hitherto unattainable, are now secured; and it is the peculiar felicity of the Church Missionary Society, that its Auxiliary in Calcutta, under whose immediate controul the Funds expended in Bengal will be placed, is honoured by having at its head the Lord Bishop of Calcutta, and as its Secretary that tried friend of the Society the Venerable Archdeacon Corrie.

#### PROCEEDINGS OF ASSOCIATIONS.

##### *Anniversary of the Stewartstown.*

This Meeting was held on the 20th of April, the Rev. Francis Gore in the Chair; and was attended by the Earl and Countess of Castlestewart, and many of the surrounding Gentry.

##### *Movers and Secondors.*

Lord Stewart, and Rev. W. Smith—Rev. Robert Allen, and Rev. E. Hincks—Rev. R. H. Nixon, and Rev. Robert Kingsmore—Rev. H. Burke, and Rev. Hugh Hamilton—Rev. T. M'Curdy, and Rowley Millar, Esq.—and Rev. Silver Oliver, and Rev. H. Stewart.

##### *First Anniversary of the St. Arvans.*

Sermons were preached at St. Arvans, by Rev. John East; at Monkswood and at Tintern Abbey, by Rev. H. Gipps; and at Shire Newton, by Rev. T. T. Biddulph.

The Meeting was held on the 19th of May; the Rev. W. Jones, Minister of St. Arvans, in the Chair. About Twenty Clergymen assembled on this occasion. The Report was read by the Secretary, the Rev. James Ashe Gabb.

##### *Movers and Secondors.*

Rev. H. Berkin, and Rev. T. T. Biddulph—Rev. H. Poole, and Rev. S. Parry—Rev. G. Ridout, and Rev. D. Jones—Rev. John East, and Rev. E. Jenkins—and Rev. T. Jennings, and Rev. H. Gipps.

The Collections amounted to 70*l.*, of which the sum of 27*l.* 1*s.* 4*d.* was con-

tributed at the Meeting, and that of 8l. 2s. 1d. was produced by the sale of Ladies' Work.

*Formation of the North Hunts.*

A friend of the Society, residing in Hampshire, having been deeply interested in attending the last Anniversary of the Berkshire Association, became anxious to obtain assistance, from his own County, to the objects of the Society; but had little expectation of extending his efforts much beyond his vicinity. On mentioning his wish to a friend, the idea of an Association for the whole or part of the County was suggested. When this was communicated to some neighbouring Clergymen, it was found that a more general disposition to aid the Society prevailed than had been anticipated.

Sermons were preached, on Sunday the 15th of May, at Upton Gray, by the Rev. Alan G. Cornwall—on Sunday the 22d, at Elvetham and at Eastrop, by the Rev. E. Bickersteth; and at Kingsclere, by the Rev. J. W. Doran—and, on Tuesday Evening, the 24th, at Wherwell, by the Rev. E. Bickersteth.

On Monday, the 23d, a Meeting was held in the Town Hall at Basingstoke; the Right Hon. Lord Calthorpe in the Chair. About Twenty Clergymen were present.

*Movers and Secondors.*

Major-General Orde, and Rev. E. Bickersteth—Rev. Joseph Clarke, and Rev. John Mitchell—Rev. W. Workman, and Rev. G. Hulme—Rev. John Cooper, and Rev. W. B. Fennell—Rev. Robert Lagger, and Rev. F. Quarrington—and Rev. S. Meddock, and Rev. Alan G. Cornwall.

*Lord Calthorpe, President.*

Sir T. Baring, Bart. M.P., John Fleming, Esq. M.P., Rev. Lascelles Iremonger, Prebendary of Winchester, and Major-General Orde, *Vice-Presidents.*

*G. Glover, Esq. Treasurer.*

Rev. J. C. Blackstone, Rev. G. Rudd, Rev. A. G. Cornwall, *Secretaries.*

Collections and Contributions, about 150l.

*Fifth Anniversary of the North-East London.*

The Annual Meeting was held on Tuesday Evening, May the 31st, at the Mermaid, Hackney; the Patron, the Right Hon. Sir G. H. Rose, M.P. in the Chair.

The President, T. F. Buxton, Esq. M.P. being under the necessity of attending the House of Commons, addressed the

Meeting previous to the commencement of the business of the evening.

*Movers and Secondors.*

W. T. Money, Esq. M.P., and John Key, Esq. Alderman and Sheriff—Rev. E. Bickersteth, and Rev. T. Webster—Rev. W. A. Evanson, and Rev. C. S. Hawtrey—Rev. Dr. Morrison, and J. E. Gordon, Esq. R. N.—Rev. W. B. Williams, and Rev. Dawson Warren—and C. S. Dudley, Esq. and John Ballance, Esq.

*Resolutions.*

— That this Meeting has heard, with much pleasure, of the increase of the funds of the Parent Society; and gathers from it an encouragement to perseverance, being fully convinced that the resources of the Society, however multiplied, fall far short of the many and urgent calls for its exertions.

— That this Meeting views, with deep interest, the establishment of the Missionary Institution at Islington; and prays, that, from time to time, it may furnish a supply of Labourers, who may not only be recommended by the Church to the work of an Evangelist, but, like Barnabas and Saul, be under the special anointing and separation of the Holy Ghost for the work whereunto He hath called them.

— That this Meeting rejoices to hear, notwithstanding the loss which the Society has sustained, by the removal of many valuable Labourers on the Coast of Western Africa, that plans are in progress, calculated, with the Divine blessing, to revive this Mission, and place the concerns of the Society in that interesting Quarter of the Globe on a more permanent foundation.

— That this Meeting hears, with feelings of devout gratitude, of the general success with which the labours of the Society have been blessed in most of its Stations; especially for the hopeful appearance of the New Zealand Mission; and considers it as an argument to repose implicit confidence in the promises of God, however difficult it may sometimes appear to reconcile them with the course of His Providential Dispensations.

The Collection was 40l. 17s. 2d. The Receipts of the Year had amounted to 635l. 9s. 2d.; being an increase on the preceding year of upward of 50l., and making the total of receipts 2294l. 11s. 5d.

*Fourth Anniversary of the Edmonton.*

The Meeting was held, on the 10th of June, in the Assembly Room; the Rev. Dawson Warren, Vicar, in the Chair. Collection, 9l. 11s. 7d.

*Movers and Secondors.*

Rev. W. Wilson, and Rev. E. Bickersteth—John Blackett, Esq., and Rev. John Andrew Jetter—Rev. Martin Boswell, and John James, Esq.—and John Ballance, Esq., and John Gann, Esq.

The details given by Mr. Jetter, just returned from India, very much interested the Meeting; but the infirm state of his health will prevent him, for the present, from rendering much assistance of this nature.

*Midland and Northern Journey.*

Of this Journey—which embraces Associations in the Counties of Derby, Nottingham, Lincoln, York, Westmoreland, Lancaster, Chester, and Stafford—the commencement, in Derbyshire and at Boston, was reported in our last Number. The Rev. Thomas Bartlett, one of the Secretaries, assisted by various friends, is still engaged in this extensive visit: at its close we shall give a view of proceedings.

UNITED BRETHREN.

*Appeal in support of the West-Indies Missions.*

At pp. 426—428 of our last Volume, we stated the opening of a Separate Fund in behalf of the Brethren's West-Indies Missions, with the grounds on which that measure was adopted. The following Circular on this subject has been lately issued.

To those who are grieving over Slavery as the most flagrant abuse of the Christian Name—who are deploring its evils and lamenting their own inability to remedy them—the object here proposed is respectfully and earnestly recommended.

In the accomplishment of so great a work as the Abolition of Slavery, the measures of Government are necessarily tardy in operation and difficult in execution. But, in the mean time, Slavery continues, and the evils consequent upon it are accumulating. Children are training up in the wretched and immoral habits of their parents; and thousands of Slaves are, year by year, closing their mortal career—ignorant, degraded, and vicious—neither elevated by the principles nor cheered by the hope of the Gospel.

By the institutions of the United Brethren, established in the West Indies, for the religious instruction and civilization of the Negro Population, an opportunity is IMMEDIATELY afforded of benefiting the objects of our deepest commiseration. We have neither anxiously to wait the decisions of Government, nor to watch the effects of any new project, nor to encounter the difficulty of selecting untried Agents. Here is a system proposed to us for meliorating the condition of the Negroes; and for rescuing them from that worst part of Slavery, their moral degradation—a sy-

stem long since in operation, and attended with unparalleled success. Here are sincere, consistent, devoted men; ready for the service, invited by the planters, earnestly desired by the Negroes themselves—men fitted by their education and habits to submit to hardships, taught to deal with the ignorant and degraded, willing to mix with them, and, by their practical knowledge of the most necessary arts of life, able to civilize them, as well as to impart Christian instruction.

Such are the peculiar facilities possessed by the United Brethren for the important work which they have undertaken; but these, in many instances, are rendered wholly unavailing, from their want of funds. They cannot make use of the opportunities opening upon them in the West Indies, without liberal pecuniary assistance. We appeal, therefore, to those who have in heart espoused the cause of the oppressed African; respectfully entreating each individual among them to contribute a share, however small, to a work which tends immediately to improve the condition of the degraded Negro, and which promises gradually to fit him for that complete emancipation which it is ardently to be hoped hereafter awaits him.

It is proper to state, that this Appeal proceeds from individuals unconnected with the Moravian Missions, but deeply interested in the welfare of the suffering Negroes.

BRITISH & FOREIGN SCHOOL SOCIETY.  
NINETEENTH REPORT.

*State of the Funds.*

DETERMINED not to plunge the Society into further embarrassments, your Committee have scrupulously adhered to the plan mentioned at the last General Meeting, limiting their expenses by their receipts. They cannot conceal the pain which it has cost them to do so; as they have been necessarily precluded from embracing many desirable opportunities, of which they would have gladly availed themselves. Nevertheless, they are emboldened to affirm, that the little strength of this Society, judiciously exerted, is capable of producing great effects; and that scarcely any other Institution has accomplished so much good with means so scanty.

The Committee have great pleasure in stating, that although the permanent income has received but little accession, the Society is now relieved from a large

portion of the heavy debt with which it was so long encumbered. At the end of the year 1822, the amount unliquidated was 7691*l.* A separate subscription, set on foot for this purpose, has produced already the sum of 1679*l.* 5*s.* 5*d.* The debt is now reduced to about 3000*l.*

*State and Progress of the Central Schools.*

The excellent order and discipline maintained in these Schools are highly creditable to the Superintendent, to whom, as also to his active Assistant, the approbation of the Society is justly due. In these Schools, which receive 500 boys and 300 girls, of all religious denominations and without preference to any, ample instruction is given in the elementary branches of useful education: habits of subordination, diligence, and regularity are formed: virtuous emulation is excited: the rapid improvement of the pupils demonstrates the excellence of the British System of Instruction; and the daily perusal of the Holy Scriptures, accompanied with suitable examination thereon, furnishes the children with an accurate knowledge of the truths and duties of the Christian Religion.

Since the establishment of these Schools, education has been supplied by them to 15,057 Boys and 7623 Girls, making a total of 22,680. Great benefits have been thereby conferred on the Borough of Southwark and its vicinity, which may be now regarded as the best educated district in the Metropolis. But your Committee are anxious to have it understood that their object is not merely local: the Central Establishment may be regarded as the point of support for the System, wherever in operation; as the main spring, which sets the whole machinery in motion, and is intimately connected with every part. Here is the Depository for School Requisites of all descriptions; of which a large stock is always on hand, ready to be transmitted, at a short notice, to any part of the world. Here, suitable Teachers, both male and female, are prepared for active service, whether domestic or foreign. Hence, a friendly correspondence of benevolent enterprise is maintained with the most remote stations, such advice is given as is thought needful, and such assistance communicated as the contracted resources of the Institution will allow. These Schools are, therefore, as their name imports, the CENTRE—the centre of a circle whose circumference includes all nations, Christian, Heathen,

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and Mahomedan. From this point the lines of activity diverge, and their termination is only to be found at the ends of the earth!

During the past year 22 persons have learned the System at the Central School, with a view to employment as Schoolmasters: 15 Schools have been permanently supplied with Masters; and 16 others have received temporary assistance, during the illness of their teachers, or in order to effect their re-organization. Four Missionaries have also attended for instruction.

In reference to the Girls' Central School, the Ladies' Committee state—

The general order and discipline of the School are such as to render it worthy of being a model to others. The progress of the children in writing and arithmetic, it is hoped, will be esteemed satisfactory, if it be considered, that only four hours and-a-half in the week are appropriated to these branches. The Committee, however, can refer to the late Examination, and the opinion of many respectable persons who have visited the School, for the attainment of religious knowledge which the children have arrived at, by means of correct reading and the regular practice of interrogation on the subjects read. The attention of the Committee has, during the last year, been directed, in a more particular manner, to that very important and useful branch of education—Needlework: and having found it difficult, as well as uncertain, to obtain suitable work for employing the children in the finishing class, they have purchased materials, and the children have made up various useful articles of clothing, which they sell at a reasonable price; by which means the Committee can employ those scholars, who have passed through the classes prescribed in the Manual, and likewise afford the children a better opportunity of occupying their time in the practical use of their previous acquirements, at the same time rendering them more perfect in the several branches of Needlework.

The School is always full, notwithstanding the increase of Schools in the vicinity; and there are, at this time, waiting for admission sixty-six.

Thus it is evident that the desire of parents, in the neighbourhood of the Central School, to obtain education for



their offspring, is unabated. It forms a pleasing and gratifying circumstance, that since the establishment of the British and Foreign School Society, the progress of education has rapidly advanced; and there is good ground to believe, that no part of the Metropolis is, at this time, so far advanced in knowledge as Southwark, both in regard to Sunday and Daily Education: it consequently follows, that, in no part of the Metropolis, are the benefits of early instruction in the Holy Scriptures more duly appreciated.

Since the year 1805, when the Girls' School was first opened, 7523 children have been admitted to participate in the benefits of this Institution.

The weekly subscriptions of one penny for clothing have been regularly continued, whereby the sum of 22l. 3s. 7½d. was raised during the past year; which, with the addition of their reward tickets, enabled the Committee to distribute to 280 Girls such useful articles of wearing apparel, as have rendered their appearance neat and creditable. The advantages, derived from this mode of providing themselves with clothing, are very great: the clothes, thus obtained with scarcely any sacrifice to them, are valued highly; and the effects on their future economy cannot fail to be very beneficial.

In the department for training Schoolmistresses, during the past year, 24 have been initiated in the System.

Six New Schools have been provided with Teachers, and a considerable number of Schools have been conducted during the illness of Mistresses or reorganized, by application to the Central Ladies' Committee. And it is peculiarly gratifying to the Committee to be enabled again to report, that the conduct of the various Mistresses sent out from the Establishment has reflected credit on this Institution and on themselves.

#### *General Progress and Influence of the Schools.*

Intelligence has been received of the formation of fourteen New Schools during the past year. From Schools already existing (of which there are supposed to be, on the British System, nearly 400) but few Reports have arrived. Nor can it be expected that much variety should be found in the information which they contain; since, when Institutions of this kind are once well established, their

subsequent proceedings are not characterized by novelty or change. The principal difficulty to be encountered in the formation of a New School, generally arises from the expenditure necessary in the erection of a suitable building. When this obstacle has been removed, it is commonly ascertained that a small weekly payment by each scholar, not only materially aids the funds of the establishment, but also tends to promote an honourable independence of spirit, and to enhance the value of the instruction thus procured.

Laudable diligence continues to be exerted, in securing an attendance of the children at some Place of Worship, to be chosen by their parents, on the Lord's Day: this is a measure which your Committee cordially approve, and which has been constantly practised at the Central Schools. That the good effects of Scriptural Instruction are witnessed, in an improved state of morals among the lower classes, begins now to be admitted, as it has been some time anxiously looked for. Nothing human is perfect: to suppose that our exertions should be GENERALLY successful, is as much as can be reasonably anticipated; and this has been already accomplished. Examples of juvenile delinquency are, it is true, deplorably numerous: but it should not be forgotten, that much greater publicity is given to such occurrences than at any former period of our history; and that, for one authenticated instance of an educated offender, hundreds of individuals might be referred to, formerly pupils in our Schools, whose characters are correct and whose lives will bear close investigation.

The Ladies' Committee add, in reference to the Female Scholars—

Your Committee have derived much pleasure and encouragement from the Reports transmitted to them, by the Ladies of various Committees in the kingdom. These annual testimonies in favour of religious education prove, beyond all dispute, that much good is progressively taking place; and present the cheering prospect of moral improvement in the condition of the industrious poor.

#### *Foreign Proceedings.*

In reference to these it is stated—

The Society will hear of difficulties and discouragements in some quarters, and of cheering success in others. On the whole, however, there is much cause

for gratitude to God, who has wonderfully blessed our feeble endeavours, and on whose continued favour it behoves us to rely with humble and expecting confidence.

The statements of the Report relative to the Continent will appear in the present Number. Other foreign notices which may not have been anticipated will be given in the next Survey.

#### Conclusion.

Having thus rapidly glanced at the endeavours now made to instruct the rising generation by means of the British System, your Committee feel that they would be chargeable with dereliction of duty, did they not call on the friends and supporters of the Society to join them in thanksgiving to the Father of Mercies, by whose blessing the Institution yet lives and prospers, and who has deigned to smile on the attempts of His servants. Thirty years have not yet elapsed, since the System of Mutual Instruction was first promulgated. Within that period it is supposed that several millions of children have received the benefits of Scriptural Education. Who can calculate the results? Some of the seed may fall by the wayside, and some on rocky places: but, doubtless, much will vegetate and grow; and fruit will be produced—

thirty, sixty, and even a hundred fold.

Devoutly imploring the continued blessing of God, "without whom nothing is strong, nothing is holy," and trusting in His gracious promises, your Committee confidently expect the universal prevalence and final triumph of the Cause. At the same time, bearing in mind that the plans of Heaven are usually carried into effect by human instrumentality, they cannot forbear entreating their friends to be *steadfast, unmoveable, always abounding in the work of the Lord*. Let no difficulties repress our ardour. Let no hostility prevent our exertions. What great achievement was ever accomplished, without pains, and patience, and perseverance?

The signs of the times are encouraging. If, in some quarters, apathy or opposition exist, in many others ardent desires are cherished for the blessings of instruction. *The fields are white already to harvest!* Greece—Syria—Egypt—the fervid climes of the East—the interesting regions of the West—beseech our aid. On Great Britain the eyes of all the nations are fixed: from our abundance, they look for supply. Every breeze that blows, wafts to us the petitions of the ignorant and wretched. From all parts of the world the voice of entreaty is heard! Supplicating millions cry for help! Shall they implore in vain?

#### ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

SOME of the Addresses delivered at the late Anniversaries we have not been able to procure: from those which have reached us, we select, as on former occasions, a series of Facts, derived almost entirely from eye-witnesses: these are arranged in our usual Geographical Order; and are followed by extracts which have reference, chiefly, to the Obligations and Encouragements connected with the Work of Missions.

#### Compassion of a Young British Sailor.

When on board a Steam Packet between Leith and Stirling, I felt obliged to reprove a passenger for profane swearing. On quitting the vessel, a Young Sailor followed, and begged leave to speak to me. He stated the miserable feelings which he endured, under an apprehension that he himself was an unpardoned sinner. After giving him suitable advice, I inquired the occasion of his becoming uneasy in respect of his sins. He said, that idling one Sunday through Wapping, two Gentlemen invited him to go on board the Floating Chapel, and much pressed him to attend Divine Worship there, offering to take him on board and put him again on shore free of expense. He was obstinate in his refusal; and spent the remainder of the day on shore, in an improper manner. When he

retired to rest at night, and the hour of reflection came, he began to wonder at the motives of these Gentlemen; and he could see none other than a purpose to do him good: and then he began still more to wonder, that strangers should feel more anxiety for the safety of his soul than he himself did. Stung by these reflections and alarmed at his state, he left his bed and fell on his knees, and prayed heartily for forgiveness, and for the help of God to do better.

Perhaps those Gentlemen may be now present; and they may have mourned over the obstinacy of this Youth: but how would they have rejoiced to witness his convictions and to hear his prayers! Had they seen the tears roll down his cheeks which I have seen, and heard the heartfelt sighs which I have heard him heave in the remembrance of his

sins, they would have been moved as I was: and now all such friends of Sailors may, on hearing this, thank God and take courage.

[*Rev. Mr. M' Owen—at the Port-of-Lond. Soc. Ann.*

*Beneficial Results of Bible Discussions in Ireland.*

I can bear testimony to the readiness with which instruction for their children is embraced by the Irish Peasantry. That readiness continues, notwithstanding opposition. A fact or two will shew that the discussions which recently took place in Ireland were attended with beneficial results. There was an increase, I believe, of more than 5000 copies of the Scriptures, in the issue from the Hibernian Bible Society's Depository for the last year: there was an increase of 5000 for the whole year; while, for the last quarter, ending in December, there was an increase of 3000 above the preceding quarter: the discussion commenced, I think, in September; and continued, with some intervals, till about the 19th of November: from the coincidence of the discussions with the increase in the issues of the Sacred Scriptures and the demand for the Inspired Volume in the towns in which the discussions took place, may we not fairly infer, that that issue was mainly owing to the spirit of inquiry which the discussions excited? Another fact which I beg to mention is, that, subsequently to a discussion, twenty poor Roman Catholics met together, to debate whether they ought to read the Scriptures: they decided the question in the affirmative. After another discussion, nearly if not fully two hundred Roman Catholics attended a Lecture on the Scriptures; and conducted themselves with the utmost decorum and propriety, and evinced the greatest attention. But, in special reference to the anxiety of the peasantry to obtain instruction for their children, I beg to state, that a poor woman, who had been in the habit of sending her children to a school in which the Scriptures were read, was visited by her Priest: he laid her under a solemn obligation to discontinue sending her children: the woman was much distressed, and actually sent a message to a Lady connected with the school, stating, that though she herself could not send her children, she entreated the Lady to send and insist upon their going.

[*Rev. T. P. Pope—at the Hibern. Soc. Ann.*

*State of the Continent, in respect of Religion.*

Permit me to lay before you some details, which, on the one hand, will prove the necessity of a Society like this; and, on the other, that there is no doubt but success must eventually attend exertions such as yours.

Being educated at a Classical School, as is the custom in our country, our Religious Teachers did not give us any higher idea of Christianity, than of the religion of Homer or Herodotus. Christ was, according to them, a good man, but somewhat enthusiastic. Deism, however, is a poor religion, consisting of a few abstract truths, on which not much is to be said; and therefore the Teachers were often in want of subjects for their instruction. What then did they do, in order to occupy the time which they were unable to employ in im-

parting instruction relative to the salvation of mankind and the glory of our Great Redeemer? One of them, being in want of spiritual matter, gave us lectures on Medicine and on the cure of the body, not knowing what to say on the cure of the grand disease of the soul: he had a book, entitled "The Art of prolonging Human Life"; and this he explained to us, instead of giving religious instruction! Another of our Teachers, who equally felt at a loss what to say on his proper topics, gave lectures on Botany; and a third made us read, during the hours intended for religious instruction, passages from Homer's *Odyssey*.

That University of Prussia to which the greater part of the Students in Divinity are sent, that of Halle, from which Professor Frank once disseminated true religion throughout Germany, is now the seat of Infidelity. It has between 500 and 600 Students of Divinity; and several of its Professors continue from year to year to teach them that Christ was a man, like the rest of his race, led in some degree by Divine Providence, and in some degree by enthusiastic notions. If such are the instructions given to the future Ministers of the Flock, how can the Flock be guided in the way of truth?

The state of things, indeed, in some places, is taking quite another turn: some Capitals, in particular, of the Continental States feel the influence of the real spirit of Christianity. As yet, however, such places are few in number; and, while the Continent, on the whole, lies in the darkness of that ENLIGHTENING of which they boast, in some Provinces a spirit of persecution against the Truth prevails, not at all inferior to that of the Romish Church.

In the Duchy of Weimar, a physician, seeing the whole country labouring under the yoke of barefaced Infidelity, felt constrained to proclaim the Gospel to some people of his town. Having collected together a small number of true Christians, he was ordered, on pain of imprisonment, to give up these religious meetings. Some time afterward, the threat was put in execution: when dismissed, he was warned, that if he resumed his former engagements, he would be sent to work with the public criminals; and had not the good man received, a little time afterward, a call to a distant part of Germany, this rigorous threat might have been executed, as the first had been. After his removal, his poor people were in the habit of walking 15 English miles to the Prussian Territory, in order there to hold those meetings for religious edification which they were forbidden to hold in their own country.

I will add a few observations respecting your encouragements.

I can testify that the state of things is continually improving; and that by the special blessing of God. We cannot point out any single individual or place, from which the light particularly arises: although individuals are made instruments in the hand of God, yet so many and such different persons are raised up, that it would be difficult to say to whom the greatest share in the work is to be ascribed.

Revivals of this nature take place, as well among people of the lower order and in countries where it might be least expected, as among persons of distinction. As Infidelity descended from the higher to the lower orders, so is the Truth now, in several instances, flowing in the same direction. I will give one remarkable instance of this. In the large province of Pomerania, in which for a long time Unbelief has greatly prevailed, three Sons of a Noble Family, who were formerly Infidels, received salutary religious convictions: they had, before, been at variance with one another and with their Father: the first-fruit of their religious impressions was a reconciliation among themselves, and then they preached the Truth to their peasants in their own castle: that becoming too small, they preached in the fields, where hundreds flocked together; for the Gospel was a new thing among them: about twenty persons of noble birth, in that country, followed this example.

A second ground of encouragement is this—that, although the majority of the Clergy are more or less given to Unbelief, still a new body is springing up in the Younger Clergy: nor is it unlikely that a second Luther and Calvin may arise among them: there are many of these, who are truly influenced by the Spirit of God, and who know that there is no Salvation but in Christ, and desire to go forth and proclaim the Gospel.

[*Professor Tholuck—at the Continental Soc. Annis.*]

You must have heard of Infidel Doctrines and Books; but I do not know any Antichristian Creed, which has been so deceitfully introduced and so systematically taught, as that which is contained in a work called "Hours of Devotion," first published in 1807, in eight volumes, in German; and which has gone through ten editions, and been translated into French and Danish. It is with many their Bible—the instrument to promote true Christianity! I will give only one sentence as a specimen.

In a chapter respecting the different religions, the Author says, "The Jew, who cries with devotion in his Synagogue to God his Father; the Turk, who according to the doctrine of his supposed Prophet, in the Mosques of the East, bends his forehead to the dust before the Omnipresent; the ignorant Heathen, who, for want of better instruction, elevates his hands to an idol, at the same time that he fervently prays to the corruptible dust, he does not less direct his prayer to the Most High God—these are all sacred to me: they have all one God, to whom they cry, 'Allah'—'Abba'—'Father.' They look, with me, with tranquil expectation to the same Eternity."

The contents of this work are Christianity without Christ. Deceitful it is, for it speaks seemingly with the greatest reverence of the Redeemer, the Saviour, the Son of God: but even as this only comes to be a peculiar phraseology, so it makes all the positive declarations of the Bible to be nothing more than metaphors, figures, parables, elegant flourishes, oriental language! The doctrine of a Prince of Darkness, the Author calls blasphemy—the Day of Judgment, a dream of ignorant

men! And this Antichristian Religion is taught from the pulpits, in the Universities, and in the Schools of the Continent.

[*M. Von Balow—at the Continental Soc. Annis.*]  
*Scarcity of the Scriptures among Roman-Catholics on the Continent.*

I have just returned from a tour on the Continent of Europe, during which I chiefly visited Roman-Catholic Countries. I had frequently heard, what to me appeared surprising accounts, of the scarcity of the Scriptures in several parts of the Continent; and directed my inquiries, therefore, so as to enable me to ascertain the truth or falsehood of the report. In Fifty Towns, I have gone into the book-stores, for the purpose of ascertaining whether the Bible could be found in them; and, with only two exceptions, my search was fruitless, till I arrived in Germany. In one of those two instances, in which I met with the Holy Scriptures, one copy was in ten folio volumes. The other copy which I discovered contained only the Four Evangelists, and was in Latin, with an Italian translation.

[*Rev. Sereno E. Dwight—at the Bible Soc. Annis.*]  
*Comparative State of France and England, in respect of Religious Liberty.*

I could not feel happy enough, or grateful enough, for the religious prosperity enjoyed in this Protestant Country, under its liberal Government. In France, after the Bible-Society Meeting, one of the Papers attacked it for circulating that heretical book, the Bible; and accused the Protestants of using a false translation: a man, very much spoken of, wrote, that the exertions of the Protestants for Schools and Bibles were the last efforts of a body preceding its death. I might compare France and England to two horses—the one young and weak, and so fastly bound as to be scarcely able to move; the other in the full vigour of age, running and galloping wherever it pleased. I hope my heart does not harbour envy, yet I cannot but be affected at these ideas; and am reminded that the trophies of Miltiades prevented Themistocles from sleeping. The wish has crossed my mind—"Oh, that I had been born in England!" but I would forbid the thought, when I remember that God knew best where to place each one of us, and that in our appointed post we must all work in the same spirit. The mode of acting in the two countries must be different: here, you proceed more openly, being everywhere encouraged; but we must act with prudence, and our first sentiment must be confidence in God, and hope that the Cause will triumph under His aid. However violent the exertions of our adversaries may be, I am sure their zeal must diminish, and ours must increase: they cannot find the same pleasure in calumniating our labours, as we do in pursuing them. Shew your concern for your Brethren in France, that God may give them encouragement and confidence, till He grants them success!

[*Rev. M. Monod—at the Sund. Sch. Un. Annis.*]  
*Progress of the Bible Cause in France.*

The Paris Bible Society is happy to wit-

ness every year an increase in the number of its Auxiliaries, and consequently an increase in its pecuniary resources. By the accession of three-and-twenty New Auxiliary and Branch Societies, during the past year, the total number has been augmented to 96 (not taking the Associations into account); and the formation of several more is in contemplation. Surely these are happy indications of an awakened interest for religion, which cannot fail to excite a desire in our Protestant Brethren to read and understand the Book of our Salvation offered to them; for it is a lamentable fact, that ignorance, too common among the lower classes, has hitherto proved a great obstacle to a more abundant distribution of the Sacred Volume.

The Annual Meeting of the Bible Society in Paris, which was held three weeks ago, excited a lively interest; and will, there is reason to hope, be conducive to the progress of the Bible Cause. Anticipating the information which our Annual Report will soon convey to you, permit me to call the attention of this Assembly for a few moments to some of its most interesting statements.

The Report of the Ladies' Bible Society affords proof of unwearied assiduity, enlightened zeal, and encouraging success: even in the very first year of its existence, precious fruits have appeared—numerous Associations have sprung from it—similar Societies have already been and others are on the eve of being formed in other parts of France—and many affecting instances have been, through their means, brought to light, both of that piety which leads to a desire for the Scriptures, and of that which is awakened by their perusal.

But nothing, perhaps, at our Meeting produced a more lively sensation, or gave a more distinct idea of all the good that may be expected from Bible Societies, than the Report of the Association of Mechanics and Workmen, written and read by one of them, a native of Germany. His foreign accent, like mine in this Assembly, might, perhaps, have sounded harsh to a refined ear; but every one discerned through it the sincere and fervent disciple of Him, who appeared in the humble form of a Carpenter's Son. The Bible has been his only instructor; and the learning which he has derived from it surpasses all mere human science. His sublime and just views, sometimes presented with a happy turn of expression—his language, in general correct, so as even to excite surprise, yet not so faultless but that it was evident a skilful pen had had no hand in it—but, above all, the genuine piety that animated his address, joined to a deep knowledge of the Scriptures, which was conspicuous in all that he said, and a remarkable union of humility and dignity in his person, gave his speech a particular stamp which made a deep impression on all who heard him. Tears were seen in the eyes of many, alike strangers to our Society and to our Faith, and perhaps little accustomed to derive enjoyment from such a source.

[*Rev. M. Monod—at the Bible Society Anniv.*

*Illustration of the Missionary Spirit in France.*

Among the regulations of one of the Ladies' Auxiliary Institutions, (one in Dauphiny,) are the following:—If a Lady of the Committee absent herself, another of its Members visits her, to ascertain the cause: if without an adequate reason she again absent herself, she is seriously rebuked: if a third time, her name is erased from the Committee, as not being a suitable person for so important and sacred a work. The children of one of the Juvenile Societies, situated in a part of the country where the people are all vine-dressers, last autumn collected nuts in great numbers, sold them, and presented the produce to the Treasurer: having done this in the autumn, they considered what they should do in the spring: they, accordingly, went out and collected various species of medicinal herbs; and, having sold them, presented, as before, the produce to the Treasurer.

[*Rev. Mark Wilks—at the London Miss. Soc. Ann.*

*Atrocities of the French Slave-Trade.*

I am anxious to call the attention of the Meeting to the conduct of France respecting the Slave Trade, and to the language of this country on the conduct of that country, as communicated in a Letter from our Ambassador at Paris, Sir Charles Stuart, to the Count de Villele, the Minister of the King of France:—

“There seems, indeed, to be scarcely a spot on that coast, which does not shew traces of the Slave Trade, with all its attendant horrors; for the arrival of a Slave Ship in any of the rivers on the Windward Coast being the signal for war between the Natives, the hamlets of the weaker party are burnt, and the miserable survivors carried and sold to the Slave Traders.

“It is clearly ascertained, by inquiries made on the spot and on the adjacent coast, by his Majesty's cruisers, that the number of Slave Cargoes taken out of the River Bonny, in the PRECEDING YEAR, amounted actually to one hundred and ninety; and a similar return from the Calabar, for the like period, made a total, for that river alone, of one hundred and sixty-two.

“I have received the express commands of the King my Master, to address to the Government of His Most Christian Majesty an urgent representation of these distressing facts; which, if they prove any thing, prove that wherever the French Flag appears, protection and impunity are granted to the Slave Trader; and that the abuse of the laws enacted in France against this traffic, notwithstanding the allegations of the party disposed to encourage the mischief, afford practical examples of the consequences which must result from this evil, by occasioning encroachments on the territories of friendly powers of Africa, and exciting bloody wars among the Natives.”

So that from two inconsiderable streams hardly visible on the map, no less than 352 cargoes were embarked: if on board each ship there were 300 Slaves, the whole number of those unfortunate beings led off to slavery in

one year, was 105,600! What mind can grasp such a fact! I want the power of comprehension to conceive all the murders, the countless miseries, the atrocities and devastation, which must have been committed in the enslaving of such a number of beings. And if we cannot embrace one single instance, if we cannot imagine the cruelties which are confined to one quarter of Africa, how can we bring ourselves to imagine what may be perpetrated within the entire range of that most iniquitous and revolting traffic? Let the Meeting keep in mind, that not a single day passes but some horror of this nature is occurring. Perhaps at this very moment, the Slave Ship is on her passage, and some wretched beings in the hold are crying out for water, and are answered by the foul-mouthed curse of the despotic and savage commander.

It is gratifying to see, with what different feelings the Slave Merchant looks on France and on England. If he perceive an English Ship, he is seized with dismay; while, in the French Flag, he recognises a deliverer and an accomplice.

In the Report, it was set forth that Perjury is the staple of this trade: without perjury, it would be impossible to proceed: there is a positive covenant entered into between the sailor and the merchant, that the sailor shall commit perjury: in consideration of a certain sum, he even undertakes to commit murder, if occasion require.

An obvious question presents itself: Can we ourselves contribute to destroy this evil? Yes! To extinguish Slavery is the most effectual mode of abolishing the Slave Trade. Already it has received a death-blow, from which it can never recover. I entertain great hopes from the introduction of the System of Free Labour; for the Slave Trade is incompatible with Free Labour.

[T. F. Buxton, Esq. M. P.—at the African Inst. Ann. Wickedness and Misery of the Heathen in the East.

When I first went to India, I expected to find that the inhabitants of those countries had some notion of God, however corrupted and unworthy; but, to our astonishment, we met a whole nation of persons who boldly denied the existence of a Supreme Being. There is, I know, a kind of general impression in the world that the Heathen pay some worship to God through the false medium of their idols; but it is a melancholy fact, that there is a portion of the Heathen, far outnumbering all the professed Christians in the world, who are literally Atheists, living without God in the world.

[Rev. W. M. Harvard—at the Wesleyan London Ann.

The misery of the Heathen is not capable of being described in the English Language: our tongue has no words to express those ideas which an Englishman feels, when he places himself in a Heathen Nation. It shall be my business to state a few facts, which may give an idea to this Meeting, that the persons to whom you direct your efforts stand in need of the help which you offer them. My knowledge is chiefly confined to three descriptions of persons who are living without God in the world—the Hindoos, the Buddhists,

and the Mahomedans. After all that has been said of Mahomedans, that they worship the True God, I can say that their knowledge of the True God is very dark, and in their moral condition they are little above the lowest of the Heathen. As to the Buddhists, I could point out villages and towns and districts, where there is no direct object of adoration but the Devil himself; and where old and young, in every case of distress, apply as sincerely to the Devil as the most sincere Christians in our land apply to the True God: they are destitute also of every moral principle. With respect to the Hindoos, they are as deplorably destitute of good as the Buddhists; for what they call religious principles are only the principles of wickedness: in Christian Countries, men may be wicked; but not in conformity with their Bible: but the Hindoos are RELIGIOUSLY wicked; and, in promoting wicked actions, they imagine that they are performing acts of devotion! The Gospel of Jesus Christ is the only remedy, and it is an effectual remedy for these evils; and we know of no instances where the Gospel has been sent to nations purely Heathen, where they have shut the door and said that they would not receive it: the messengers of God have always found a few ready to receive them.

[Rev. W. B. Fox—at the Wesleyan London Ann.

In former times, some persons who travelled into distant lands affirmed, that the people there did not need our spiritual assistance; that they looked cheerful, and were happy and very innocent. But better acquaintance with them has brought us to a better understanding of the case. Throughout the whole world, the prevailing superstitions shew that the human mind is restless, unsatisfied, and anxious. Though many of their superstitions are frivolous and foolish, yet most of them are sanguinary and cruel; and they shew that men's minds are conscious of transgression. They give the very fruit of their bodies for the sin of their soul. All those baseless notions, which exist in the human mind till illuminated by Divine Revelation, manifestly shew that the human mind is anxiously saying, *What shall I do to be saved?* It is so in secret, and on a sick bed, and in the hour of death.

Among the Chinese, the anticipations of Death are distressing. Their imagination has invented no fewer than Ten Hells: one consists of hills stuck full of knives; another, of an iron boiler filled with scalding water; a third, is a hell of cold ice: in another, the punishment is pulling out the tongue of those that tell lies: another is a hell of poisonous serpents: in another, the victim is drawn into pieces: another is a hell of blackness and darkness; and you may hear them praying—one "May I not fall into the hell of swords!" and others, into this or that place of torment. I bring this forward to shew that they are crying out, *What shall I do to be saved?* and since Christians know the right way of salvation, and the Most High God hath given to us the knowledge of the way of salvation by Christ Jesus, whatever infidels and the enemies of Christianity may say, I ask any one who professes the least regard to Christ,

whether HE can refuse to say, "Exert yourselves to the utmost to carry the Gospel to every human creature."

[Rev. Dr. Morrison—at the Wesleyan Annis.

*Deplorable State of Females in the East.*

In this happy land, we are not sufficiently sensible of the great privileges which we enjoy. Many British Ladies are not aware of the great advantages which Females, especially, derive from the blessed light of the Gospel—from its tendency to soften the manners of men, and influence their conduct toward women. It is necessary to have seen females in all classes of society in Heathen Countries, in order to understand fully how much their situation differs from that of those of their sex, who have the privilege of living under the benign influence of the principles of Christianity. I have seen Women in Egypt, in Arabia, and in India. Their situation is nearly the same in all these countries. In Alexandria, I have known a Turk, at mid-day, in the open street and in the presence of many British Soldiers, cut off a woman's head, for no other reason, than because he saw her without a veil, and that her person was not concealed in a kind of sack which they are expected to wear out-of-doors. At Grand Cairo, I have seen a man on the point of shooting several women, for no other reason than looking out of a window at some Officers who were passing by. In India, the rich and powerful not unfrequently punish the females of their families, by causing them to be sown up in a sack, and thrown at night into a river or a well. I have seen a rich Hindoo who was known to have destroyed several women in this manner: and when the Magistrate attempted to bring the wealthy culprit to punishment, he found that the very parents and kindred of the victims had been bribed to dispose, in a Court of Justice, that they had died a natural death. I have seen taken out of large wells several human skeletons, the remains of murdered Heathens; and I wish it to be understood, that what I relate are facts which have come under my own personal observation.

I would ask, then, what it is which occasions Females in Europe to be treated as our best and dearest friends—given by a gracious and merciful God to soothe our cares, and sweeten our homes, and cheer our way in this earthly pilgrimage: while the Mahomedan denies them a soul; and the Hindoo considers them as but a little remove above his domestic animals, and formed to administer to his pleasures and convenience. It is only when the blessed light of the Gospel shines forth, that every one is restored to the station in life designed by the Almighty Creator, and Woman becomes a help meet for Man.

The useful knowledge which has, for some time past, been extensively disseminated among the Native Youths in the schools of this and other Societies, is rapidly expanding the minds of the Heathen, and softening their prejudices. One very remarkable and striking proof of this fact is, their recent desire that their Wives and Daughters should partake in the benefits of education. It may

be said, that, since such a feeling has been excited, the women may be left to their own ingenuity to acquire what will make them more valued; but we must never forget that it is Christian Knowledge which it is of so much importance that they should receive; and, for this kind of knowledge, they look chiefly to the sympathy and liberality of the Ladies of Great Britain; and I feel assured that they will not appeal in vain.

[Lieut. Col. Phipps—at the Church Miss. Annis.

*Influence of Schools in India.*

Prejudices are beginning to yield. At first, it was a common remark of the Brahmins to the parents, "If you send your children to read the Testament, their eyes will drop out;" but this prejudice gave way. I have seen a little boy pointing a haughty priest to an image, while he exclaimed, "This is not a god—it is a devil!" One boy, after being in the school a few months, on his return home, was desired to join in some idolatrous ceremonies which the Natives use before their meals: the boy said he had scruples, and would not any more bow down to idols: the parents threatened to turn him out of the house: he replied, "Very well—when my father and mother forsake me, then the Lord will take me up." He sought and found an asylum in the school; till his mother and father agreed to receive him again, though he would not worship their graven images. Three persons out of one family have been brought to the knowledge of the truth: and they sent their children to the school, where they learnt to read the Scriptures, and to pray; so that now they officiate as domestic Chaplains. One benevolent individual has so laboured and been so blessed, that he had 100 Female Children under his care: such a sight I never before witnessed: these girls had been so instructed, as to be fitted for situations in life; and I had myself the pleasure of marrying seventeen couples out of the school: the women were able to sign the marriage-contract in a respectable hand-writing, and to read in the New Testament with propriety. This Gentleman has often listened to the retired prayers of his scholars; and has heard them implore the Holy Spirit's influences, when they thought that none but God could hear them.

[Rev. W. Reeve—at the Sund. Sch. Un. Annis.

*Progress and Influence of Schools in Ceylon.*

We were led to establish a system of schools for the native children; and it was to us a most astonishing circumstance, that the Heathen themselves were so forward to bring their children to us, and to contribute to the erection of the schools where their children were to be taught. In those schools, many thousand children have been instructed in Christianity; and I believe I can say with correctness, that most of our Schoolmasters are decided Christians. The business of every school always begins with reading the Scriptures and prayer, and concludes in the same manner. For the last four years we have had 4000 children under the influence of these Services every day; and, in the course of that time, about 10,000 young persons,

thus educated, have been sent forth into society: who can calculate the benefit which the country is thus receiving? It is our happiness to know that many of our native children have received the truth in the love of it, and have given evidence of their conversion to God: many of them are living in their own Heathen Families, and act in them as domestic chaplains; for their parents, glad to hear them read, have looked upon it as a matter of course, that, morning and evening, their little children should sing hymns and read the Word of God: they have regularly listened to their songs of praise and their simple prayers. The consequence has been, that our schools have become the resort of the parents; and we have now about sixty regular Christian Congregations, where the Word of God is preached every Lord's Day, and frequently on Week Days likewise: and though we have not realized all that we wished, yet from these have arisen several Native Preachers in the island of Ceylon, who have passed through the examinations, which our Brethren in this country go through before they are allowed to enter the Sacred Office: these are all preaching the Gospel to their countrymen; and none, I believe, are preaching in vain. We have in the Tamul District, also, several active Hindoos devoted to the work of the Ministry. From these beginnings, I anticipate a glorious progress; and, from that island, I doubt not, many Native Preachers will be raised up to cultivate the Continent of India, and a corps of Missionaries to send also into the Burman Empire.

[*Rev. W. B. Fox—at Wesleyan Lond. District Ann. Beneficial Use of the Liturgy in Ceylon.*]

It would be improper for me to decline an opportunity of publicly acknowledging the bounty of this Society, which is about to confer a benefit, next in value to the Holy Scriptures, on many thousands of the interesting population of Ceylon; among whom I have had the happiness to labour, during the last seven years, as a Christian Missionary.

The Book of Common-Prayer in the Indo-Portuguese, which this Society has engaged to print, will be the third edition of the entire Volume, which has been given to the people, in the different languages of Ceylon, through the efforts of Christian Beneficence.

For the first of these, which is in Tamul, we are indebted to the munificence of Sir Robert Brownrigg, who patronised a translation made by the Rev. Christian David (formerly a Pupil of the venerable Swartz and now a Minister of the Established Church), printed it at his own expense, and presented it to the various Congregations of Native Christians to whom that language is vernacular.

The second, which is in Cingalese, and done by the Rev. Andrew Armour, also a Minister of the Established Church, we owe to the bounty of the Society for promoting Christian Knowledge. But long before the execution of this work, we [the Wesleyan Missionaries in Ceylon] had been obliged to print, for the use of our own Native Congregations, a Selection from the Liturgy, trans-

June, 1825.

lated into Cingalese by one of our Missionaries; containing the Morning and Evening Services, and the leading Offices of the Church: without this Selection, I know not how we should have succeeded in our Public Worship.

This Selection, it is right to say, has been of most efficient service in producing, under the blessing of God, order, regularity, and decorum in our formerly-heathen and consequently undisciplined assemblies. The use of this Selection is still essential; as the entire Volume, being in the quarto size, is unfit for general circulation. Four large editions of the Selection have been called for, and have been printed at the expense of the Wesleyan Society, for the use of our Native Schools and Congregations. In these Schools, our admirable Liturgy takes a very prominent part; every one of our School Rooms being, in fact, a Place of Worship, where, every Sabbath Day, our Liturgy is read, and where every child is taught to repeat the various responses. Our Schoolmasters are never suffered to open or to close a School, without first invoking the blessing of God, in a Form of Prayer with which we furnish them, if they be incapable of it without one: they then uniformly read a portion of God's Holy Word, and recite with the Children in regular response that sublime Hymn the Te Deum. In this way, thousands of Cingalese Children are every day taught, at once to reverse the institutions of Christianity and to trample on the follies of Idolatry.

[*Rev. N. Newton—at the Pr. Book & Hom. Soc. Ann.*]

*Missionary Success and Prospects in Ceylon.*

It has been proposed to me, whether it is my conviction that the Heathen are really benefitted by the Gospel, and are truly converted to God: and it is my happiness to say, that I have known many of them, who have exhibited such conversions as those who have the best views of conversion could not deny. We have seen them in various circumstances of life; and often, on their profession of religion, totally and for ever cut off from their own people: but they have been unmoved in their fidelity to Christ. We have among them many living confessors of the power of Christ to save, and we have seen some die. Men may be hypocrites in life, but there is no hypocrisy in death: we have seen them die, as they have lived, full of the faith and hope of the Gospel: they have resorted to no other hope; and have gladly entered the unknown world, in the firm conviction that they should be happy with the Lord. I would remark, that we ought not to expect that the seed sown among such a people should come to maturity at once: but, in the places where I have been labouring, there is a work begun which has gained a considerable degree of maturity; and I have no doubt but that the whole island of Ceylon, at no remote period, will be saved from Idolatry. I may live to see the period when the natives will be ashamed to be called Heathen. I say this with more especial reference to the Buddhist part of the community: they have had the whole of the Sacred Volume about three years in their own

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language; and, before that edition of the Scriptures was sent them, we had taught more than 1000 children, who could read with as much fluency as our English Children. They were thus prepared for the Scriptures; and when they were so prepared, the benevolence of another Christian Society put the Bible into their hands. In that island one in every fifty will in a few months possess the Word of God, where, twenty years ago, not a copy of the Scriptures was to be found.

It is our system there, to set all to work who are capable; and we have, in Ceylon, Labourers for Christ of all ages and descriptions, and whatever measure of light they have; received they endeavour to spread it abroad. The people who attend our places are those on whom the Local Government depends: they often are appointed to fill situations of respect and trust; and we have never found that one of them has abused our confidence or disgraced their character. They proceed in the same spirit in which they were brought up in our Society: some of them have removed 100 or 150 miles into the interior; and their first concern has been to teach the Kandian Children the truths which they had themselves learned. Ceylon seems to be in the East what Great Britain is in the West; and when God shall have filled that island with light, it seems to be situated so as to send forth light to some of the most important regions of India.

My Missionary Colleague, Mr. Harvard, spoke of Ceylon as connected with the Burman Empire; for all the dignified Cingalese are educated at Ava: and when the inhabitants of Ava come to Ceylon, they speak a language that does not differ materially from the Cingalese, and is learned in a few weeks. The manners and customs of the people seem to be the same, and so is the religion; and as for local situation, we can visit the shores of the Burmese across the Bay in about thirty-six hours, or two days at most. When the Gospel is placed on an elevated candlestick in Burmah, its light will shine from the Burman Empire to that part of China which lies upon its frontier; and which is most likely to receive Christianity, as being least under the controul of the Emperor.

[Rev. W. H. Fox—at Wesleyan Lond. District Ann.

*Influence of Christianity on Grenada Negroes.*

A Female Slave in Grenada died happy in God. I saw at her funeral an extraordinary sight—the Master and Mistress attending the funeral of their own Slave, as a testimony of esteem for her: all the children of the Estate, to the number of about 60, were clothed in white, each having a new garment; and all followed the corpse of this Christian Slave to the tomb. Thus Christianity is the means of meliorating the condition of the Slave; for it makes the Master humane and kind, while the Slave is rendered dutiful and obedient.

I may give, as another instance of the effect of Christianity on the Negro Mind, the case of a Free Young Man in Grenada, who was apprenticed to a stone-mason: when he had served his apprenticeship, being very industrious, he laid by his earnings; and, when he

had obtained 100*l.*, his first act was to purchase the freedom of his own Mother. He continued to lay by his money, till he bought the freedom of one of his Brothers; and, when I left the island, he was about to purchase the liberation of another of them. In this case we see Christianity gradually resisting Slavery; and it will, by its general diffusion, abolish it: for as it is one of the greatest moral evils that exists in the earth, it must fall before the Gospel.

[Rev. W. Shrewsbury—at the Wesleyan Anniv.

*Advanced State of Bermuda Slaves.*

Bermuda, though but a small portion of the world to which the Society has directed its efforts, is yet a very interesting part of it; and it is so in this respect, that our Slaves bear a distinct character. We are not sufficiently agricultural to drive those poor creatures to excessive labours: they are domestic servants in our island, or mechanics, or are employed in fishing; and I think I shall interest this Assembly, by stating, as a proof of their kind treatment, that many of them were, at different times during the war, taken by the enemy, but that they invariably found their way back to their owners. I remember one instance when 80 Slaves were captured by the enemy, and 79 of them came back to their owners: the eightieth died, or he also would have returned.

I have the pleasure to mention an instance in the Bermudas of both intellectual and religious culture. We have a Slave, a member of the Wesleyan Society, a young man of twenty-five, whose name is Edward Frazer. He received no education, but in the house of his Master and Mistress; and yet he has made himself master of the first six books of Euclid, and has read the writings of Locke, and of most of the standard Divines of the Church of England: and great as the powers of his mind are, his heart is equally interested, and I do believe him to be a real Christian. When he has heard of some White People whose lives did not agree with their profession, he has gone and conversed with them; and, in one or two instances, his interviews have done good. His visits to the sick have also been remarkably useful.

[J. C. Esten, Esq.—at the Wesleyan Anniv.

If events should arise to give emancipation to the Blacks, the Slaves of Bermuda should be the first to receive it. They are enlightened; and, in consequence of the institution of the Bible Society and others of a similar character, they are become religious; and the proprietors of Slaves are becoming more and more sensible of the necessity of communicating religious instruction to them. One of the Slaves, encouraged by his Master, has a school of sixty or seventy; and the adults learn faster than the children: merely from a wish to read the Bible, persons of fifty or sixty years of age have acquired the art of reading.

[J. C. Esten, Esq.—at the Bible Soc. Anniv.

*Benefits of the Bible Society to Bermuda.*

I come, My Lord, to bring a tribute of gratitude from the Bible Society at Bermuda, for the benefits which have there been reaped, as well as in other parts of the world, from the

**British and Foreign Bible Society.** Several speakers have laid a stress, and justly so, on the importance of practical results. I would beg to state a few of these in my Native Colony. The year 1819, at which period our Society was formed, was the era of the active operation of religious principle. That year witnessed the establishment of a District Committee of the venerable Society for promoting Christian Knowledge, and the increased exertions of the Wesleyan Methodist Missionary Society, and of the Presbyterians and Independents. Though the island is but small, only forty square miles, it is divided into nine parishes: there are Nine Churches, but there were but Three Livings: it was a wish that two of them should be converted into four, and the incomes increased: this had been attempted in vain by the Legislature; but, after the Bible Society had been established, and when Gentlemen of the Legislature had begun to read the Bible, the point was accomplished. In this little Colony it was not at all the fashion to instruct either Whites or Blacks; but Sunday Schools grew up immediately, and now there are nine Charity Schools: the Wesleyan Methodists have 250 under instruction: they are, however, Sunday Scholars, and confined to Blacks: the Society for promoting Christian Knowledge has two Day Schools, in which there are 75 scholars. (*J. C. Esten, Esq.—at the Bible Soc. Anniv.*)

*Universality of Education in New England.*

In the year 1620, a law was made for the establishment of Schools in every village in New England. That law was strictly obeyed: we cannot enter a village, without seeing a School-house as well as a Church. Nor did I ever meet with but one woman who was unable to read and write, or ignorant of the first rules of arithmetic: nor do I think that I ever entered a house, where, if I had called for a Bible, it would not have been immediately brought to me.

[*Rev. Sereno E. Dwight—at the Hibernian Soc. Ann.*]

*Influence of Sunday Schools in United States.*

I rejoice that I come from a country which endeavours to imitate this, in its works of faith and labours of love; a country, where Sunday Schools have long been known and have extensively flourished. I live in a State, in which this subject excites the deepest interest, and in which there are thousands of living witnesses who can testify the importance of Sunday Schools.

When I first went to reside at Boston, about eight years ago, the Sunday-School System had not been carried to the perfection which it has now reached. At that time, there were generally collections of boys playing in the streets on the Sabbath, using the language of profaneness and indecency: I am happy to say that this is not now the case. Among the children educated in the Sunday Schools, there is, probably, not a single one known to be a profane swearer, nor have I heard of one who has been confined by public authority.

There has been a most important re-action on the Parents. The Clergy of the city are invited to address them and their children;

and I may say for myself and my Brethren, that thus we have found the readiest access to the hearts of the poor and the ignorant, through their own children. The Teachers go once a week to visit the families of their scholars; and it is a constant rule, that they should retire to ask the Divine Blessing before they proceed on their visits. The influence of these visits, made by the Female as well as the Male Teachers, is most important: many, who had absented themselves from Church for many years, have been induced to attend regularly, and have become sincere Christians.

A most important re-action has been also felt by the Teachers. In Philadelphia, when Sunday Schools were first established, out of the number who were employed as Teachers, there were 65 who gave no indications of decided piety; but, in two years, out of this number, 50 have made a public profession of religion.

I hope I may be pardoned for stating a fact which came under my own knowledge. In 1822, I gave notice that I would meet such of the young people of my own parish as were willing to come together, once a fortnight, to receive Scriptural Instruction. In consequence, 36 Females came on one afternoon, and 18 Young Men on an evening. A Reverend Brother of mine attended with me at the first meeting of the Females, which lasted about an hour and a half: there was not an individual in the room who was not in tears. The feeling diffused itself through the town; and, in the course of it, not fewer than 500 persons were called into the Church of God. This influence spread almost universally among the Instructors of Sunday Schools. God gave them, in a peculiar way, a blessing: they cast their bread on the waters, and found it, not only in the hearts of their scholars, but in their own also. Among the Christians of my country, there is a wonderful increase in the conviction, that the Prayer of Faith is a reality—that it has power with God: many, in consequence, have formed Associations for Prayer, and their prayers have been in a wonderful manner answered.

[*Rev. Sereno E. Dwight—at the Sund. Sch. Un. Ann.*]

*Mutual Prosperity the Joy of Christian Societies.*

It gives me great satisfaction to find, on reference to the Reports of other Societies of a kindred nature, that the year now past may be said to have been, in respect of Funds, a prosperous year. Some, indeed all, have received augmentation. We rejoice on behalf of those which have prospered, even in a greater degree than ourselves. All this is truly encouraging, because it is an indication that the Missionary Spirit is not on the wane: and I am quite sure that you will agree with me, that, in the increase of that spirit, we ourselves shall find our truest and most lasting prosperity: and I trust that spirit will diffuse itself more and more widely, by means of those Deputations which are sent forth by the several Societies, to plead the cause of Missions throughout the country; and that when the Deputation of one Society succeeds

another, it will not be said to them, "You are come too late, for such an one has preceded you, and left nothing behind;" but, rather, "You are come in good time: the Deputation of such a Society has just preceded you; and they have prepared the way for you, by leaving behind them such a spirit of Missionary Zeal, that you are come in good time to reap its fruits."

[*W. A. Hankey, Esq.—at the Lond. Miss. Ann.*

*Call for constantly-increasing Exertions.*

The Report, which has been read, has given us the gratifying intelligence of the improved state of your funds. May they increase from year to year, and become large as the wants of the world! for let us recollect, that what we have yet done is but a small beginning, compared with the field of labour open to our Missions. It is true, and a gratifying truth it is, that we now see the Map of the World studded over with Establishments of a Missionary nature in every part of the world: but they are only as bright spots and stars, scattered at an immense distance through the wide expanse; and not, like the galaxy, affording a united light. It is gratifying to find that there is such a general desire to receive the Gospel, and that it has such an effect on the hearts of those who hear it; but we must consider that we are only, as yet, in the beginning of our labours. The seed is sown: it is beginning to grow up: but the harvest is yet to come. I trust, that, from year to year, the Annual Reports will have increasing influence on the public mind; and will announce facts equally important, equally interesting, with those which we have heard: till the consummation shall approach, when the whole world shall receive the knowledge of the truth, and at the name of Jesus every knee shall bow.

[*Lord Bexley—at the Church Missionary Anniv.*

*Heathen Liberality a Reproach to Christians.*

Large sums of money are necessary to carry Missionary Plans into full effect; but the Heathen still outdo us in religious liberality. In China, dramatic exhibitions are one of the modes by which they honour their gods; and even for this small part of their superstition, in Eighteen Provinces, not less than 200 millions of dollars are expended annually on these religious plays: and, in addition to this, we may take into the account the immense number of their idols; for every temple has many idols; and every street, every shop, and every house, has its idol; and to these, incense must be offered every morning and evening, for which the people willingly pay. [*Rev. Dr. Morrison—at the Wesleyan Anniv.*

*Anticipation of the Future Liberality of Christians.*

I anticipate the period, when no man, who bows his knee before the Father of Mercies, will rise from his bed or retire from his secret closet, without commending all Missionaries, who are gone to the perishing Heathen, to the protection of the Living God. Having done so, the labouring man will probably take out his Penny, and lay it, as he rises from his knees, in a Missionary Box; and, at the end of the year, his Thirty Shilling; will form

his contribution to the cause: another, in better circumstances, will every morning take out his Shilling; and thus, at the end of the year, Twenty Pounds will be presented from those who now think they do well if they give a guinea: while rich men will every morning take out their Guinea, and lay it in the same Treasury!

[*Rev. James Bennett—at the Lond. Miss. Anniv.*

*Improved Missionary Character of the United Church.*

We must all rejoice, as MEN, to see ignorance and error give way to the light of truth: we must all rejoice, as ENGLISHMEN, to see our country repairing, by the most disinterested and important benefits, those errors and evils which, in many parts of the world, may have attended the establishment of her dominion and the extension of her commerce: above all, we must rejoice, as CHRISTIANS, to see thousands of the Heathen refreshed with the means of grace and enlightened with the hopes of glory: and, as MEMBERS OF THE CHURCH OF ENGLAND, we must particularly rejoice to see a reproach removed from our National Church, to which it has hitherto been thought liable; for it has often been lamented by her friends, and made a subject of reproach by her enemies, that, however excellent the Church of England might be at home, it had done little to establish the Church of Christ abroad.

I am afraid that it was not very easy, at one time, to give an answer to that assertion: for it is true, that our Church, however catholic in the spirit of her truly Scriptural Liturgy, is, in her discipline and constitution, limited to strictly national purposes. No greater number of Ministers is admitted to Ordination, than is sufficient for the service of the existing Establishment; and each receives, at his admission, a distinct local designation. It is, then, no just subject of blame to any individual, or to the body of the Clergy at large, that they should, both from inclination and from sense of duty, prefer a service for which they have been educated and specially appropriated, to one wholly new, and for which neither their education nor their previous habits had qualified them. We know, in fact, with how much difficulty the Venerable Society for the Propagation of the Gospel has been able to provide a very limited number of Ministers for Colonial Service, and that the Society for promoting Christian Knowledge has (except, I believe, in a solitary instance) been obliged to employ foreign Lutheran Ministers in its Missions in India.

For difficulties like these, our Society affords an effectual remedy; and, in this point of view, the Institution established at Islington is particularly valuable, as furnishing a supply of men, who, in their early youth, devote their talents and lives to the service of the Gospel in Foreign Parts: they are educated for the express purpose; and, by never entering on those objects or those pursuits which insensibly and very laudably may attach an Englishman to the soil on which he was bred, they devote themselves to the cause of the Gospel abroad; and will furnish a

supply, from which our Colonies, and parts beyond our Colonies and not subject to British Dominion, may receive instruction in the doctrines and discipline of our Church. I, therefore, consider our Society as an important Auxiliary to the Church of England, and as affording to her the means of effecting purposes of general good, to which, as hitherto constituted, she has been but ill adapted.

And here it is satisfactory to observe the workings of Providence. While this Society was advancing under the support of more private and individual exertions, the same Providence which directed the hearts of those who were its founders turned the mind of the Legislature of this country to similar objects. The Parliament sanctioned, and the Church approved, an Establishment of Ministers specially for Colonial purposes, many of whom have been prepared for their labours by this Society; and we now find this plan flourishing under the immediate patronage and support of the Heads of the Church at home.

Equally valuable is the combination of power and authority, given by the extension of Episcopacy in our Colonial Department. We have seen it, within the last few years, established in India; and, more recently, in the Western Hemisphere. What might have been the effect of an earlier establishment of this kind it is in vain to speculate upon; but let us rejoice, that, at this late period, at least, the Church of England assumes her proper station and becoming rank among all the dependencies of the Empire.

[*Lord Bexley—at the Church Mission. Anniv.*

An allusion has been made, and a most important one, to this Society, as a powerful Auxiliary to the Church of England; both with respect to its strength at home, and the propagation of its doctrines, its discipline, and its spirit abroad. I cannot but consider it as a remarkable coincidence of events, that, at the time when this Society was established, the Missionary spirit began to be more generally diffused, exertions were soon after made to enlighten the public mind on this subject, and, at length, a sphere of incalculable extent and importance opened before us in India. It is to that part of the world that I particularly look for the more extended triumphs of the Gospel; and I indulge the hope, that, under the fostering care of Divine Providence and the Blessing of the Great Head of the Church, the various Missions now established there, protected as they happily are by the distinguished Prelate who presides in our Eastern Diocese, may abundantly prosper, and leave a blessing behind them, even in distant ages, when the British Empire itself may have ceased to exist.

[*Dean of Salisbury—at the Church Mission. Anniv.*

*Appropriate Qualifications and Preparation of Missionaries.*

It has long been felt, by the Committee of this Society, to be essential to its welfare and efficiency, that some more satisfactory means should be adopted for the education of the Missionaries, whom it despatches to the various quarters of the globe. And it is impossible that the public in general should not have

more cordially concurred in this feeling, but for one cause—I mean, the **LOW AND INADEQUATE CONCEPTIONS WHICH TOO COMMONLY PREVAIL, AS TO THE CHARACTER AND QUALIFICATIONS OF A CHRISTIAN MISSIONARY.**

Let it be considered, for a moment, what is required of a Missionary of the Gospel.

And here I am not about to insist on the somewhat romantic notion, that the Missionary should start on his arduous career without purse, or scrip, or coat—without, in short, any of the common necessities or comforts of life. No argument, as yet produced, has convinced me, that the injunctions of our Lord on this subject were designed to extend beyond the moment, when the possession of miraculous powers rendered all other gifts and powers superfluous. Let not, therefore, the Twenty Missionaries, who I believe at this moment occupy the galleries above us, imagine that we mean to starve them into able Ministers of the Gospel, or compel them to expect from Providence what may be supplied by our own kindness and liberality. They shall have all the reasonable comforts which we are able to give them. They shall have, moreover, our tenderest gratitude and affection. Our warmest prayers and wishes shall accompany them, whether they tread the snows of one hemisphere or the scorching sands of another. But, while we have no intention of requiring from them all that might have been justly required in an age of miracle, it is essential to set high the standard of Missionary Qualifications.

In the first place, the Missionary must be a man of considerable **BODILY ENDOWMENTS.** He must be able to climb mountains, and penetrate forests—to encounter the beams of the day and the frosts of the night. Be the qualities of his mind what they may, the setting of the jewel must be firm, or he will be of little value to us. But how are we to ascertain the constitutional strength and bodily capacities of any person to be employed, except by long and careful inspection? And how can this inspection be carried on, unless he be brought in some measure under the eye of the Committee, or of individuals appointed for that purpose?

But if the Body of the Missionary ought to be cast in no common mould, how truly may the same thing be affirmed of his **MIND!** Certain individuals, whose hearts appear to be sounder than their heads, have been disposed to consider every demand for knowledge or intelligence in a Missionary, as an encroachment on the doctrine of spiritual influence; as though folly and piety were identical terms, and the light of human knowledge had a natural and necessary tendency to exclude the better light from above! But the histories of Swartz and of Martyn are the best answers to such objectors. Human knowledge is not to supersede that which is Divine. Learning is not piety, but it is one of its best handmaids; and he, who would banish it from the train of religion, would, in proportion, weaken her hands and impair her efficiency. But, here again, how can this Society be responsible for the capacity and intelligence of

its agents, if these agents are not brought under its scrutiny?

In the next place, it is essential that the Missionary possess, in a high degree, the quality which I may term **HARDINESS**. He must be a man able to sleep roughly—to live hardly—and especially so to subjugate all earthly attachments, as to be able to subsist without a thousand of those domestic pleasures, which are a part of the life's blood of men of a softer nature. He must be able to abandon father, and mother, and brother, and sister, and perhaps the friend of his heart—to snap the bonds, which bind him to the white rocks and verdant valleys of his country; and to set out as a solitary wanderer over the rough surface of the pilgrimage of life. Now here is a quality, of whose existence it is possible to judge, only by the closest inspection.

But there is one more qualification of the Christian Missionary, with which no other must be brought into comparison: I mean that of genuine, heartfelt, devoted, affectionate **RELIGION**. 'If he be not a man of God—"a man of One Book"—a man who lives for eternity, who has the *mind of Christ*, who has such deep and overwhelming views of the infinite value of a human soul as to be ready to labour and suffer, to live and to die, at the bidding of his Lord—all his other qualifications are as the dust of the balance; and let him retire from his office, as one who will only pollute the ark of which he professes to be the defender. But how are we to judge of his religious character, if we are allowed to see him only at a distance—or through the eyes of another—perhaps through the distorting medium of partiality on the one hand or of jealousy on the other? With the view then of discovering this all important qualification where it is, and cultivating it where it is not, it is surely desirable that our Missionary Candidates should no longer be cast upon a desultory system of education, but brought under the rigid scrutiny and habitual training of experienced friends and accredited teachers.

And this last observation conducts me to the subject of the present Motion [See the first Resolution on p. 208 of our last Number.]

Such individuals here present, as had not received previous information on the subject, will learn from this Motion, that an Institution is established at Islington, with the express view of meeting the difficulties and accomplishing the ends to which I have already adverted.

And here I may be permitted to say, that, although I have not, with the Honourable Colonel who preceded me, been privileged to stand on the banks of the Euphrates or the Ganges, and therefore cannot present myself in the interesting and important character of an eye-witness of transactions which have occurred at the distance of a hemisphere; I can at least speak in that character with regard to an Institution which may enable the Society to plant on those banks, not idolaters and impostors, but a body of enlightened and holy Teachers. I have visited the Institution. I know its Principal. I know something of

its inmates. I know more of its plans, and regulations, and pursuits: and I can confidently give my humble pledge to the Meeting, that, with due allowance for the imperfection of human things, it is an Institution which ought to have the good word, and wishes, and prayers, and co-operation of every sincere friend to the cause of Missions.

But I must be pardoned, if I step aside for a moment from the direct course laid down for me by the Motion, and tell this Assembly with what shame and regret I heard in the Report, that One Thousand Pounds had been borrowed from the General Missionary Fund—from the fund hitherto set apart for the direct conversion of the Heathen in all the dark corners of the earth—to aid the necessary plans for this incipient Institution at home. Surely, that Fund was already appropriated! That Fund is the private property of idolaters! That Fund is the property of men, who, if seas and mountains preclude them from demanding it at our hands in this world, will demand it in the General Resurrection at the Great Day. I, therefore, for one, must deprecate the drawing from that General Fund even for such a domestic purpose. The reproach of having done so must be wiped away. It must not be said, that the servants of the Lord were niggards in the Great Cause—that they stinted one part of the world to feed another—that they took from the great Bank of general benevolence a sum which could ill be spared, to throw together a little bricks and mortar for the construction of a House in the immediate vicinity of the City, where more than a million of souls profess to adore and to love the *High and Lofly One that inhabiteth Eternity*.

I always covet a practical termination to every argument; and, having you here collected around the altar of the Society, I cannot part with this Assembly without asking for a pledge, that this Missionary Institution shall henceforward enjoy your cordial support—that it shall no longer be compelled to limit itself to the education of Twenty instead of Fifty Missionaries—but that you will endeavour to give it as wide an extension, as the wants and miseries of human kind.

[*Rev. J. W. Cunningham—at the Church Nis. Anniv.*]

I feel pleasure in supporting a Resolution proposed by one whom I have had the pleasure of seconding, as it were, in our common career through life—closely joined as I was with him, in our annual succession of Academic Studies; and closely joined as we both were, in a similar succession with one dear to us both, the sainted and never-to-be-forgotten **HENRY MARTYN**. It is, indeed, in the spirit and in the recollection of Henry Martyn, that I might well desire to enter on this, or any other similar engagement: and I most fervently pray, that his example may never fade or die in my bosom; that I may follow him, who, I believe, most truly and closely followed Christ; and that the influence of his name, so far as any human name may be so used, may resemble, in my mind, the never-dying influence of his Blessed Master upon him—the same yesterday, and to-day, and for ever.

But, in retracing that revered, and, by me and many more, ever most affectionately loved memory of Martyn, I would say, with a more immediate reference to the Motion which I have to second, that if there was a pang in his mind in parting from his dearest friends, and going forth on the glorious object of his Mission, (Mission I may call it, for he was a true Missionary in the spirit, if not in the letter of the term) it was this—that he went forth in a measure necessarily unprepared, inexperienced, and with a want of due pre-acquaintance with the objects before him, inseparable from those times; but which it is the aim of our present Institution to prevent in future. He went forth, immediately, and without any interval or pause, from the bosom of his attached friends and affectionate relatives; and, on that account, he went forth with a pang in his heart, and a struggle in his countenance, which I shall never forget: under which, indeed, I had the painful task, yet mingled with pleasure, of supporting his fainting spirit. But now, My Lord, we have the prospect, not, as my friend has pleasantly observed, of starving our candidates into Missionaries, but still of training them for the high and noble race which they have to run. We are now planting a Domestic Seminary; literally a place for the deposit of SEED, and where we shall have the opportunity of watering and cherishing that seed at home, which is abroad to spring up, to bring forth an abundant harvest, and I trust to contribute to cover the face of the world with fruit. We have now the privilege, after appropriate labours on our part, of praying the Lord of the Harvest, not only to send forth Labourers into the harvest, but also to multiply the seed sown, from which those Labourers may spontaneously arise, and spread abroad the fruits of righteousness and peace over a barren world.

I need not apologize, I am sure, for speaking appropriately to so important a topic. And I may be permitted to add, with respect to the nature and the need of this Institution, that it is most properly spoken of in the Resolution, as "intimately connected with the efficiency of the operations" in which we are engaged. We are warranted, from a review of the history of the Christian World, to call this present measure, one of a most vital and indispensable nature, in all well-conducted Missionary Operations: and I would refer here more particularly to the College De Propaganda Fide at Rome, an establishment founded expressly for this purpose, by a body assuredly one of the most politic and discreet that was ever congregated to plan and to execute effective means for promoting Christianity (as they deemed Christianity) through the world. That College did, in point of fact, produce the most stupendous, and, as it was hoped at that time, the most lasting results. By Missionaries sent forth from that Institution, the great Jesuit Mission was established in China; besides those, of which the remains are still to be found in America: and it was only because there was, as we apprehend, one defect in the constitution and operation of that Missionary College, that it failed of

a success, which, on every other account, its operations were fully calculated to obtain. It failed in a point, in which we trust our Institution will be the last to fail—A DUE, APPROPRIATE, AND UNIVERSAL USE AND CIRCULATION OF THE HOLY SCRIPTURES. They tried every thing else but the universal diffusion of the Divine Word. We hope, in addition to every other means which we shall be happy to learn even from them, to be found in the continual and undeviating use of the sword of the Spirit, which is the Word of God. With that weapon we desire, and call on this Assembly for aid, to send forth our Missionaries, armed and prepared for their work: nay, we trust, they will go forth to that work, the conquest of a world, clothed with the whole armour of God,—with the girdle of truth; with the shield of faith; with the breastplate of righteousness; and their feet shod with the preparation of the Gospel of peace: and, if I may allude to one more point of Missionary Qualification, we desire that they should go forth, in that spirit, without which, even the Word of God itself shall be of no avail—joining with us in those supplications which are also recommended in our Resolution, and which are surely demanded at our hands, for the blessing of God our Saviour on every person and every object connected with this Society.

[Rev. C. J. Hoare—at the Church Mission. Anniv.

*Reflections on the arrival of the Bible Society at its Twenty-first Anniversary.*

The Members of the Society would do well to signalize and celebrate their Twenty-first Anniversary—the period at which their Society came of age—by fresh exertion, and a larger distribution of their bounty. On such an occasion as that of a Young Heir's attaining his Majority, the voice of congratulation might not be improper. I hope the Institution, which has displayed a childhood of promise, and a youth of performance only not miraculous, will proceed in its maturity with achievements which will throw its former actions into the shade.

I should be unwilling to pursue the allusion too long or too fancifully; but, perhaps, I may be permitted to say, that when a young heir arrives at his possessions, the first and general inquiry is, "How has he qualified himself to enjoy them? Has he acquired the necessary knowledge by means of books at home, or travels abroad?" Now it happens, that the Heir, whose birthday we are at this moment celebrating, has been peculiarly distinguished by his acquaintance with both those channels of information.

The Report of this day proves that he possesses an immense collection of books—a vast Library, in a great variety of languages; some of them, to be sure, very strange ones. But one remarkable circumstance is, that this great collection consists all of ONE BOOK. This has been made a reproach to him by some, who, like Erasmus, considered no man so dangerous as the Man of One Book—*homo unius libri*. In fact, some find fault with him because he has confined his attention to one book, while others seem to think that one book to be one too many. His answer to

such objections is this—That ONE BOOK is the ONLY BOOK—the Book, in the unloosing of whose seals the hosts of heaven take an eager interest—the Book, which will live when all books of mortal authorship are consumed; nay, when the great Book of Heaven itself shall be rolled up like a useless scroll.

But our Heir is not only a great book-collector, but a great Traveller. Some complain that he travels too much, and others that he travels too little. Some exclaim that he is grown half a foreigner, and should reside more on his paternal domain; and others that the best thing that he can do is to keep abroad! To those who would banish him, he replies, that he cannot entirely separate himself from his patrimonial possessions, and the country which has made him what he is. On the other hand, to those who feel disposed to coop him up within the limits of the narrow seas, he points out the immense fields already white unto the harvest, and the wilderness, and the solitary place, which demanded the labour, not of the reaper, but of the tiller.

I wish to advert to one more topic before I conclude. It is difficult to live twenty-one years in the world without experiencing the vicissitudes which chequer the scene of earthly existence. Our Young Heir is this day deprived of the pleasure and privilege of seeing many of his early friends. Some of them he has outlived; and others are unable, from sickness and other casualties, to attend this celebration of his birthday. The topic is one full of solemnity. I trust it will animate us with zeal, and soften us into charity.

[Robert Grant, Esq.—at the Bible Soc. Anniv.

*Illustration of the Power of the Gospel in civilizing the Heathen.*

Let us suppose a benevolent man, of an ardent mind, revolving the means by which he might most benefit the human race, with a vast and uncultivated country before him, and the tribes inhabiting it in the rudest and most savage state. Let us suppose, for instance, that he saw North America, as first discovered. He would behold almost impervious forests—extensive swamps, generating fevers and agues—vast lakes enchained in ice half the year—and thinly scattered bands of miserable savages, knowing nothing but how to destroy one another, and eagerly intent on this mutual murder by torture and the flames. Then let another picture pass before his aching eyes, and let him see immense tracts of that same country covered with the richest cultivation—thickly inhabited by a civilized nation, employed successfully in commerce and the arts—its rivers fertilizing the soil, and calling forth a luxuriant vegetation to adorn their banks. He would, at once, ask what time had been found necessary for this wonderful transformation; and he would be told, “from 200 to 300 years.” He would shrink back in painful disappointment, from the idea of endeavouring to benefit man under circumstances similar to those in which this country first presented its original inhabitants to his view.

Let us next suppose Western and Central Africa to be offered to his notice. He would

have in his view there, a terrific multitude of the worst evils of life. Small tribes in a state of continual war, and devoting their captives to slavery—idolaters, plunged in foul and idolical superstitions and immorality—in some places, numbers butchered at a time, in order to water, as it is phrased, the tombs of their princes with their blood: he should then see, to complete the wretched picture, ten thousands landed on the coast—miserable victims, rescued, on other parts of the coast, by men of another colour from what would have been interminable slavery, but so exhausted by injuries and disease, that they can hardly stagger along the shore, or breathe the free air to which they are restored. Suppose this painful vision to pass from his sight; and that he beholds, on the very same coast, a sable race, of the same physical character and appearance, as that which he had seen in circumstances of such utter wretchedness, but inhabiting well-built and well-furnished cottages—villages abounding in a well-clothed population, orderly and obedient to the laws—the frequent Christian Church, with its spire rising to the sky; and hundreds pouring into it with the spirit of eager devotion—hundreds even approaching to the Sacred Table to partake of the Supper of our Lord—the highest charity, great industry, well-cultivated fields, which afford even a surplus produce, devoted in part to the support of Missionary Exertions in other regions of the earth—and, everywhere, the name of Christ honoured, and His precepts obeyed. If he should be told that this is the very same country, on whose shores he had seen these rescued captives landed, he would again exclaim, “Alas! here again there is nothing for me to do; for such a work as this, surely from two to three centuries must have been required.” But what is the reply? Let such a man turn to our Noble President; and let him hear the answer which His Lordship would give him—“These men, whom you last beheld, are the rescued captives, whom you saw landed on the shore; and the happy scene which you have contemplated has been produced, in a very few years, by means, wonderful indeed, and incomprehensible to all but the Christian.” This astonishing change has been effected through the instrumentality of the Gospel alone; and must appear, to those who knew not the power which true religion exercises over the heart, as a work of magic or delusion. But it is our especial duty to render grateful thanks to Almighty God, for having vouchsafed to make this Society, in great measure, His instrument in bringing this extraordinary work to its present stage of encouraging success.

[Sir G. H. Rose—at the Church Mission Anniv.

*Just Eulogy on Mr. Wilberforce.*

I cannot refrain from adverting to one sphere of this Society's labours, because I am convinced that the more it is observed and inquired into the more will it excite our thankfulness and our confidence. I allude to those triumphs of religion which have been already achieved on the Western Coast of Africa.

When we recollect that the cause was

which was to be gained but a few years ago for the inhabitants of that vast continent, that the struggle then was not so much to raise them to the possession of the civil privileges which we ourselves enjoy, as to place them on the footing of human beings entitled even to the common rights of our nature, is it not delightful to find, that, in so short a time, some of them should have proved their susceptibility of the noblest and highest privileges to which human beings can in this world be advanced—by pouring forth such prayers as were quoted in the Report of this day, to the Sovereign Lord of Heaven and Earth, not in the language of slavish fear, but in the spirit of filial confidence and adoption.

Indeed, when we compare the change already effected on that spot, with its former state when suffering under the ravages of that dreadful scourge by which it was so long afflicted, we may almost consider the declaration of Prophecy accomplished in it, and say of Sierra Leone, *Violence shall no more be heard in thy land, boasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise!*

And if to us this spectacle is so cheering, if it suggests to us grounds of assurance and motives for renewed exertion which we should be almost criminal in overlooking, what peculiar delight must such tidings impart to HIM, whose Christian labours and triumphs occasions like the present so forcibly bring to our recollection and our hearts—who proclaimed in the British Parliament the wrongs of Africa, and asked, and was so instrumental in obtaining for her, from this country, beneficence and kindness in place of cruelty and oppression:

But on this subject I forbear to enlarge; if for no other reason, yet for this, that the services of that eminent individual are well known by all here to exceed all human panegyric: and I will, therefore, only add, that, when we compare the present tone of religious feeling in this country with what it was but thirty years ago, when we see what this very Institution is become and what it is accomplishing, and how indefatigably and powerfully his efforts have aided this and every other humane and Christian enterprise, I can scarcely regard that Beloved Friend in any other light than that of a Missionary on a mighty scale, specially commissioned to promote, in a degree almost unexampled in any other man, *Glory to God in the highest, peace on earth, and good-will to men!*

[*Lord Callihorpe—at the Church Mission. Anniv.*

*Necessity of a deeper conviction of the Value of the Souls of the Heathen.*

When I think on the worth of an immortal soul, and cast my eye over the immense multitudes living in darkness in the Heathen World, lost to happiness and to God, crowding, by myriads, every day, without the knowledge of a Saviour, to their eternal destiny; when I seriously reflect on the numbers that have passed away, even during the few hours that we have been assembled together in this place, and sunk to rise no more; my spirits are depressed, my heart is sorrow-

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ful, and my whole frame trembles. These things really are; and we profess to believe that they are! How deep, then, the impression that they should make on our minds! How great the influence which they should have upon our conduct! My wonder is—not that Missionary Societies have been established within the last thirty or forty years, but that they were not established ages before—not at the liberal contributions which have been made to this great cause, but that these contributions have not been increased a hundred fold—not that the attention of the Christian World should now be employed in sending forth Missionaries, but that the zeal which characterized the first ages should ever have been extinguished. Is the soul lessened in value? Has not the Son of God declared that the possession of a world cannot compensate for its loss? Is not every man still gully before God? Has not the character of Heathenism always been such as it was when St. Paul wrote his First Chapter to the Romans? Is not the commission of the Son of God, given to His disciples before He ascended into heaven, of perpetual obligation, until it be fulfilled in its largest extent? Are not God and Christ, and Heaven and Hell, and Eternity, as awful now, and have they not always been, as they were in the days of the Apostles? To what, then, are we to ascribe that death-like sleep, in which the Church of Christ lay for ages, while the Heathen World was perishing around? Doubtless, external circumstances had their influence; but the chief and predominant cause has been the want of faith in that Unchanging Hand, which is invisible and eternal. As Christians, we do not believe, or we but feebly believe. Our faith is not even as a grain of mustard seed. Blessed be God, however, it is not entirely extinct! It still lives—it still operates—in the bosoms of thousands; making us love our brethren of every name, and expanding the heart with benevolence toward all mankind.

[*Rev. W. Thorpe—at the Lond. Miss. Soc. Anniv. Past Increase an Encouragement to expect Future.*

Twelve Years ago, this Society had attained half its present age; but how much less than half its present prosperity! In 1812, the net receipts were 2401*l.* 4*s.* 6*d.*, and the net expenditure was 1820*l.* 7*s.* 7*d.*: so that, in the last thirteen years, the income and expenditure of the Society have increased twenty-fold. Had such affluence flowed in upon us at that period as we have heard stated in the Report of this day, what must the Society have done? We must have invested the capital, and spent the interest. There was not then a sufficient sphere prepared, to admit of our employing so large an annual sum: but it has pleased God not only to open to the Society a sphere adequate to its enlarged receipts, but to expand the hearts of Christians throughout the country, and to dispose them to extend their beneficence in proportion to the growing opportunities for its useful application. May we not, then, reasonably hope, that the same Almighty Power



will yet increase the sphere of the Society's exertions much more widely than it has hitherto done; and that, in future years, we may meet in a still larger assembly, to commemorate still greater achievements in the work of Missions?

It has been the characteristic of this country, that she has risen to the level of every emergency in which she has been placed. My Noble Friend who sits near me [Lord Bexley] has practically experienced and illustrated the magnitude of our national energies, when called forth to meet our national necessities; and, though it has been doubted by some Moralists, whether patriotism be a virtue, or only selfishness of a more refined nature, HERE there can be no question as to the legitimacy of our principle—HERE we have higher interests and higher feelings. The empires and kingdoms of this world may vanish away, and crumble into dust; but we read of a kingdom that is everlasting, a dominion that endureth throughout all ages: and, sure I am, that the true and faithful subjects of that kingdom can never want an incentive to do their utmost to enlarge its boundaries, till the period shall arrive, when it shall no longer be their daily prayer, that God's kingdom may come, and His will may be done on earth as it is in heaven.

[John Thornton, Esq.—at the Church Mission. Anniv.

In common with your respected Treasurer, I have been much struck with the contrast, exhibited between the early history of this Society and its present actual condition. Time was, when its pious and excellent founders, some of whom indeed survive, and whom with pleasure I see around me, but many of whom have been removed to their great reward, met not so much to congratulate one another on the prosperity of the Society, on the increase of its resources, on the success with which its infant efforts were attended, as to recur to those declarations and promises of Divine Truth, by which their minds were supported, and their hearts cheered with the hope, that the time would come, when this Society, established on the purest principles both of Scripture and our National Church, should form a centre from which Missionaries might go forth to our Colonies and to every part of the world, to promote the knowledge of God and the diffusion of the Gospel of Jesus Christ. That period, I rejoice to say, has arrived.

[Dean of Salisbury—at the Church Miss. Anniv.

*Reasonableness of Confidence as to ultimate Success.*

The success, which has already attended Missionary Enterprise, seems to warrant the assertion, that if only there be Christian ardor and energy at home, there will be ample encouragement from abroad. To engage in such a work with coldness or hesitation; to survey the wide Empire of Heathenism and Superstition with the lurking suspicion that they have entrenched themselves beyond the reach of assault—what is this, but to confess our distrust of those arms which are *mighty through God to the pulling down of strong-*

*holds, and to take counsel from our prejudices rather than from the Divine Promises?*

It is well, doubtless, to count the cost, to examine the nature of the service, and on no account to overlook the difficulties of the work; but we are not hastily to affirm, concerning any impediments, that they are insurmountable. Not many years have elapsed, since that "four-fold chain," the tie of caste, was regarded as nearly fatal to the success of Christian Efforts in some parts of the East: we have now learnt that this chain can be broken; and many, who were formerly bound by it, have escaped into the liberty of the Sons of God. At a still later period, the project to introduce Female Education into India was treated as utterly hopeless; and much concern was expressed, by well-informed and well-principled individuals, on account of the disappointment which the benevolent Lady who first made the attempt was, as they thought, doomed to experience: yet no sooner was the trial fairly made, than it succeeded to admiration: the most formidable obstacles seemed to vanish at once, and a vast moral revolution appears to be already in progress—a change, which, in the next age, may essentially improve the minds of a large part of the female population of India; and, by their means, meliorate the habits and raise the character of entire successive generations.

Wherever we turn, we find, amidst some unfavourable occurrences, much to animate us to perseverance. Prejudices of the most hopeless description, as it respects the diffusion of Divine Truth, are yielding in other countries; and, in proportion as the subject of Missions is appreciated among us, hostility or indifference to Institutions of this nature will assuredly yield in our own. Let the Christians of England only become acquainted with the condition of the Heathen World, and the happy results, even merely in a temporal view, which have already followed Missionary Exertions in the most unpromising parts of the world—in degraded Africa itself—and there are few persons, it may be hoped, so destitute of compassion and so indifferent to the welfare of their species, as not to take a lively interest in the tale. Let an appeal be made to them, on the ground of the blessings conferred upon themselves, and their own consequent obligations, and it is surely impossible that it should be made in vain.

[Rev. W. Dealtry—at the Church Mission. Anniv.

*Encouragement from the Steadiness of Christian Zeal.*

I confess that I often approach these Anniversaries with a feeling of apprehension, lest the zeal for the Public Institutions of Religion and Benevolence should, in the interval between our Annual Meetings, lose something of its vigour and freshness. We find, in ordinary cases, that passions and pursuits are short-lived in proportion to their vehemence. The mind appears to exhaust itself by the violence of its own efforts; and the warm fit is followed by a state of corresponding languor and indifference.

But how cheering is the fact, that no such fluctuation is observable in regard to these Great Societies!—that, year after year rolls

on, and displays to us the same scenes—the same struggle for admission to our assemblies—the same animated countenances—the same glistening eyes—the same eagerness to give utterance, by some outward token, to the strong emotions with which the heart labours.

This perpetuity of zeal is, to me, evidence, that the feeling, which prompts the wide and deep attachment to these Institutions, has more in it of heaven than of earth—that it is a feeling from above—that it is lighted up by Him, who is the God that *changeth not*. If the love of novelty, of party, of mere excitement, assisted, as they may have done, for a time, to fill our Meetings, these causes must, in a great degree, have ceased to operate; and yet the zeal endures, and has perhaps never manifested itself by more unequivocal tokens than on the present occasion. We should be deeply grateful, My Lord, to the Giver of every right feeling, for this state of the public mind. I welcome it, as a strong evidence that we are building on a right foundation; and that the attachment to these Institutions will survive, even till the angel proclaims that *time shall be no longer!*

Let me earnestly entreat of those, to whom I am now addressing myself, that they will be true to this Great Cause; and will anxiously cherish, in their own hearts, a deep and generous regard to Institutions, which are lessening the trials and adding to the happiness of millions of the creatures of God.

[Rev. J. W. Cunningham—at the Church Miss. Ann.

*Duty of attending Anniversaries in a Serious Spirit.*

Shall I be forgiven, if I solemnly caution, especially the younger classes of the community, against one habit, of the most deadly influence in the cultivation of every great and elevated feeling—I mean the HABIT OF APPROACHING GREAT QUESTIONS IN A LIGHT AND TRIFLING SPIRIT—of addressing the mind to topics which involve the interests of myriads of immortal souls, without any corresponding emotions. Is all caution, My Lord, on this point, superfluous? Is there no disposition, in any class of persons, to enter these Assemblies rather for amusement than for edification? Is there no disposition to bring the speakers and the subjects to that most inaccurate of all tests—the test of ridicule? Let justice be done, both to those who address you, and to the glorious topics to which their addresses relate. My Lord, it may be a trial to some, more than commonly volatile spirits, to listen to a speech: let me assure them, that the burden of those who address them is at least as heavy as their own. Few circumstances, in my judgment, are more distressing to the modesty of human nature, more perplexing to the spirits or racking to the nerves, than the being pressed forward to make addresses of this kind. We quit our quiet villages, to be warmed in heart at the great fire of these Institutions; and we suddenly find ourselves dragged up to discharge the same office to those around us.

But it is my wish, more especially, to denounce this spirit of levity as connected with the SUBJECTS of discussion in these Assemblies. Principles, as your Lordship well

knows, may be laughed down, which never can be reasoned down. The most successful enemies of Religion have always wielded the same weapon of ridicule. Lucian wielded it, in Greece—Voltaire, in France. And it is one of the most formidable features in the poetry of a distinguished individual, of whose life and recent death it is difficult to think without a feeling of awe and of dismay, that if a sentence begins in seriousness it ends in folly, and that matter for amusement is extracted by him out of all those subjects which ought to awaken the deepest emotions of the human soul. Let me again and again, then, deliver the most solemn protest against the indulgence of this spirit. Let us enter these Assemblies, as we should have entered the tent over which the mysterious cloud was suspended in the wilderness. Let us approach the subject here presented to us, as men coming into the more immediate presence of the Great Being who surrounds us on every side. May our feelings be commensurate with the vastness of those interests and destinies, which we meet together to contemplate! And, instead of mounting the seat of the scoffer, may we shrink into our proper nothingness, while we deliberate on the means by which the Most High is to be glorified, and the miserable millions of idolatry rescued from misery and brought to know God!

[Rev. J. W. Cunningham—at the Church Miss. Ann.

## Continent.

### EDUCATION SOCIETIES.

#### *State and Progress of Education.*

THE following details are collected from the Nineteenth Report of the British and Foreign School Society.

#### FRANCE.

On the Continent of Europe, France first claims attention. The Committee deeply regret that their Report must again be unfavourable. The Executive Government has withdrawn its assistance: hostility to Scriptural Instruction seems lamentably prevalent; and, in consequence, the aid, hitherto derived from benevolent individuals or the municipal authorities in large towns, is materially diminished. There is reason to believe that this opposition is greatly encouraged by the Ecclesiastics. Your Committee cannot refrain from expressing their sincere condolence with their friends in France, whose useful exertions are thus frowned upon, misrepresented, and impeded: nor can they quit the subject without remarking, that those persons egregiously mistake, who suppose that to retain the people in ignorance will prove the best means of securing their loyalty or preserving them in the faith.

None will be now surprised to hear that the Schools in France are not so numerous as before: it is thought that there may be still from 600 to 800. The Schools in Paris, which are 93 in number, and are supported by the City, contain 5000 scholars: they are reported to be going on well.

#### NETHERLANDS.

The accounts from the Netherlands are very encouraging. Two large Model Schools are now in preparation at Brussels, with suitable residences for the Master and Mistress. Several cities and towns have been supplied with Masters who have been regularly trained in the System; and the Scripture Lessons, in French, are permitted to be used. His Excellency the Baron de Falck, the Minister of Public Instruction, zealously promotes education among the poor. His Majesty the King of the Netherlands, and the Prince of Orange patronise the object: under these auspices, the System of Mutual Instruction will undoubtedly prosper.

#### DENMARK.

The British System has been introduced into Denmark, in the villages of which country education has been long enjoyed, while the inhabitants of the large towns were surprisingly neglected. In several of the old Schools the plan had been adopted. The expense of preparing the writing lessons was defrayed by a donation from the King, who, with the Queen, is represented as highly pleased with the System.

#### SWEDEN.

Mr. Gerelius is prosecuting his labours in Sweden, if not with splendid success, yet not without beneficial results. There are several Schools in Stockholm; some of which are so crowded, that many children are waiting for admission: these Schools contain about 500 scholars. There are upward of 80 Schools in different parts of Sweden; and the British System is said to be encouraged by all branches of the community.

By the persevering exertions of the Russian Bible Societies, great progress is made in the design of supplying all the nations and tribes of that immense Empire with the Sacred Scriptures. The general establishment of Schools will be a necessary appendage to these efforts: your Committee trust that the importance of this measure will not be overlooked. Application has been made

to Mr. Heard by General Ballashif, to organize a Model School at Rlazan; with a view to the introduction of the British System into the five provinces of which he is the Governor, and which are situated in the centre of the Russian Dominions.

The School for Foreigners has been eminently successful: the numbers thronging for admission were so great, that a larger building was found requisite, and a fine Hall capable of accommodating 600 children has been engaged: the former School-room is to be appropriated to the instruction of 150 girls. Some striking anecdotes have been communicated to your Committee, showing the happy effects of Scriptural Education both on the pupils and on their parents.

#### ITALY.

Though no direct information has reached your Committee from Tuscany, the Schools there, upward of thirty in number, superintended by our active friends who form the Education Society at Florence, continue to thrive and bear fruit. At Naples, one of the large Schools which had been suppressed has been re-opened, with promising indications of efforts being made for the opening of others.

#### SPAIN.

Very little intelligence has been received from Spain. That the progress of education has been, in some instances at least, checked by recent occurrences, it seems impossible to question. The flourishing Schools at Seville were suppressed on the approach of the French Army: it is not improbable that a similar disaster has occurred in some other places. But when it is considered that the British System was introduced into Spain before the late disturbances, and under the Royal Sanction, it may be hoped that it will not be suffered to wither and die: this hope is further justified by the fact, that the Central Schools in Madrid are prospering, assisted by the direct patronage and personal superintendence of the Duke del Infantados.

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## Western Africa.

### Gambia.

*Voyage up the Gambia.*

THE REV. John Horton, Chaplain at St. Mary's, proceeded many hun-

dred miles up the Gambia, in the early part of last year. The following extracts from his Journal will give our Readers some idea of the state of the people who inhabit the banks of that river.

*February 6, 1824*—Left Bathurst, at one o'clock in the afternoon, on board the Sloop "Mary," in company with Charles Grant, Esq., Merchant, to whom she now belongs; wind and tide favourable. Went on shore at Albréda, on the left-hand side of the river, about 18 miles from St. Mary's. I called upon M. Mustee, the French Commandant of the place: was introduced to a Roman-Catholic Priest, who was there on a visit for a few days from Senegal, and to a Nun belonging to the Order of St. Joseph.

*Feb. 7*—At six o'clock, in sight of Tentabah. Went on shore, in company with Mr. Grant, and visited some Native Traders who reside there. While in the house of one of them, Mr. Grant asked if there was plenty of trade, and was answered in the affirmative. He then inquired how Slaves were selling, knowing him of old as a dealer in human blood, and that he attended more to that kind of traffic than any other: he, at first, endeavoured to evade the question; and, looking me in the face, observed that the Maraboos (Mahomedan Priests; and applied, also, to all Christian Teachers) were very strict people: and appeared as though he did not wish to say much before me. He told Mr. Grant that he saw me, one Sunday, at Banjoal (the original name of Bathurst when the Natives were living on it), preventing the people from wrestling and making a noise, which he thought was very innocent amusement. Mr. Grant asked him if he was not a Maraboo himself: he shrewdly replied, that he was only half a Maraboo, (undecided about religion)—the same as all the trade men in the Gambia, who love money so much, like himself, that they have no time to spare to think about religion: which brought to my mind the words of St. Paul—*They, that will be rich, fall into temptation.* I spoke to him on the value of his soul, and the necessity of a change of heart: but his mind was as dark, to all appearance, as his skin. May He, who commanded the light to shine out of darkness, shine forth in all His glory on this benighted

village! The soil is good; but the people are so superstitious, that they would not tell me their number. I did not find more than 50 or 60 houses.

*Feb. 8*—About eight o'clock in the evening, we passed by Cower, situated on the left bank of the river. I did not go on shore; but was given to understand that the people are very industrious at this place: they turn their attention more to cultivation than to commerce: this appeared evident, from the quantity of ground which they had cleared; and from the supply of provisions which they dispose of to their neighbours, whose country is constantly laid waste by war. It is one of the largest Native Towns in the river. The people are chiefly Mandingoes; but the greater part of them speak Jaloof, no doubt from their frequent intercourse with that people.

*Feb. 9*—Went on shore at Elephants' Island, which is about two-miles-and-a-half long, and one wide. Several men were cutting down mahogany, which is in great abundance and of a good quality, but rather small: they were employed by a person of Bathurst: the mahogany is sent to England.

At four o'clock we arrived at Yannamaroo, a large Native Town, and generally considered by the people to be a strong fortified place. The town, consisting of 80 or 90 houses, built of mud and covered with grass, is surrounded by a mud wall about two feet thick: close against which, piles of wood are driven down, about nine inches apart; and are interwoven with briars and thorns, to prevent the Natives from scaling the wall. Holes are left also, here and there, in the wall; doubtless for the purpose of firing with musketry at those who may come to attack the town. At this place the King resides: hence he is called the King of Yannamaroo. We did not see him; but I was told that he is by no means powerful, nor his government extensive. The people are constantly in dread of an attack, either from the King of Chattalah or the King of Kimmingtang: both are very powerful; but the last is by far the most savage and mischievous, for every town which he enters, if he has the strongest force, he lays in ruins; seizing the inhabitants, men, women, and children, as his lawful captives; except such as are either too old or too young to follow him, whom he never fails to

destroy. The whole country, on both sides the river, appears open and delightful, and the land much higher than any lower down.

*Feb. 10, 1824*—At six o'clock in the morning, went on shore at Dean's Island; so called from its having been formerly the property of a man of that name. I was not a little astonished to find an old man living upon it who understood English. I made, therefore, the best use of my time in speaking to him, and, through him as an interpreter, to all present, of the great truths of the Christian Religion. After listening very attentively for some time, I explained to him the object of my visit up the river. I told him I intended to go further up than any White Man had been before, in order to find out its source; and to tell all the people whom I should meet with, through an interpreter who would be taken with me for that purpose from MacCarthy Island, the same things that I had been telling him. There are here not more than six houses and about 18 inhabitants.

While in the act of returning to the vessel in a small canoe, Mr. Grant observed, at a short distance, a large hippopotamus; and requested me, pointing his finger in the direction, to look at it: but, by this time, it had disappeared: before we could get on board, however, it again put up its head, and so near to our little bark, that I expected nothing short of being upset. My feelings on this occasion may be easily imagined. We at length got safe on board; and, seeing several others, I loaded a rifle piece, and fired at one, which rose considerably above the surface of the water. Mr. Grant, observing the animal struggle, ordered two hands into the boat, and proceeded to the spot; but, before they arrived, it disappeared.

At one o'clock, we passed by Kiehigh, an island on which the King of Cattabah resides; but who was then absent, on a visit to MacCarthy Island.

At half-past four, we arrived at the entrance of MacCarthy Island, on which there are growing a number of palm-trees. At five o'clock we met a large canoe, crowded with people, who informed us that the King of Cattabah was coming: this was followed by three others; all of which were filled with men, women, and children. It was now high water; and there being but little wind, we got on slowly: Mr. Grant therefore and my-

self agreed to go on shore in the boat, and walk to the town, which was not more than a-mile-and-a-half distant. We had no sooner got into the boat for this purpose, than two other canoes full of people came up, in one of which was the King of Cattabah. He began, as is usual with Kings and Chiefs on the Coast of Africa when they fall in with Europeans, to beg presents: he wanted rum, tobacco, and various other articles; and would, no doubt, have detained us some time, had not Mr. Grant requested him to send a man with us for the articles which he wanted. By this means we got on shore; and, after walking a short distance, we were met by Mr. Grant's brother, Mr. John Grant, who most cordially received us. He told us that the King of Cattabah had been burning several Native Towns a short distance above Fort George, and that the people in the canoes were the objects of his plunder; and that many of them had been so desperately wounded in the contest, as to leave little hope that they would recover. I felt thankful, on my arrival, to my Heavenly Father, who had brought me hither through so many seen and unseen dangers.

*Feb. 11*—The first thing that struck my attention, while viewing this new Settlement, was Fort George. It is built of mud, and whitewashed over; and is named after our beloved Monarch. It stands about 100 yards from the river: the front runs parallel with its banks, 74 feet; at each corner is attached a bastion, of the height of the wall, which is ten feet; the thickness of it, three feet all round. It reflects much honour on Lieut.-Col. Grant, late our Commandant, by whose directions and under whose inspection it was built; considering the short time allowed him for the purpose, and the unavoidable difficulties in other respects which he must have had to encounter, in completing a building of such materials and of such dimensions in so short a time. The thermometer, at noon, stood, in the shade, at 99; and, between one and two o'clock, rose to 100.

In the evening I went into the town, which is about ten minutes' walk from Fort George. The inhabitants are all Mandingoes. I first visited the Alcalde, who is a venerable looking old man: and explained, through an interpreter, the object of my visit—that it was to preach the Gospel to them, which

contained the best news, the most glorious tidings that could engage the attention of men. He expressed himself glad to see me; and accompanied me to the house of his head Maraboo, who was busily employed in instructing some youths, about thirty in number: some were learning to read Arabic; and others were occupied in committing to memory Mahomedan Prayers, preparatory to their being circumcised, which was to take place in a day or two after, and at which ceremony I asked permission to be present, but was refused. He requested me to give him some writing-paper: I promised that I would, if he would call upon me in the morning, as I had none at that time with me. He then took me by the hand, and thanked me for my promise; and informed me that it was time for him to go to pray. He left me, and was followed by others into the centre of his yard, where was laid a mat on which he stood: after putting himself in various attitudes, which the others endeavoured to imitate, he proceeded in his devotions, which continued for a length of time: when ended, his scholars accompanied him home, and received another lesson in Arabic.

Feb. 12, 1824 — Rather indisposed. There was a difference in the range of the thermometer to-day, between six and two o'clock, of 37 degrees.

Feb. 13 — The Maraboo waited on me for the writing-paper. We conversed on Moses, Christ, and Mahomet. He said that Moses was a very good man, so was Jesus Christ, but Mahomet was better than either. I asked him why he thought Mahomet better than Moses or Jesus Christ, and what good things he had done to entitle him to that character. He said that an angel had appeared to Mahomet, and had given him great power and wisdom; both of which were to be exercised for the benefit of black people, and of them only: white people had all their happiness in this world, and it would be black people's turn in the next. This he endeavoured to prove, by asking me if I did not observe that all the white people had plenty of clothes and money and every thing that they wanted, while black people had nothing; and said, that Mahomet told black people these things in his book which he had made for them, which was the only reason why white people did not like him, because he had given them a bad name, which nobody

liked to have whether they deserved it or not. I endeavoured to convince him, as several of his people were present, that, before God, all people, of every nation, language, and colour, are on one common level—that God has made all men of one blood, and has given to each an immortal soul, which will live in a future state of happiness or misery for ever—and that, in our present state, we are all sinners; and, as such, are all, in ourselves, guilty and abominable before God; and that, in case He should enter into judgment with us, not one could be justified in His sight. I then opened to him the Salvation of the Gospel; and shewed, by way of contrast, the superiority of Christ to Mahomet, at which he appeared much astonished, and said Jesus Christ is very good for white man. I told him that He is very good to every man, and that His tender mercies are over all His works; and that, in every nation, he that *feareth Him, and worketh righteousness, is accepted with Him*. He left me, saying that he would come and hear me again.

Feb. 16—I took an interpreter, and went from house to house, to acquaint the people that it was my intention to keep Divine Service, which would commence at half-past ten o'clock. Many expressed themselves pleased, and promised that they would attend. When the time arrived, I sent a person round to apprise the people: few, however, made their appearance for some time, except a small detachment of the Second West-India Regiment, and some of the Liberated African Boys, whom I had taught to read, previous to their leaving St. Mary's: they were of great assistance to me in singing. We began by singing the Hymn,

"Jesus shall reign where'er the sun,"

which brought the people together from every quarter; among whom I observed the Alcaide and several of his wives, who were followed by the chief Maraboo and his flock: none of them, however, could be prevailed upon to come inside, with the exception of the Alcaide: I was afterward informed, that, if they had entered, some evil would have befallen them. I never recollect a period in my life, in which I more sensibly felt the Divine Presence than on this occasion, while I preached from John iii. 3. *Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of*

God. Likebread cast upon the waters, the Word will be seen, I trust, after many days. As many were present who could not understand me, I judged it necessary, by means of an interpreter, in the afternoon and evening to speak to them; but was much grieved at their blindness and indifference. In the evening, as is usual among Africans when it is moonlight, they began singing and dancing, throwing themselves into such postures as were truly disgusting. On my return home, the only thing that comforted my mind was that blessed promise—*Ethiopia shall soon stretch out her hands unto God.*

Feb. 17, 1824—One of the soldiers died very suddenly. At his funeral, in the evening, I spoke to the people on the uncertainty of life, the certainty of death, and the necessity of a due preparation for our change: several attended, and all were very well behaved during the time of Service.

The soil on this island is excellent. Indian Corn, Rice, Cassada, Yams, and almost every other tropical production, would grow here in great abundance.

Feb. 21—Left MacCarthy Island, at nine o'clock the preceding evening, in company with Mr. John Grant, who was also going very far up the river, and by whose kindness I was favoured with a passage in his boat. There being no wind, the men were obliged to pull with the oars the whole tide. About three o'clock in the morning, being much fatigued, I dropped asleep: when I awoke, my clothes were as wet with the heavy dew as though they had been in the river. At eight, we went on shore to a small port called Basansan, consisting of about a dozen houses. Mr. Grant had here some debts owing to him from a man named African, a trade man belonging to a merchant of St. Mary's. Two or three months previous, Mr. John Grant had given African some goods to dispose of for him, in return for which he was immediately to receive ivory. Mr. Grant expressed himself displeas'd, at the ivory not being sent to him, as had been promised: in the place of ivory, however, an article not half so valuable had been reserved for him, and the ivory sent to St. Mary's. African, in explaining the business, observed, that he had not bought ivory with the goods, as he had been desired; but that he had purchased FEMALE SLAVES, and had exchanged the Slaves

for the Ivory, which ivory he had sent to his employer.

As African could speak English, I thought it an imperative duty to endeavour to impress on his mind the enormity of the crime of being engaged in such a nefarious traffic, as that of the life and blood of his fellow-creatures. I also asked if his employer knew that he was in the habit of doing such things, and was answered in the affirmative. He endeavoured to justify his own conduct, as being a black man, and because his father had done so before him; and said, that when black people did so, they did not ill use the Slaves as the white people were in the habit of doing.

African told me a dreadful tale. A few years back, a brig belonging to the Portuguese came up the river and purchased 150 Slaves: the small-pox appearing among them and proving fatal to several, the captain had the throats of many of his innocent victims cut, with a view of checking the progress of the disease, and preventing him from losing the whole. But this was of no avail: the disease continued to rage: and he continued his murderous purpose, until nearly one-fifth of these wretched victims were destroyed. By this time, the captain and some of the crew were seized with the fever, a few hands died, and others were taken ill, till there were not sufficient left to supply the crew, and the Slaves who were below her decks, with the common necessaries of life. The Slaves naturally attempted to extricate themselves from their bonds; and, through the assistance of a boy whom the captain had taken for his own servant, succeeded; when they seized on the captain and what remained of the crew, and murdered them all. "Thus," he added, "ended the palaver!"

He endeavoured to persuade me not to proceed up the river beyond Sunkunda; as the people were quite wild, and the heat so intense as far to exceed that of any place in which he had ever been.

The tide having turned, we went on board; and arrived at a port called Lower Cunda, about four o'clock. After dinner we went on shore; but the town was too far from the river to allow us to go and return on board before sun-set. Above this place the river is more serpentine than lower down. About midnight, I was awoken by the dreadful howling of the wild beasts, which had doubtless come for the purpose of par-

taking of its delicious waters. The river being here very narrow, and the night making their howling appear truly terrific, I supposed it to be owing to extreme hunger; but on mentioning it to a black man on board (whose appearance bespoke his being not a little alarmed), I was surprised to find what extraordinary notions he had on the subject. He said we were not far from that part of the river where the Devil constantly remained, and that there were many bad spirits always in that quarter. I smiled at his fears; when he observed, that no one ever passed by without giving the Devil something, in order that he might be preserved during the remainder of his voyage; which I afterward learnt was invariably the case among the black sailors: some of them will throw a few leaves of tobacco into the water, thinking that he never fails to take them, after they have passed.

Feb. 22, 1824.—(On telling the people that I was going on shore, they endeavoured to dissuade me. I, however, conceived it a duty to go; as I thought it would tend to remove from them their erroneous opinions. I had great difficulty in climbing the rocks, as they rose almost perpendicular above the river. The view, however, which they afford is extensive and grand; but, although here is a fine open country and the soil is excellent, there is not a house to be seen: the whole country is laid waste by war, and robbed of its population by the Slave Trade!

At three o'clock we arrived at a port called Collerrain, on the left bank of the river; opposite to which there is another port, called Bungabats: between these places a ferry canoe constantly plies; as many of the Tillibo-men, or people who bring the gold from the interior, who travel on foot to St. Mary's, have here to cross the river, in order to shorten their journey.

Collerrain, it appears, would have been preferable to MacCarthy Island for the New Settlement; as it seems so formed by nature, that, at a trifling expense, it might have been rendered impregnable to any attack from the Natives. It rises above the river 150 feet almost perpendicular: on the side of the river, in one particular direction, a horse and cart might be driven up without difficulty.

At five o'clock, we arrived at a large Native Town, called Charcunda. As Mr. Grant had to call here to make the

King a present, I accompanied him on shore: the present consisted of a jar of rum and some tobacco, which, after the usual ceremony of shaking hands was gone through, were offered to his Majesty. I was then introduced to him, as Mr. Grant's friend, who was going very far up the river with him. The King was seated on a cow-skin, in front of the royal palace, and surrounded by several of his old men, who appeared as though they were holding a palaver of consequence, when we first saw them: on observing Mr. Grant, however, he immediately called to him, and told him to sit down by him. The King was loaded with gregrees. This is by far the strongest place that we have passed: it is elevated on a considerable eminence above the river; and is surrounded by a mud-wall, extending backward from the river to a considerable distance: about 12 feet from this circular wall, there are two strong fences, one about 12 feet on the outside of the other: they consist of stout poles, driven into the ground to a considerable depth, and about 12 feet above the surface, with briars and thorns as thick as possible, interwoven between.

It is distressing to see how partial these poor creatures are to rum: they will sell any thing which they have in order to obtain it, not excepting their wives and children; and will commit the most horrid crimes when under its influence. There are two articles, as it strikes me most forcibly from this visit up the Gambia, the entire prohibition of which would tend much to facilitate the Abolition of the Slave Trade; and without which prohibition, I greatly fear that every attempt will be fruitless—I mean Gunpowder and Rum. In Africa, these two articles send more into Slavery in one year, than the whole squadron on the coast for preventing illicit traffic will emancipate in ten.

In the evening, I was seriously indisposed. I had had a severe head-ache the whole day, and felt quite feverish; but thought little of it. At low water we left Charcunda for Battetenda, as Mr. Grant had several trade-men waiting for him there.

Feb. 23—Went on shore; and understanding it was more than probable that Mr. Grant would continue here for a few days, although quite unwell, I flattered myself, that, by taking medicine, I should get perfectly restored. Mr. Grant very kindly took a house for me,



in which I felt quite at home, although much hotter than at St. Mary's: the thermometer, in the middle of the day, was 103 in the shade.

*Feb. 24, 1824*—Much worse—seized with a violent spitting of blood—strong fever the whole day.

*Feb. 25*—Spitting of blood continued, and extremely weak. Mr. Grant strongly advised me to return, as a vessel was leaving for St. Mary's: this I opposed, as I hoped that I should recover as soon, in proceeding up the river, as I should by my returning; which I felt reluctant to do, not having accomplished the object which I wished—to find the source of the Gambia, and how far it is distant from the Senegal. In the evening, however, another paroxysm of fever came on, worse than any preceding; in consequence of which, together with what Mr. Grant said on the subject of my return, I very reluctantly consented, being then about 800 miles from St. Mary's.

*Feb. 26*—Felt a little better, and anxious to proceed on my journey; but was strongly advised, in consequence of great debility, to return—went, therefore, on board the Cutter "Ann," the property of William Forster, Esq. of St. Mary's, where I arrived on Thursday the 6th day of March, after an absence of one month.

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### Sierra Leone.

#### REGENT.

##### CHURCH MISSIONARY SOCIETY.

###### *State of the Settlement.*

SINCE the publication of our last Number, Letters have been received from the Rev. Henry Brooks, up to the 5th of April; from which we shall extract an account of this interesting Settlement, now under his pastoral charge.

The depressed state of Regent, and some of the circumstances by which it had been occasioned, were detailed at pp. 20—23 of the last Survey. Mr. Brooks found the population reduced from 2000 to about 1300: almost all the people having been struck off rations, and the public works which gave occupation to many of them being nearly completed, numbers have removed to

other places, in order to obtain employment, or to cultivate more fertile land than they could obtain near Regent. Many of those who still reside there are obliged to seek for work at Freetown.

The attendance on Public Worship was, in consequence, greatly reduced; and, among those who did attend, the loss of their affectionate Pastor and the pressure of temporal difficulties had occasioned, as might be expected under the peculiar circumstances of these people, many evils. It is, indeed, scarcely possible to conceive a body of persons more entirely dependent, under the blessing of God, than these were on the guidance and controul of a friend whom they revered and loved. Before the death of Mr. Johnson, when the Settlement contained 2000 inhabitants, nearly half the adult population, about a fourth probably of the whole body, made a credible profession as Christians, and the rest were under the salutary influence of great regard to their Minister and of the example of their neighbours. But all these adults had been brought up in the grossest darkness and superstition of Heathenism, and had suffered under the demoralizing influence of a state of barbarous slavery: from this condition, some of them had been but just liberated, and not one among them had enjoyed religious instruction for more than a very few years. Every intelligent Christian—who recollects in respect of himself, and observes in others, how slowly, under the most favourable circumstances, the mind is brought to a clear discernment of Divine Truth, with a full and cordial submission to its authority, and a steady and consistent obedience to its commands—will be so far from wondering, that, under the painful circumstances in which these people have been recently placed, religion should seem to have lost its hold on them,

that he will be thankful that it retains any power. It will be obvious, to those who are competent to judge on the subject, that sincere and simple minds, just awakened to discern the great remedy of the Gospel, and embracing it with warm affection, while they had numberless errors and superstitious notions to unlearn, and almost every thing to learn in Christianity except a few of its leading truths, might make steady progress under the patient instructions of an affectionate and beloved Teacher, though now, under his loss, bewildered and confused.

Regent and Gloucester were large families, the members of which, whatever their age, were as dependent on their Pastors as Children on their Father, and hung on them with all the confidence of children. This was true of the mass of the people, even though not really pious. When they lost these friends, a shock was given them which was quite overwhelming. Their guides and counsellors were gone—none other had gained so fully their confidence—the instruction of them, through sickness and want of labourers, became very irregular and comparatively inefficient—they were soon like men at sea without rudder, sails, or compass—the light which had just begun to shine into their hearts was obscured; and their ignorance and superstitious notions, not removed and counteracted by the daily access of fresh light, began to revive—their passions, now unchecked by that watchful spirit which the presence and most assiduous and affecting teachings and warnings of their Pastors kept in continual action, would sometimes get the better of them—hence conscious weakness and guilt would lead to slightness in private duties, till perhaps prayer would come to be often wholly omitted—and thus the Enemy, ever on the watch, would scat-

ter the sheep; and in many, all appearance almost of religion may have vanished.

The picture which Mr. Brooks draws of the people entirely confirms these views; and they appear, in the main, to direct his own judgment of the state and prospects of his charge. He writes—

Regent is certainly a different place from what I had conceived it to be. I found all mouths open against it—many things in sad disorder—but nothing to cast me down. That a great work has been done here, no one can deny; but whether to the extent which most people imagine, I very much doubt. There are many here who call themselves Members of the Church, who really know not what they do when they come to eat the Lord's Supper; and many never come to Church but on the days on which it is administered. The first time that I administered the Sacrament, 272 attended—the second time, about 250—the next time, only 145: but if such a number as this find our Saviour's body to be meat indeed, and his blood to be drink indeed, how great is our cause of thankfulness!

I should be sorry, however, if you supposed that the number who at present attend Church and the Lord's Table was an evidence that the state of things here has been greatly exaggerated. The diminution of the population and the distant employment of many of the people have contributed to this decrease: those who go to seek work at Freetown come home so tired out, that they say they cannot go to Church: the situation of the people is certainly very trying; but, in a few years, things will find their level. Those who do attend behave well: a better dressed or better behaved congregation than that of Regent. I may challenge any village in England to shew. All idea of Missionary Collections must, for the present, be given up: the people really want money, instead of having any to give: the source from which these contributions flowed is dried up—King's pay and allowances.

The people who knew Mr. Johnson always speak of him with great affection. I am happy in one respect—that they think me somewhat like him; and, having now nearly completed visiting them all at their own houses, I hope

that some of them begin to get a little attached to me.

Of himself, Mr. Brooks thus speaks :—

I have not yet enjoyed much spiritual consolation. I found this place in ruins; and have been under the necessity of engaging very much in temporal matters, that I might get things in order. I have much yet to perform, but hope in two months to be set free.

I live, at present, in a temperature of about 75 degrees, and do not feel it at all oppressive. Till within these few days, my health has been better than I ever before enjoyed. Brother Knight's sudden removal has preyed too much on my mind. How far above out of our sight are the Lord's dealings! This event produced, at first, much consternation among us; but I trust that it will please God to enable us, though He slay us, still to put our trust in Him. I am, now and then, overtaken with such a violent palpitation of the heart, that I am obliged to lie down, to prevent fainting. I think I have brought it on, in some measure, by talking so very much. I pray, however, that my heart may be fixed, trusting in the Lord, and that I may not be afraid of evil tidings.

The Governor has behaved with great kindness to me; and appointed me Garrison Chaplain, just before he sailed for Cape Coast. When, however, I waited on His Excellency, he told me that he did not wish me to take it, if it would interfere with my other duties; and as I considered that it would do so, I begged to decline the appointment.

Mr. Lisk will probably supply Brother Knight's place, and I shall be left here alone. I can, nevertheless, if God grants me health, do tolerably well till you can send us out more help.

Of the Church, Mr. Brooks says :—

It is a complete wreck, one side of it being down. I hope, however, in a short time to make it look a little decent, as the Governor has granted me upward of 200*l.* for repairs; which will enable me to build up a new wall, and put in new windows and benches, with a new gallery, as well as to entirely new shingle the roof. Peter Hughes, one of my parishioners and a very worthy man, is building a noble wall, at the reasonable rate of tenpence per superficial foot. I have taken on myself the responsi-

bility of every thing being done according to contract; for that is the mode which is now adopted, and an excellent one it is: it saves a great deal of time and much anxiety.

Mr. Brooks was endeavouring to re-establish the Schools. He had prevailed on some adults to attend; and designed to induce them, by rewards, to form the habit. Of some new boys he says—

It is a libel to say that these people are deficient in talent. Three days ago we received 30 new boys, the oldest of them not above 12 years of age, and at least half of them know the alphabet well already. One of them has the most promising head that I have seen for a long time.

There is, at present, no Girls' School at Regent. There were about 36 girls when Mr. Brooks arrived, many of whom were such indifferently characters that they have been sent away from Regent. A young woman, brought up by Mrs. Davey, was about to remove, with her husband, from Leopold: she would take charge of all the little girls of Regent. Mr. Brooks hopes, next dry season, to establish an Infant School.

#### *State of the Christian Institution.*

The causes, which led to the deterioration of the Mission at Regent generally, operated with increased injury in the case of the Youths assembled at the Institution; as, for a long time, these Youths were unavoidably left almost entirely without superintendance and care. Mr. Brooks found it quite deserted, and the Youths, twelve in number, who nominally belonged to it, living some in one place and some in another. He summoned them all before him, two days after his arrival; and says that he did not find one of them on a level with a boy of twelve years of age in England. He has sent home specimens of the hand-writing of seven of them, with the character of each Youth. We shall copy these characters, that our Readers may see the kind of subjects which

the Christian Teacher has to act upon:—

—A good humble Christian, but wants energy.

—A sharp boy, but difficult to manage.

—A quiet lad, but very dull: he is, however, useful, and I have no fault whatever to find with him.

—A young man full of pride, conceit, and ignorance.

—A very nice fellow, as black as a coal.

—A worthless fellow; and has behaved so ill, that I have been obliged to dismiss him.

—A very nice fellow. I have made him my Storekeeper. He is beloved by every body.

Mr. Brooks has put the Youths whom he has retained on the following diligent course of labour:—

After Morning Prayer, they work in their gardens till half-past-seven. At eight, they breakfast. From nine till ten, they prepare their lessons for the Morning School. At ten, I enter the school: we sing a hymn, and I pray for the blessing of God: they then read in the New Testament for half-an-hour; and then spell the words, when I explain to them the meaning of every word which they do not understand, which is no trifling task: they then write for three-quarters of an hour; and, at twelve, we close. At two o'clock we meet again; and begin with prayer, and then read for half-an-hour in the Old Testament: they then repeat to me a lesson of Grammar which I had set them; and afterward read an Essay out of Blair's Class Book, which they begin to do tolerably well: this, with the spelling and explanation of the difficult words, occupies the time till four o'clock, when we sing a hymn and close with a prayer. One day they cipher in the afternoon; on another, they repeat their Grammar. At five, they sup; at six, go to Church; at seven, assist for one hour as Teachers in the Evening School.

*Letter from a Native Teacher.*

The Letter of which the following are extracts was addressed to Mr. Norman, from Regent, under date of Oct. 30, 1824.

As it respects agriculture, only three of us have large Rice Farms this year;

but all expect to make large Farms next year for Rice, Coffee, and Arrow-root.

Dear Mr. Norman, I suppose you have heard the distressing news about our two brethren, how Satan got the advantage of them. Ah, Sir! this is a great trial indeed to us all: it casts me down very much. Sometimes I am led to say, "No use for me; for I shall fall next, and bring disgrace upon the Holy Name of Christ, and also cause the wicked to blaspheme the Name of God on my account." This is my fear every day. But I trust the Lord will keep me as the apple of His eye, and hide me under the shadow of His wing.

The longer I live, the more I see the sinfulness of my heart, and that it is *deceitful above all things and desperately wicked*. I pray that the Lord may subdue my sinful propensities, and enable me to serve Him in sincerity and truth, and depend upon Him wholly and solely for my soul's salvation. May He keep me humble at His footstool, that I may beg for forgiveness there! I see that I am the chief of sinners; but the Lord Jesus Christ is a great Saviour: I pray that he may save me from all my sins; and receive me at last into His heavenly kingdom, where I shall see Him as He is, and be like unto Him.

Dear Mr. Norman, I must speak on behalf of my Brethren. We desire to return sincere thanks for the Hymn Books, that you sent us from that worthy Gentleman, the Rev. Mr. Marsh of Colchester. Please to remember me kindly to him, and tell him we thank him for his kind presents. May God bless him, and all other good people in England!

Dear Mr. Norman, you will never be forgotten by the people of Regent Town, and especially by myself: we always remember you at the Throne of Grace, and trust you have not forgotten us. Pray for poor Africans, for we have much need of your prayers.

Mr. Lisk behaves very kindly to us, and also declares the truth to us. May the Lord bless his labours of love, that many sinners may be converted through his instrumentality, and the people of God built up in their most holy faith!

We expect to see you again in Africa; but if not, please to write to me as often as you can. I shall endeavour to do the same.

## Gold Coast.

*Measures of His Excellency Governor Turner in reference to the Ashantee War.*

MAJOR-General Turner arrived at Sierra Leone, in the private ship the Posthumous, on the 5th of February: on the 9th of March, His Excellency left Freetown, in the Colonial Brig the Prince Regent, for the Gold Coast; and returned to Sierra Leone on the 28th of April, having visited and inspected the Dependencies in that quarter.

We shall lay before our Readers some particulars of His Excellency's proceedings, with reference to the Ashantee War; as they feel, we doubt not, deeply interested in whatever may tend to retard or to accelerate the peace and happiness of these long-injured shores.

On the Governor's arrival at Cape Coast, he issued the following Proclamation, dated on the 2d of April, 1825:—

By His Excellency Major-General Turner, C.B., Captain-General and Commander-in-Chief of the British Settlements on the Western Coast of Africa. To the People of Cape Coast, to the People of the other British Settlements on the Gold Coast, and to the surrounding Nations, Friends and Allies to England.

The King of the Ashantees has, by the assistance of the Elmina People, waged a cruel and unjust War against you and us. He has suffered for his crimes and rashness; and Elmina is only suffered to stand because the King of the Dutch and the King of England my Master are at peace: but I have represented their conduct, and their fate will depend on the orders which I shall receive.

You have all stood forward in defence of your rights, and I thank you in the name of the King my Master.

England does not wish for any wars. She wishes the Nations of Africa to be free, happy, and rich. She wishes for nothing in this country but lawful trade and commerce.

If the King of Ashantee will content himself with governing his own Nation and his own People, and does not stop the trade of the Interior with the Coast or attempt to oppress his Neighbours, let him say so to me, and I will make a Treaty with him on these terms; but I

will not make peace with him on any other terms, not until he gives up every claim to tribute or subjection from surrounding Nations.

From some Letters of His Excellency to the Dutch Governor of Elmina, we extract the following passages, as explanatory of the reference, in the Proclamation, to the people of that place, which is the chief of the Dutch Settlements on the coast.

—There are several Letters of yours placed in my hands, claiming indemnification for various injuries, said to be inflicted on the People of Elmina by various Native Tribes in amity with England. I will put this question to rest, by stating generally, that my Instructions prohibit me from interfering in the disputes of the Native Tribes; and to this I will add, on my own responsibility, that, looking back to the part which the People of Elmina took in the War with the Ashantees, and the assistance which they rendered to that Nation in a War against us which still exists, I consider that any thing which the People of Elmina may suffer from those who suffered from the Ashantees, can only be viewed as a just and fair measure of retribution.

—It suits neither the views nor the feelings of England to wage war with the unfortunate people of Africa: her object, in her intercourse with them, has a very different direction; and I shall not suffer her fond hopes to be disappointed, nor her philanthropy blighted, by the perfidious conduct of the Dutch Population of Elmina. You and they must remember, that the Ashantee Tribes have, at their instigation and by their assistance, carried war and desolation to the very gates of our Forts: many valuable lives have been sacrificed, and the most revolting barbarities have been committed; and, although it is true that you have denied all participation in these matters and asserted your inability to repress them, still it is not to be tolerated that the flag of a civilized and friendly Nation should become the charter, under which a lawless banditti are to commit crime and depredations with impunity: and should I, by their continuance in the same line of conduct, feel myself called upon to use against the People of Elmina the force placed at my disposal, my justification is to be

found in Your Excellency's Note to Lieutenant-Colonel Grant, dated the 13th of August last, in which you write as follows—

You are well aware of the very unpleasant situation in which I am placed, in consequence of the little support afforded to me by His Netherlands Majesty's Government at home; and it is with regret I am obliged to say, that, from such circumstances, the inhabitants of the Town of Elmina, calling themselves Dutch Subjects, are, in reality, more under the influence and command of the Ashantees, than under mine.

It is remarked on these proceedings, in the Sierra-Leone Gazette of the 7th of May—

In giving publicity to these documents, which we pronounce to be most gratifying to every one who feels an interest in the honour and the philanthropic objects of our country upon this coast and in the welfare and happiness of the Natives, we derive additional satisfaction from a firm belief that the sound policy and liberal views which breathe throughout the Proclamation, now circulating in the Interior, will not only attain the desired object of satisfying and encouraging those Tribes who have adhered to our cause during the past calamities, but will shew them the real views of Great Britain in her intercourse with this country. The Ashantees, there is little doubt, will eagerly seize the olive-branch held out to them: the disastrous termination of their late aggression has, we are informed, pretty well convinced their Chief of the impracticability of success in any future undertaking of the same nature; and he may, therefore, be expected the more readily to listen to the reasonable proposal now made to him.

## India beyond the Ganges.

### Burma.

#### AMERICAN BAPTIST MISSIONS.

*Sufferings and Deliverance of the Missionaries, on the Capture of Rangoon.*

AT p. 49 of the Survey, we gave a few particulars of the distressing situation of the American Missionaries and their Wives (Mr. and Mrs. Hough and Mr. and Mrs. Wade) with the Europeans resident at Rangoon, on the attack made by the British on that place. A very interesting narrative of the sufferings

and deliverance of the Missionaries and their Wives has appeared in some American Publications: we shall give this narrative at large, as it displays, in a striking manner, both the gracious support afforded to the Servants of God under terrific circumstances, and His merciful interposition for their deliverance.

The narrative is written by Mr. Wade.

Jan. 19, 1824—To-day we have received intelligence, by a boat directly from Ava, that the King has raised an army of 20,000 men, and that they marched several days since to Chittagong. Also the report was confirmed, that His Burman Majesty was very much enraged at the communications lately received from the Government of Bengal. If these things are so, war will doubtless succeed. How eventful to this Mission is the present period!

May 10—Yesterday all was quiet, and seemed likely to remain so. To-day, all is bustle and confusion. Doubt, anxiety, and fear are visible in almost every countenance. The reason of all this change is, there is a report that there are about thirty ships arrived at the mouth of Rangoon River; and the Burmans naturally infer, if this report be true, that they come with no peaceable intentions. The Europeans were to dine in the garden of Mr. Lansago: they were just seated at table, when about fifty armed men, deputed by the Yawhoon, (at this time Viceroy) approached, announcing the orders of the Yawhoon, viz. to seize and imprison every person who was accustomed to wear a hat.

Information of the whole was soon brought to the Mission House. We immediately sent servants into the town, to learn more particularly what had been done. They confirmed all that we had heard. We were not, however, molested for several hours; which led us to infer that they designed to make a distinction between us and the other foreigners, on account of our being Americans, sustaining only the character of Teachers of Religion. But these hopes were without good foundation. It was in vain to look for respect to our religious character, in those who were destitute even of the common feelings of humanity. Mr. Hough and myself were

accustomed to wear hats, and were therefore included in the Royal Order. One of the King's Linguists was sent to call us: we expostulated; and asked why we were called, seeing we were Teachers of Religion, and had never intermeddled with political affairs. He said that it was their custom in similar cases to examine all foreigners: we were called only for the sake of formality: no evil was intended against us, nor should we be detained more than two or three hours. But we had forebodings of a severer fate: we parted with our families, under the apprehension of meeting them no more in this world.

The prison was a large brick-building, consisting of four apartments; one of which was open in front like a verandah: in this we found the Europeans previously mentioned, surrounded by several thousand Burmans. Mr. Hough spoke to the Tykeso concerning himself and me; alleging that we were Americans and Teachers of Religion, and that we had done nothing worthy of bonds. He said that it was not in his power to release us, though he was well aware of the truth of Mr. Hough's assertions; but promised to represent us to the Yawhoon, on whose will depended life and death. In the mean time, a blacksmith entered the prison walls, loaded with chains, hammers, &c. His appearance seemed to foretell our approaching fate. We saw our companions in affliction led forward one after another to the anvil; and from thence to the door of the inner apartment, where they were thrust into close confinement. We were allowed to remain unmolested, until the pleasure of the Yawhoon concerning us should be more fully expressed.

All around us was hurry and confusion, and every possible preparation was making for the expected attack. The guns were drawn to the battery, muskets collected and examined, together with spears, large knives, ammunition, &c., which were piled together round the spot where we lay. In the course of the evening, we heard that the Burmans had seized an unfortunate European, who had been sent from the General with messages to the Governor of Rangoon: we could not learn his fate, but he was in all probability sent to Ava.

While we were waiting to hear the decision of the Yawhoon concerning us, we received a Note from our Wives, requesting to know whether there was any

hope of our release. We gave them some encouragement, though we felt but little in our own minds. At length a Burman came in, who, after casting a scowling glance toward us, asked who we were. "The American Teachers," answered a bystander. "Put them with the other prisoners," returned he: which was no sooner said than done. Still, however, we were not put in irons; and therefore yet cherished the fond hope of release. But our prospects were constantly becoming darker. Our legs were bound together with ropes; and eight or ten Burmans, armed with spears, battle-axes, &c., were placed over us as a guard. An hour or two afterward, the blacksmith came in a second time, bringing a rough heavy chain: it consisted of three links, each about four inches in length, and pounded together so close as to completely prevent it from bending any more than a straight bar of iron: the parts designed to go round the ancles were bars of iron about two-thirds of an inch thick, partially rounded, and bent together so as just to admit the ancle: this was designed for Mr. Hough and myself. He was first seated, his leg laid upon a block, the ring placed upon the ancle, and then pounded down close with heavy blows. The other ring was put upon my ancle in the same manner. Our situation afforded no convenience for lying down; and, of course, allowed us no sleep, or even rest. In the course of the night, the keys of our rooms, trunks, &c. were demanded; from which we naturally inferred an intention to pillage our houses. They also inquired, very particularly, if we had any muskets or spears, and how many. We did not fear the loss of property, but trembled at the idea of our Wives being exposed to the brutal insults and cruelties of unprincipled robbers. They, like ourselves, were unable to get any rest, though they were not particularly molested by the Burmans. Moungh-shaw-ba, one of the Native Christians, spent the night with them, and very much encouraged them by his prayers and pious conversation. None of the other Burman Christians staid by them.

May 11, 1824—The night was long and tiresome; but, at length, morning arrived. Mrs. Wade and Mrs. Hough sent us breakfast by the servants; accompanied by a Note, requesting to know the very worst of our circumstances.

There was but one hope left: it was that of addressing a petition to Mr. Sarkies, an Officer of considerable rank and influence among the Burmans, but a foreigner: this, therefore, we advised them to do. To this petition Mr. Sarkies answered, that he had already done all that lay in his power in our behalf; but, so far was he from being able to give us any assistance, that he expected every moment to share a like fate.

The fleet very early in the morning had got under weigh, and was rapidly advancing on the town. About three or four thousand armed Burmans were collected together in front of the town, along the shore, to repel any attack which might be made by the approaching enemy. The women and children, as if foreseeing the events of the day, left the town, and fled to the jungles; carrying with them as large a portion of their little property as they were able. When it was announced that the fleet was within a few miles of the town, two other Englishmen chained together, with a Greek and an Armenian chained in the same manner, were added to our miserable number. Our guard was considerably strengthened, and enjoined strictly to keep us close: all communication with our servants, and things without, was cut off. One faithful old servant, belonging to Captain Teach, seized an opportunity, when our door was partly opened, of slipping into the room unperceived: seeing the situation of his master, and of us all, he wept like a child; and not only wept, but, taking a large turban from his head, and tearing it into strips, bound them round our ankles, to prevent our chains from galling; which we afterward found of essential service to us.

Shortly after, orders from the Yaw-hoon were communicated to our guard, through the gates of the prison; viz. that the instant the shipping should open a fire upon the town, they were to massacre all the prisoners without hesitation. This blasted all our hopes. The guards immediately began sharpening their instruments of death with bricks; and brandishing them about our heads, to shew with how much dexterity and pleasure they could execute their fatal orders. On the place which they intended for the scene of butchery, a large quantity of sand was spread to receive the blood. Among the prisoners, reigned the gloom and silence of death. The

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vast ocean of eternity seemed but a step before us. Mr. Hough and I threw ourselves down upon a mattress, expecting never to rise again; and calmly waited to hear the first gun that should be fired upon the town, as the signal of our certain death. In the meantime, an account of our real situation, which we had used various means to conceal, reached the ears of our Wives: their feelings can be better conceived than expressed: who can tell with what agony of soul they listened to hear the first gun—the messenger which would relate a tale, more sad and awful than Death itself could relate.

At length, the fleet arrived, and the attack commenced. The first ball thrown into the town came with a tremendous noise directly over our heads. Our guards, filled with consternation and amazement, seemingly unable to execute their murderous orders, slunk away into one corner of the prison; where they remained perfectly quiet, until a broadside from the Liffey, which made the prison shake and tremble to its very foundation, so effectually frightened them, that, like children, they cried out through fear, and openly declared their intention of breaking open the door. We used every argument to prevent their doing so; fearing, if the Burmans should find us deserted by the guard, they might be induced to despatch us at once, to prevent our making an escape. But they felt the force of no arguments, saying, "The building will certainly be down upon us: we must go." They soon found means to break open the door: which being done, they all went out; but took the precaution to secure the door again, by fastening it with rattans on the outside.

We were now left alone. About this time, the firing ceased on both sides; and we began to cherish the fond hope of deliverance; inferring, from the circumstance just named, that the Burmans had either surrendered or fled, and that the English Troops were already landing, who would shortly appear, to deliver us from our dangerous situation.

Our Wives heard the firing commence, under the impression that, at that moment, the merciless Burmans were lurching their hands in our blood! They had also much reason to fear that a few moments more would bring them to the same fate. Moungh-shwa-ba still re-

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mained with them, declaring that he would do all in his power to protect them and our property; which he did, even at the risk of his own life. He told them plainly, that the Burmans would come in search of them; it being an invariable custom among them, when they put a man to death under our circumstances, to sacrifice also his Wife, Children, and all his Relations, even to the sixth generation. Finding, therefore, that they could not remain in the house with the least prospect of escape, they secreted their most valuable articles of furniture; and, having taken a few clothes, a pillow, and a Bible, sought refuge within the walls of a Portuguese Church, a little distance off: they begged the Priest to open the doors of the Church to them; but the Holy Father would not suffer a place so sacred to be polluted by the unhallowed feet of heretics! he drove them from the Church, from his own house, and even out of his verandah. They then adopted the plan of disguising themselves, as they were obliged to go out into the streets, which were completely filled with Burmans: for this purpose, they obtained clothes of the servants who attended them, which they put on over their own; dressing their heads in Burman style, and blacking their hands and faces. In this disguise they mixed with the multitude; and passed along undiscovered, while they frequently heard Burmans inquiring for the Teachers' Wives, which kept them in constant fear, lest they should be known. After going some distance, they came to the house of a Portuguese Woman, into which they entered, and begged protection; but the unfeeling wretch refused them, saying, if she gave them protection, she should endanger her own life: but, being entirely exhausted with fatigue and distress of mind, they threw themselves down upon a mat, feeling that they were unable to go any further.

Here, therefore, we shall leave them for the present, and return to the prison, where all remained quiet about the space of half-an-hour: but, in a moment, the whole scene was changed. About fifty armed Burmans came rushing into the prison like madmen. We were instantly seized, dragged out of the prison, our clothes torne from our bodies, and our arms drawn behind us with cords, so tight that it was impossible to move them. I thought mine

would entirely have been cut to the bone: indeed we were treated just as they would treat criminals, whom they were about to lead to the place of execution. We were now put in front of several armed men, whose duty it was to goad us along with the points of their spears: others had hold of the cord which bound our arms: they would pull us first this way, then that, so that it was impossible for us to determine in what direction they would have us go: sometimes we were impelled forward, then drawn backwards; and again our legs were so entangled with the chains as to quite throw us down: in short, they seemed to study methods of torturing us; but complaints were quite useless.

After making an exhibition of us through almost every street in the town, we were at length brought to the Yong-dau, or place where all causes are tried and sentences passed: it was the Seat of Judgment, but not the Seat of Justice. Here sat the Dispenser of Life and Death, surrounded by other Officers of the town. He ordered us to be placed before him in a kneeling posture, with our faces to the ground; to which we submitted in the most respectful manner. On one side of us was a noisy rabble, crying out all together, "That dau! that dau!" that is, "Let them be put to death! Let them be put to death!" Between us and the Yawhoon were two linguists, kneeling, and with tears begging for mercy for us. The cries of the multitude prevailed. The executioner, who stood on one side with a large knife in his hand, waiting the decision, was ordered to proceed; but just as he was lifting the knife to strike off the head of the prisoner nearest to him, Mr. Hough begged permission to make a proposal to the Yawhoon, who, having beckoned to the executioner to desist a little, demanded what he had to say. The proposal was, that one or two of the prisoners should be sent on board the shipping; in which case he would at least promise that the firing on the town should cease directly. "But," said the Yawhoon, "are you sure of this? Will you positively engage to make peace?" At this moment a broadside from the Liffey occasioned great alarm.

The Yawhoon and other Officers, instantly dispersing, sought refuge under the bank of a neighbouring tank. We

we were now permitted once more to stand upon our feet, which but a moment ago we never expected to do again. The firing increased, and the multitude began to flee with great precipitancy. Though our ankles were already miserably galled with our chains, the cords intolerably painful to our arms, and we were destitute of any clothes except pantaloons, urged along with spears, we were obliged to keep pace with those whom fear impelled, with hasty step. Having passed through the gate of the town, they kept close under the walls, to prevent being cut down by the cannon-balls, which were falling in every direction around us: at length they bent their course toward the Place of Public Execution, whither we supposed they intended to carry us. We passed directly by the Portuguese Woman's house, where our Wives had, but a few moments before, turned in to ask protection. They saw us as we passed. They knew that they were driving us toward the Place of Execution; and said to each other, "That is the last time we shall ever behold our Husbands!" They thought, till now, that we were already dead: it was, therefore, a little relief to know that we were still living. Their first impression, as they have since told me, was to follow us, and share our fate; but a moment's reflection convinced them of the impropriety of such a step: it would make the parting intolerable, both to them and us, to be murdered before their eyes. Happily for us, we did not know that they saw us, until all was over.

We soon after found that they did not design to carry us to the Place of Execution; for, having passed by this spot, they proceeded in the direction of the Great Pagoda. Looking behind, we saw the Yawhoon and his Officers following us on horseback. When they had overtaken us, they alighted; and, having seated themselves in a Zayat, ordered us to be placed before them a second time, but not in so degrading a posture as before: indeed their whole treatment of us seemed a little more mild. Our arms were untied, a little water was offered us, and a few plantains and cheroots. After a few moments' consultation upon the proposal made by Mr. Hough, it was assented to, and his chains were taken off: he asked to have me sent with him, but this was refused.

Mr. Hough being gone, the remain-

ing prisoners were committed to the charge of an inferior Officer, with strict orders, if Mr. Hough did not succeed, to put us to death; which also was the substance of the message sent by the Yawhoon to the General by Mr. Hough, on whose success now hung all our hopes of life. The Officer directed that we should be deposited in a building standing upon the base of the Great Pagoda, and be treated hospitably until Mr. Hough's return: Four of our number, being quite exhausted with fatigue and pain, occasioned by the galling of their chains, were unable to go any farther; which the Officer perceiving, he allowed them to remain in a building at the foot of the Pagoda.

The place in which we were now to be confined was a strong brick-building, consisting of four apartments. The first of these was occupied by large images: the second was a kind of hall; and, behind this, were two small dungeons, or dark gloomy apartments, apparently designed as repositories for treasure. We were first confined in the second apartment; but, shortly after, in one of the dungeons just mentioned. We found the place filled with Burman goods of almost every description: there were no windows, nor any thing else comfortable; and they gave us nothing to eat or drink.

Mr. Hough, in his way to the shipping, met a company of troops which had just landed: he communicated his business to one of the Officers, and related where and under what circumstances he had left us: they proceeded forward in search of us; but, before they reached the spot, we had been removed, as before related; and the Yawhoon with his attendants, being informed that a company of troops was advancing upon him, fled to the jungles. The same detachment, having received some information concerning Mrs. Hough and Mrs. Wade, made search also for them: but they, having been driven out of the house of the Portuguese Woman, had at length taken refuge in a small bamboo-house, together with a number of other females, Wives of Foreigners, whose Husbands were also prisoners. This place merely hid them from the eyes of the passing multitude, though they were in most imminent danger from cannon-balls, which were every moment falling around them: and, even here, they were sought by the Burmans; but a young man who stood at the door told the in-

quirers, that the Wives of the Teachers were not there, and that he knew nothing of them. Here they remained in a state of great anxiety and danger, till at length they heard the sound of the bugle: assured by this that English Troops must be near, they threw aside their Burman Costume, and ran out to meet them; their hands and faces still black, and their whole appearance that of persons in great distress. Their first words to the kind Officer who took them under his protection were, "Our Husbands! Our Husbands!"—"Where are your Husbands?" said the Officer. They could only answer, that, but a little while ago, they saw us led by in chains, and almost naked, toward the Place of Execution. He immediately despatched two or three of his men to the spot, to see if our bodies could be found; not doubting but we had been put to death: they returned without intelligence. Mrs. Wade and Mrs. Hough were then conducted into the town, (it being unsafe to spend the night at the Mission House.) and placed under the protection of Mr. Sarkies, whose family was very kind, and used every possible exertion to accommodate and console them.

Mr. Hough delivered his message from the Yawhoon to Sir Archibald Campbell; who said, in answer, "If the Burmans shed one drop of white blood, we will lay the whole country in ruins, and give no quarters." He returned to the place where he had left the Yawhoon, for the purpose of delivering the General's answer; but, not finding him, he proceeded as far as the Great Pagoda, where he found many Burmans, of whom he inquired after the Yawhoon, and also for the prisoners; but, being unable to gain any information of either, he returned back to town, where he found our Wives safely protected. It is very remarkable, that he performed this excursion without being molested by a single Burman.

It was now near eight o'clock; and the firing from the shipping still continuing, gave us reason to apprehend that Mr. Hough had done little good by his message to the General. We, however, remained as quiet as possible; which was now our only hope of safety. Exhausted by hunger and the fatigues of the day, we laid our naked bodies upon the ground, in hopes of gaining a little rest, but our situation was too uncom-

fortable to admit of sleep. Several times during the night our fears were greatly excited by the Burmans: for there were several hundreds around us; and it was almost impossible to stir, without making a noise with our chains loud enough to be heard at a considerable distance.

May 12, 1824—Very early in the morning, a party of Burmans came, evidently with the design of putting us to death, or carrying us with them into the jungle, which to me seemed more terrible than death. Having entered that part of the building in which they had probably seen us deposited on the preceding evening, and, not finding us, they fell into a great rage, if we might judge from their language. This room being contiguous to the place where we were, and the door not shutting perfectly tight, they came to examine; but, finding it locked, were about to burst it open, when some person from the outside cried that the English were coming; by which they were alarmed, and fled with great precipitancy. But a moment before, we said to ourselves, "It is all over with us!" Death, or something worse, seemed inevitable; but now, the most sanguine hopes succeeded to fear. All the Burmans had fled, and the English Troops were near: we even heard some of their voices distinctly; but were very soon again plunged from the pinnacle of hope into the depths of despair. The English Troops passed by, and the Burmans again took possession of the Pagoda; and we frequently heard them in the adjoining room. At length the moment of deliverance came. Another party of troops, headed by Sir Archibald himself, advanced: the Burmans, seeing them at some distance, fired two guns, which they had planted upon the Pagoda: this was the first intimation that we had of their approach. These guns were no sooner discharged, than all the Burmans took to their heels; and, about ten minutes after, we had the opportunity and unspeakable pleasure of discovering to the troops the place of our confinement. It was General Campbell, I believe, who burst open our door. We crawled out of our dungeon, naked, dirty, and almost suffocated. The General welcomed us to his protection, and ordered our chains immediately to be taken off: but they were so large and stiff, that all attempts were quite ineffectual; so that we were obliged to

walk two miles into the town, still in irons. Clothes, victuals, &c. were immediately given us. The prisoners, who had been confined at the foot of the Pagoda, had been released, and returned to town early in the morning. Mrs. Wade was informed that I was among the number; but how great the disappointment, when she learned, that, instead of being released, no information could be given concerning me, or those with me! All that they knew was, that they had been separated from us the night before; and indeed Mrs. Wade had no intelligence of me until I returned to the Mission House.

I need not attempt to describe the feelings produced by meeting again, after we had passed through so many and so great dangers; but at length we found ourselves again all together, well, and beyond the power of barbarous and unmerciful Burmans. For my own part, I was rendered almost delirious by so sudden a transition from the deepest distress to the highest pitch of joy. In reflecting upon those scenes of danger through which we all passed, and the narrow escapes which were afforded when hope seemed entirely gone, I cannot help thinking that our deliverance was almost miraculous. More than once, the danger which threatened us was so near, that I could only say, "Lord, save now, or we perish!" God was my only hope; and this hope did not fail me, even in the greatest extremity. There was a secret confidence that God would, after all, in some way or other, effect our deliverance; though every thing passing before us militated against such a hope. Oh how invaluable is the hope of the Gospel, which, like an anchor to the soul, sure and steadfast, enters into that which is within the veil! And, standing upon the very border of eternity, as we viewed ourselves, how insignificant appeared all the objects which so much attract us in this world!—how vast the concerns of a never-ending eternity!—and how invaluable a well-grounded hope in the merits of Him, whose name is the only one under heaven and among men whereby we must be saved!

*Suspension of the Mission.*

The state of the country rendering it, at present, impracticable for the Missionaries to continue their labours, they removed to Calcutta.

Mr. and Mrs. Wade have been accommodated, by the Baptist Missionaries, with a house occupied by Mr. Eustace Carey, at Doorgapore in Calcutta. Mr. and Mrs. Hough have retired to Serampore. Of Mr. Wade it is stated—

He designs to print at Calcutta, a Vocabulary of the Burman Language, comprising all the words collected by Mr. Felix Carey, Mr. Coleman, Dr. Judson, and others. It will form a Volume of 300 or 400 pages; and its publication will not only be without expense to the Board, but probably productive of some pecuniary profit. The edition will consist of 300 copies; and the Supreme Government of Bengal have agreed to purchase one hundred copies, at ten dollars each. This Vocabulary will be an invaluable help to students of the Burman Language: heretofore, many months have been necessarily wasted in the commencement of this study, merely from a want of a work of this kind. Perhaps Mr. Wade could, in no circumstances, in the same space of time, perform a more valuable service to the Mission.

In reference to Ava, Mr. Lawson, of the Baptist Missionary Society, writes from Calcutta on the 11th of November—

News arrived last evening, which it is supposed may bring matters to an early crisis. It is said that the Emperor of Ava, with his Queen and others, have been put to death by their own people. This is so likely to be the case, from the known character of the Burman Government, that scarcely any doubt is entertained respecting the report.

On the 23d of December he writes—

To this present day, we have not heard any thing of our dear friends at Ava. I have great fear on their account. If they are alive, their safety must be entirely ascribed to the particular care of Divine Providence; for, throughout the war, the Burmese Government has proved itself to be the most cruel and bloody in the world. Mercy is not known in the country. The report respecting the murder of the King and Queen seems to be authentic, although no official intelligence has been received.

## Recent Miscellaneous Intelligence.

*American Jews' Society.*

The Anniversary was held, on Friday Evening the 13th of May, in New York. See an account of the Society at pp. 559—564 of our last Volume. In the year, 109 Auxiliary Societies had been added, making the whole number 322. A Farm of about 400 acres has been purchased, on which a Jewish Settlement was to be immediately formed. An Agent was appointed to visit Europe, in furtherance of the Society's objects.

*American United Foreign Missionary Society.*

The Rev. Epaphras Chapman, Missionary to the Osages, died at the Settlement of Union, on the 7th of January, of typhus fever, after a few days' illness.

*Baptist Missionary Society.*

Mr. Eustace Carey, who has been for some time in the United States on his way from Calcutta to this country (see p. 56), has availed himself of the opportunity of bringing before the Society's friends in America the subject of India-Female Education, as conducted by the Bengal Christian School Society; for some account of which Society, see pp. 266, 267 of our Volume for 1823, and p. 58 of the last Survey.

*British and Foreign Bible Society.*

The following Notice has just been published:—

The Committee of the British and Foreign Bible Society, having duly weighed various representations from the most respectable quarters, relative to the employment of an Agent for circulating the Scriptures in the Indian Archipelago and other parts of Eastern Asia, have resolved to commence inquiries for a person qualified for so extensive and important a work. Any individual, who may be willing to undertake such an office, and can produce testimonials of his character and abilities, is requested to apply at the Society's House, Earl-street, Blackfriars, where he will receive information of the duties which he will have to perform, and of the facilities which now present themselves for obtaining instruction in the necessary languages.

*Church Missionary Society.*

On Sunday, the 29th of May, the Lord Bishop of London admitted to Holy Orders, the following Missionaries of the Society—to the Order of Priests, the Rev. John W. Doran and the Rev. W. Cockran—and to that of Deacon, Messrs. W. Betts, John Latham, W. Mitchell, James Norman, Benjamin Pratt, Alfred Scholding, James Selkirk, John Steward, and G. Conybeare Trimmell.

Of these Missionaries, Mr. Doran, appointed to assist in the Mission to the Syrian Church in Travancore, and Mr. Cockran, proceeding to the North-West America Mission, were dismissed, with Mrs. Cockran, at a Meeting of the Committee held on the 30th of May, Lieut. Col. Phipps in the Chair: the Instructions of the Committee were delivered by the Rev. Edward Bickersteth, one of the Secretaries: the Missionaries replied to these Instructions; when the Meeting was closed, by the late Secretary, the Rev. Josiah Pratt, commending them in prayer to the protection and blessing of Almighty God.

Mr. Doran sailed from Deal, on the following day, May the 31st., in the Mulgrave Castle, Captain Ralph; and Mr. and Mrs. Cockran from Gravesend, on the 4th of June, in the Prince of Wales, Captain Davidson.

The health of Mrs. Bailey (see p. 240) not materially improving at the Cape, Mr. Bailey has brought her, with their two children, to this country. They left Ceylon, on the 10th of November, in the Thames, Captain Dewar; and reached the Cape on the 20th of January. They resided in Cape Town about three weeks; and at Wynberg, a village about eight miles from Cape Town, for nine weeks, during which time Mr. Bailey took charge of the duties of the Church at Wynberg for the Rev. Mr. Wright. On the 13th of April, he left the Cape, with his family, in the Duke of Bedford, Captain Cunningham; and landed at Ramsgate on the 8th of June.

Mr. Joseph Greaves (see p. 240) left Malta on the 9th of April, and arrived in this country, by way of Italy and France, on the 20th of June.

*London Missionary Society.*

The Rev. W. Ellis has arrived in the United States, from the Sandwich Islands. At a Meeting in New York, assembled for the purpose, on the evening of Thursday the 12th of May, he contrasted the deplorable condition of the Society and Sandwich Islands under the reign of Idolatry, with their situation and prospects since the introduction of Christianity.

*America.*

A Letter from M. Humboldt has appeared in a Foreign Journal, the "Revue Protestante," on the Population and Languages of America. The following is a Summary of his statements, the details of which will be given in a future Volume of his Travels.

## Population.

<i>Roman Catholics—</i>		
Spanish Continental America:		
Whites	-	2,937,000
Indians	-	7,530,000
Mixed Races & Negroes	-	5,518,000
		15,985,000
Portuguese America:		
Whites	-	920,000
Negroes	-	1,960,000
Mixed Races & Indians	-	1,190,000
		4,000,000
United States, Lower Canada, and French Guiana		536,000
Havti, Porto Rico, & French W. Indies		1,656,000
		22,177,000
<i>Protestants—</i>		
United States		9,990,000
Upper Canada, Nova Scotia, and Labrador		260,000
English and Dutch Guiana		220,000
English West-Indies		734,500
Dutch & Danish West-Indies		82,500
		11,287,000
Independent Indians, not Christians		880,000
		34,284,000

Languages.  
M. Humboldt divides this Population, in respect of Languages, as follows:—

English	- - -	11,897,500
Spanish	- - -	10,174,000
Indian	- - -	7,800,000
Portuguese	- - -	3,740,000
French	- - -	1,036,000
Dutch, Danish, Swedish, and Russian	- - -	214,500
Total	- - -	34,284,000

*India.*

The Rev. Marmaduke Thompson (see p. 246) landed at Deal, from Madras, on the 5th of June.

*Sandwich Islands.*

In reference to the commotions mentioned at p. 199, it is stated in a recent American Publication—

George Tamoree, with his rebellious associates, after two successive battles, was routed, and the whole party dispersed. George, after having kept concealed for some weeks among the mountains, was at length seized, and taken a prisoner to Krimokoo, the ruler of the island of Atooi. This Chief acts toward George with the greatest kind-

ness; and from the peculiar magnanimity of his character, as well as the clemency with which he treats his young opposer, we may hope to hear of no further commotions at Atooi.

*United States.*

Under the head of FEMALE MUNIFICENCE we find, in an American Publication, the following details:—

A Lady of Charleston, South Carolina, founded a Scholarship in Princeton Theological Seminary, at a charge of 2500 dollars—Miss Knox bequeathed to the New Brunswick Theological Seminary 2000 dollars—Mrs. Morris, of Massachusetts, bequeathed to the Andover Theological Seminary 30,000 dollars—The Ladies of about 50 Congregations have constituted their Pastors Life Members of the United Foreign Missionary Society, by payment of 1500 dollars—The Ladies of 200 Congregations have constituted their Pastors Life Members of the Education Society, by payment of 8000 dollars—The Ladies of 300 Congregations have constituted their Pastors Life Members of the Tract Society, by payment of 6000 dollars—The Ladies of 400 Congregations have constituted their Pastors Life Members of the Board of Commissioners for Foreign Missions, by payment of 12,000 dollars—The Ladies of 6000 Congregations have constituted their Pastors Life Members of the Bible Society, by payment of 18,000 dollars.

**Miscellanies.**

**HINDOO DEVOTEES.**

(With an Engraving.) *opposite p. 240.*

In our Volume for 1823, at p. 455, were given figures of Four Hindoo Devotees, or Religious Beggars: in the Engraving connected with this article, five more figures of these Devotees are copied from the same Native Artist. Of these, the first has tied his legs, and the second has fixed his arms and legs, in positions which must soon become very irksome; but, in this manner, these men seat themselves on tiger or other skins, and continue in the same posture till their limbs grow stiff, and frequently immovable: the third Devotee has immersed himself in some stream of fancied sanctity as high as his breast, and the fourth and fifth have fixed themselves in unnatural and painful postures. The longer these men remain in this condition, the greater is their supposed merit!

**CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,**

*From April 21, to May 20, 1825.*

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Basingstoke (Upton Gray, &c.)	27	13	10	292	12	5
Birstall & Batley, Yorkshire	25	12	7	27	7	0
Brewham, Somersetshire	8	7	0	33	19	9
Brighton	16	0	0	353	15	0
Broadway Church	75	12	10	813	6	4
Carlisle	116	16	8	2719	19	10
Carmarthen	9	0	0	107	16	0
Chichester & West Sussex	62	0	0	1169	17	6
Church-Lawford	5	5	0	664	18	11
Clapham	41	8	6	2682	9	11
Clifton, Warwickshire	18	0	0	283	14	10
Coventry	58	0	3	1236	6	8
Deddington (Banbury, 1. 12. 9)	15	0	0	95	13	0
Devonport and Stonehouse	42	5	9	1413	14	2
Dewsbury	51	2	11	866	2	6
Edinburgh Auxiliary	420	0	0	2688	0	9
Glasbury, Brecon	21	15	5	1146	16	1
Gloucestershire (Camden) } p. 12. 0	346	17	9	2226	15	11
Hatifax	16	18	5	1221	2	2
Henley-upon-Thames	11	1	0	422	17	3
Hertfordshire (St. Alban's)	15	5	2	528	16	9
Kennington	23	11	0	627	8	9
Kent (Blackheath, 18. 2. 5; } Kingstone, 25. 6. 2)	43	8	8	4320	13	8
Lancaster & North-Lancashire	22	0	0	2321	0	9
Leeds	210	0	0	6428	2	6
Leicestershire	10	14	0	2619	9	5
Liddington cum Caldecot	17	0	0	325	0	0
Liverpool & West-Lancashire	61	13	3	2620	8	7
Malsbury	29	4	8	179	16	9
Manchester & East-Lancash.	250	0	0	2623	1	8
Mordon, Surrey	8	12	3	226	14	11
Northamptonshire (Burton) } Latimer	23	7	5	4225	14	8
Nottingham	91	1	0	2624	6	11
Penryn	13	13	10	277	17	5
Penzance	45	15	0	555	8	9

288 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

Portsmouth, Portsea, & Gosport,	47	0	0	1064	13	7
Staffordshire, North	105	0	0	2451	10	11
Staines and its Vicinity	15	2	8	799	14	3
St. John's Chapel, Bedford Row,	14	5	6	5322	1	6
St. Swithin's, London Stone,	4	16	4	61	14	3
Sunderland, &c.	53	0	0	1064	0	0
Sutton (by Mrs. Noakes)	5	0	0	179	10	11
Tamworth (by Mrs. Paramore)	2	5	7	2423	19	6
Tytherley, East, <i>Hants</i> ,	5	0	0	76	5	6
Wakefield	67	10	6	403	19	8
Walthamstow	27	16	7	298	17	11
Whitehaven	5	0	0	33	11	8

COLLECTIONS.

Bellbroom, S. Esq., a few friends by	100	3	0	1200	3	6
Brown, Mr. C., Chelmsford	4	4	0	50	8	5
Butts, Miss, Lower Eaton Street,	1	18	0	9	8	0
Coates, Miss, Salisbury Square,	0	19	7	13	18	8
Cotton, Miss, Hawkwell	4	15	0	6	17	10
Dery, Miss, Hadley	2	12	0	5	4	0
Everard, Mrs., Croyland	3	10	0	9	2	0
Gates, Mrs., Spalding	5	5	0	42	5	0
Godde, Miss, Kensington	15	0	0	111	0	0
Haselton, Miss, Brentford	3	8	7	6	19	10
Heather, Mrs., Bishop's Waltham	1	0	0	23	2	0
Horsley, Mr. J., Great Baddow,	1	1	6	3	19	0
M'Lauchlan, Mr., Amptill	2	10	0	2	10	0
Owen, Miss, Fulham	2	12	0	18	16	0

Scott, Mrs., Chelmsford	0	14	6	36	2	6
Tahourdin, Miss, Kennington,	2	12	0	2	12	0
Watkins, Mr. H. G., Turn-wheel Lane	3	9	0	13	18	4

BENEFACTIONS.

Anonymous (Vauxhall)	11	0	0
East Lothian Society, a few Members of,	2	2	0
Kisdon, Benj. Esq., Park Place	10	0	0
Sebbons, Miss, Islington	10	10	0
Sherborne, Dow. Lady (deceased) by the Hon. Miss Tutton	200	0	0
Two Stipulations on making Mercantile Agreements	6	17	6

SCHOOL FUND.

A Friend, For <i>Lucinda Martha Cowan</i> , Fourth Year,	5	0	0
CONGREGATIONAL COLLECTIONS.			
At the Twenty-fifth Anniversary, after a Sermon at St. Bride's Church, by the Rev. J. B. Sumner, M.A., Prebendary of Durham	209	14	5
At Freemasons' Hall	149	12	7
St. Cuthbert's Church, Carlisle, by Rev. J. Fawcett	352	13	0
Corsham (Wilts) by Rev. F. Elwin	39	4	11
Melton Mowbray, by Rev. W. J. Shircliffe,	10	14	0
St. Peter's Church, St. Alban's, by Rev. R. W. Sibthorp (Rev. C. M. Norman, Vicar)	15	5	2

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From May 21, to June 20, 1825.

ASSOCIATIONS.	Present.	Total.				
	L. s. d.	L. s. d.				
Bromsgrove, <i>Worcestershire</i>	15	0	0	152	2	0
Hucks, South (Iver)	3	0	0	2848	10	0
Cambridge, Town, County & University	175	0	0	8069	0	11
Chester & Cheshire	27	0	0	2525	6	8
Chesterfield Ladies	61	1	2	61	1	2
Chobham & its Vicinity	35	17	3	465	17	2
Clerkenwell (Pentonville Ladies)	205	19	10	1267	7	5
Collingham & Langford	10	0	0	222	8	6
Derbyshire	100	0	0	2012	17	0
Doncaster	75	0	0	713	4	5
Edmonton	26	5	0	859	0	1
Falmouth	38	15	7	624	7	3
Guernsey	110	0	0	2601	15	2
Huddersfield	145	0	0	3226	5	6
Hull & East-Riding	262	0	3	7202	17	4
Leeds	100	0	0	6528	3	6
Lincoln	81	8	6	1122	7	11
Liverpool & West-Lancashire	10	0	0	6729	6	5
Northamptonsh. (Titchmarsh)	25	0	0	4070	14	8
North Shields	26	0	0	254	16	7
Romsey	7	16	0	157	10	0
Rotherham	21	8	7	262	3	1
Rugby	22	1	1	217	17	11
St. Catherine Cree	15	14	7	217	8	2
Sunderland, Bishopwearmouth, &c.	50	0	0	1114	0	0
Wheler Chapel	106	13	0	1613	11	7
Wellington	22	0	0	692	14	5
York (School Fund, &c.)	450	0	0	7728	11	11

COLLECTIONS.

Ewens, Mr. D., Broadwindsor	5	0	0	40	5	2
Gawler, Lieut. from the 52d Regt.	2	19	0	42	18	0
J. H. H.	4	0	0	54	8	0
Kennett, Miss F., Chelsea	2	1	5	38	2	10
Kirkman, Miss, Berners Street,	2	12	0	5	12	0

	Present.	Total.				
	L. s. d.	L. s. d.				
Law, Mrs., Brussels	5	0	0	6	0	0
Prichard, Miss, Kidderminster,	17	0	0	236	2	0
Saunders, Rev. G., Hooknorton,	6	0	0	24	11	0

BENEFACTIONS.

Anonymous (Post-mark "Honiton")	100	0	0
Friend, by J. H. H.	5	0	0
Jobson, Rev. Dr., Wisbeach	5	0	0
Y. Z.	50	0	0

SCHOOL FUND.

York Association, by Mr. Robert H. Richardson, Second Year,	5	0	0
CONGREGATIONAL COLLECTION.			
Hemingford Abbots (Hunts.) Rev. James Scholefield (Rev. A. Obins, Rector)	7	0	0

LEGACIES.

Mrs. Bewicke, late of Durham, by her Executors, Rev. N. J. Hollingsworth, & John Griffiths, esq.	30	0	0			
Legacy Duty	3	0	0	27	0	0
Mr. Thomas Oulton, late of Tarporeley, Cheshire, by his Executors, Messrs. W. Aston, and J. Newhall	30	0	0			
Legacy Duty	3	0	0	27	0	0

INDIA-FEMALE EDUCATION FUND.

Church Missionary Society.	500	0	0
Contributions at Freemasons' Hall; viz.			
Boys, Rev. Thomas	0	10	0
Fish, Mrs., Russel Square, by Col. Phipps,	10	0	0
Lady, a	20	0	0
M. F., Islington	1	1	0
Spicer, Miss	0	10	6
Symons, Rev. John, Paul's Cray	2	0	0
Vernon, Captain F. B. V.	5	0	0
York Association	1	0	0

The Committee of the Church Missionary Society thankfully acknowledge Packets of Clothing, &c., through the British Ladies Church Missionary Maternal Society, from the following Benefactors, during the last month—Mrs. William Williams, Rt. Hon. the Countess of Tyrconnel, Mrs. Garratt, Mrs. S. Hoare, and from "Some English School Children."

# Missionary Register.

JULY, 1825.

## Biography.

MEMOIR AND OBITUARY OF SIR ROBERT H. BLOSSET, KNT.

LATE CHIEF JUSTICE OF BENGAL;

WHO DIED AT CALCUTTA, FEB. 1, 1823, AGED FORTY-SIX YEARS.

THE materials for the present Memoir and Obituary have been for a considerable time in our possession: we have delayed its appearance, in the expectation of receiving some additional statements from India; but, as these have probably miscarried, we are unwilling longer to withhold from our Readers the following particulars relative to a Christian of distinguished station and character, in the hope that they will be highly beneficial to others who are now occupying, or may be hereafter called to occupy, places of trust and influence in the Indian Empire.

### *Piety, Talents, and Acquirements.*

Sir Henry Blosset, who assumed this surname on succeeding to the estate of a relative, his family name being Peckwell, was born in 1776. In 1785, he was sent to Westminster School; and, in 1792, entered at Christ Church, Oxford. In 1801, he was called to the Bar; and, in 1809, was created Serjeant-at-law.

From some particulars, published in the Quarterly Chronicle of the Church Missionary Auxiliary in Calcutta, we extract the following account of his earlier years, his professional character, and his talents and acquisitions.

His Mother, who long survived her partner, inculcated, with the most unwearied diligence, the principles of genuine piety in the minds of all her children; and to her endeavours success was granted, through the Divine Blessing, in every instance.

With regard to Sir Henry, it must be confessed, that the ensnaring influence of the world, at his first entrance into public life, did, for a season, draw away his heart from God: but the principles which a Mother gave

him were never wholly eradicated from his breast; and when, through the preaching of a faithful Minister of the Established Church in London, he was awakened from sin, they soon flourished with increased vigour. Being *ashamed, yea even confounded, because he did bear the reproach of his youth*, he fled, with repentance and faith, to the Divine Saviour's Cross, from whence he never afterward wandered.

Having finished the usual course of education at Oxford, he chose for his profession the study of the Law. With what pleasure do we add his name to that long list of distinguished Lawyers, who have rendered splendid talents still more illustrious by piety; and who thus refute the malicious remarks of ignorant men, who connect, as of necessity, the practice of the Law with an irreligious turn of mind!

Much need not be said in proof of his possessing illustrious talents. The circumstance of his being appointed Chief Justice of this Province must shew how highly they were estimated by those in authority: but this was the case also with all who became acquainted with him; for the Writer of this well remembers how gratified the inhabitants of Cambridge were at having him, although educated at a different University, as

P R

July, 1825.



their Recorder; and how eagerly the assistance of his professional talents was sought after throughout the whole Norfolk Circuit, which he frequented. As a natural consequence of such talents, improved by unwearied industry and adorned with the most winning sweetness of manners, he rose gradually to the highest honours of his profession.

He was master of French, Italian, German, Latin, and Greek, with some knowledge of Spanish. The sacred tongue (Hebrew) he was familiarly acquainted with, and often spoke of it with delight. How beautifully he spoke and wrote in his Mother Tongue thousands can witness. When we remember that all these attainments were added to a profound knowledge of the Law, which alone is the labour of a life to many, we must be filled with admiration at his unwearied diligence and brilliant talents.

*Appointment to the Chief Justiceship of Bengal.*

We continue our extracts from the publication just quoted:—

At length, the noble post of Chief Justice of British India being vacant, it was offered to him and accepted.

It may not be amiss to declare here what were his motives for accepting it. It is asserted, with the fullest confidence, that they were not pecuniary. It had pleased God to crown his labours with abundant increase of riches, still further enlarged by the fortune of a relation bequeathed to him. But, when riches increased, he set not his heart upon them: his bounty was ever as profuse as his means were large: his thoughts were ever, not for himself, but for others; and, remembering who was the Giver of all that he possessed, he rendered unto Him again, in acts of mercy and charity, a large portion of that which he had received.

It is not surprising, that, to such a person, every thing connected with the endeavour to extend the Gospel should be an object of interest; and that all such exertions should be encouraged by him to the utmost, and such Societies supported largely by his bounty: this they were indeed. Among the various regions of the earth to which his attention was directed, as spots where Missionary Exertions were making, none seemed so intensely interesting to him as India. He loved, he pitied, he prayed

for the people of India, if possible more than other Heathens. When, therefore, this appointment was offered to him, and an opening seemed to be made for his doing some good in that very land, so long the object of his attention and prayers, he did not hesitate to resign a very lucrative practice, and to quit for ever (as he himself presaged) his native country. Giving up, therefore, for the benefit of others, that which he had acquired in England, he came hither for the purpose of doing good by every means in his power; and especially by using that influence, which his rank and fortune would give him here, to promote the spiritual as well as the temporal welfare of the Hindoos.

*Diligent Improvement of the Time of his Voyage to India.*

On this subject, the same writer adds—

The season of a sea-voyage, to most persons tedious and to some intolerable, was, to him, a refreshing season of enjoyment. Being now relieved from the cares and ceaseless hurry of business, he set himself to study more diligently than ever the Sacred Scriptures: this he managed to connect with the study of Eastern Languages; in which he made so good a progress, that, although labouring without a preceptor's aid, and at the moment of his leaving England quite ignorant of them, before he landed in India he was well versed in Hindoostanee, possessed a competent knowledge of Persian, and was making considerable advances in Sanscrit. In Hindoostanee, indeed, he became the preceptor of others, who will long remember his condescension and patience in teaching them.

But, on the subject of his Voyage, we shall quote Sir Henry's own words, in a Letter to the Friend whose Ministry he had chiefly attended. This Letter was mostly written in the early part of July 1822, when the "David Scott," in which ship he sailed, was abreast of the Cape de Verd Islands; and was thus closed—"Aug. 17th, Lat. 14°. 30' South, and Long. 38°. 34' West, all well." It presents a picture of a man of piety and talents vigilantly improving the leisure of a Voyage for the highest and best

purposes, which may well serve as a stimulus to every one of that increasing number of persons, who are continually going forth to spend those years among the Heathen for which they will have a most solemn account to render to God.

My grateful recollection of the happiness which I have enjoyed at your Communion will not suffer me to let this day pass over without writing to you. My thoughts are often with you and with your congregation, though the distance between us increases every day. I call to mind your kind prayers for me before my departure, which I trust have not been intermitted since I left you, nor have been offered up in vain.

Though I very much miss the opportunities of Public Worship that I have been accustomed to, and which have by the mercy of God produced so many blessings to me, yet I have great reason to be thankful for those which are afforded to me here. I have my time more at my command than at any period of my life; and am able to employ a very large portion of it in reading the Scriptures, and in prayer and meditation. Our Chaplains, also, are very attentive to their religious duties; and furnish us with regular Service both in the morning and the evening. But my cabin is the Temple of Comfort, and truly deserves the name of a study; and I trust that the hours which I spend in it will be a very improving period of my life. With nothing to distract my attention, I can sit and review the scenes of my past life; and look forward, with no small anxiety, to that part of it which is to follow, and which is connected with so many important duties, and exposed to so many temptations, that I daily feel a stronger sense of the necessity of the Divine Assistance to carry me through them, and to enable me to fulfil, in any degree, the hopes of my friends and of those who have sent me to this station. Still, however, I trust that He, whose Providence seems in so remarkable a manner to have pointed out this path for me, will not suffer me to want His guidance and direction while I walk in it; nor leave me without the aid of His Holy Spirit, for which I daily and hourly pray: and I trust that I may consider the manner in which I am now spending my time, the increased delight that I take in reading every part of the Word

of God, and my desire to live every day nearer to Him by prayer and a holy life, as, in some degree, an answer to those prayers, and as a proof that He has not suffered this change to take place in my life without a gracious design of ordering these events for my eternal welfare.

So far have I written, under the restraint natural to one who never could prevail on himself to disclose his thoughts on religious subjects, either in writing or conversation (except, occasionally, to a near relative) to any person whatever—partly from shame; and partly from a fear, too well founded on past experience, that times may again occur when my spiritual enemies may once more prevail over me, and when all that I have ever thought before on these subjects may appear to be hypocrisy, or built on a false foundation. As you can no longer, for some years, be my Minister, suffer me to appoint you my Confessor at least; and to offer you some of the breathings of a heart which has been so often warmed and animated by your Discourses, and which never can be sufficiently grateful for the benefits derived from them.

As, probably, you will be glad to hear how I dispose of the rest of my time, I can only tell you that I believe the period of my voyage will be considerably too short for the different tasks which I have proposed to myself: consequently you will believe me when I tell you that time does not at all hang heavy on my hands. I make rapid progress in the Hindoostanee Language; and read many books connected with India, in respect both of the Indians themselves and of the history of our Settlements there, as also the lives and proceedings of the most eminent Missionaries and Chaplains: which lives, not only contain many excellent thoughts in a religious point of view, but are full also of interesting details respecting the character and customs of the Natives. I have, besides all this, several branches of the Law to make myself, in some degree, acquainted with before my arrival: as the Justice which we administer there is of a very multifarious, I might say universal, kind; and comprises Courts of all possible descriptions.

In this Voyage, Sir Henry had the advantage of sailing with Mr. J. H. Harrington, well known as the steady friend of every good cause

in India, and now Member of Council at Calcutta. The Rev. G. W. Craufurd and the Rev. Francis Kirchhoffer were the Chaplains whom he mentions with such regard. The Commander also, the late Captain G. Bunyon, and the Surgeon, Mr. Stevenson, well knew how to appreciate such a passenger. The ship left Portsmouth on the 5th of June.

*Last Illness and Death.*

A few weeks after Sir Henry's arrival at Calcutta, he was attacked with the disease which soon proved fatal to his valuable life. This disease, which was seated in the lower intestines, was entirely unconnected either with the climate or the voyage; and must have been of long continuance: the faculty were, indeed, surprised that it had not sooner discovered itself, and brought his days to an earlier close. From the following account of his last illness, sent by the Rev. T. Thomason to the Sister of Sir Henry, it will be seen, that, though he was not spared to benefit the Hindoos with the fruits of his literary diligence during his Voyage, yet, as he himself anticipated, the change in his state of life was not without "a gracious design of ordering events for his eternal welfare." Mr. Thomason writes from Calcutta—

On the Tuesday before his death, which took place on the Saturday following, I was requested, in a Letter written by his servant but in his own name, to attend him whenever it might be convenient to me. I waited on him immediately; and found him on his couch, greatly altered in appearance. His disorder had attacked him with amazing violence, and was of a nature to pull down the patient speedily. He received me with a solemn and earnest expression of regard, and of interest in the occasion of our interview, which I can never forget: it was very striking, and greatly affected my mind. After some remarks on the suddenness of the attack and the mysterious nature of his illness, he entered immediately on the great

subject of God's dealings with him from the beginning, spoke with much humility and many tears of his past life, and seemed overwhelmed with a sense of the goodness of God to him. Turning round, he observed, that, his excellent Mother having been known to me, I could well appreciate the honour conferred on him and the blessing which he enjoyed, in having such a parent: the remembrance of her piety and maternal love caused him to weep abundantly. Recovering himself, he said that he could not affirm that he was not somewhat depressed: it was fit, he thought, that he should be so: perhaps there was no state of mind more salutary: it would be well for us, he said, if we were oftener in such a state; and he could from his heart declare, that though he knew much to humble him and make him sad, yet he felt the mercy of God so greatly to exceed his own demerits, that he could not but feel overwhelmed with a sense of it.

He was then led to mention, as the greatest blessing of all to him, his Voyage to India. He looked back upon it with peculiar thankfulness: it was what he needed: a voyage by sea was highly calculated to impress the mind with seriousness. He had found this to be a season of solemn reflection and of religious enjoyment. In the retirement of his cabin, he had enjoyed more of God than ever before; and though the voyage was unusually prolonged, he felt regret when it came to an end. He could bless God for all his afflictions, and could testify that they had been his richest mercies; adding, that he had experienced the fulfilment of that promise in Isaiah xxx. 20, 21; which he repeated with great distinctness and solemnity: it was very edifying to observe the tone and manner with which he called to mind the words of the promise—*Though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right-hand and when ye turn to the left.* The impression on my mind at the time was, that the voyage had been a season of great spiritual improvement to him, during which his heart was strengthened, his religious principles took deeper root, and his soul was ripened into that maturity

of Christian Knowledge and experience which was so conspicuous in him on his arrival.

The conversation then turned on the mysteriousness of God's dealings in bringing him to India, and then laying him on a bed of sickness, which, in all probability, would be the bed of death. He had hoped, if it had pleased God to allow him time, to use the influence of his situation in advancing religion, and especially in encouraging the many Institutions which had been formed for the benefit of this country; but the very serious aspect of his illness had put a stop to all his plans, and had led him to examine his motives strictly, and to feel that he was himself NOTHING. His anxious desire now was, to acknowledge the hand of God, in the exercise of entire patience and resignation to His holy will.

After some further conversation on this topic, at his request I prayed with him, having previously read a portion of the Twelfth Chapter of the Epistle to the Hebrews, referred to in the Order for the Visitation of the Sick. He was visibly impressed with a solemn and thankful sense of that assurance—that the *Father of spirits* chastens us *for our profit, that we might be partakers of his holiness*; and added his fervent "Amen!" that it might be so with him.

This is but an outline of our conversation; and it is impossible to convey an adequate idea of the solemn pathos, the tone of TENDERNESS, the dignity, and the humility with which he spoke.

On the following day, Wednesday, I again visited him. He was sitting on a chair, in a state of some disorder: leeches had just been applied, and he complained of great pain, and said that his disease was still a mystery: he did not know how it would terminate; "but," he added, "one thing we know—*He doeth all things well!* and in whatever way it may end, it MUST END WELL!" His countenance was illumined with an expression of cheerfulness as he said this, which plainly declared the composure of his mind. The season not being favourable for conversation, I left him, with a promise of renewing my visit in the evening.

In the evening, I found him in bed, much reduced and exhausted. He could not converse: it was not desirable, indeed, that he should. I read the ciii<sup>d</sup> Psalm; making such brief remarks as

seemed suitable to his circumstances, and then prayed with him. After prayer, he spoke of receiving the Sacrament; and said that it was his particular wish not to defer it too long: he thought an early time should be fixed: it was an ordinance which he much enjoyed; and he should be sorry that it were delayed, for he feared that he might be too much weakened by his disease, which was rapidly reducing his strength, to enjoy it: it was agreed that it might take place on the next day, or the day following. The little which he spoke at this interview indicated a very happy frame of mind. He had been heard, in the morning, by a medical attendant, to repeat that beautiful Hymn—

Come Thou long-expected Jesus,  
Born to set Thy people free;  
From our fears and sins release us,  
Let us find our rest in Thee.

He went through the whole of the Hymn, and seemed to breathe out the lines as expressions of his own ardent longings for the glorious appearing of Christ.

On Thursday Morning, I again called. He received me with an affectionate welcome; and expressed much thankfulness for being thus assisted in collecting his thoughts, and fixing them on spiritual things, from which he felt himself much drawn aside by his bodily infirmities. I read to him the Fourteenth Chapter of St. John's Gospel, and prayed: the words that, *where I am, there ye may be also*, appeared to comfort him greatly.

In the evening, I found him very much exhausted. My time with him was very short. I read a few of the first verses of the Fifteenth Chapter of St. John, and prayed.

The same remark applies to my visit on Friday Morning. The disorder had made fearful ravages on his frame: he suffered much; yet it was edifying to observe how much, in this low estate, he was refreshed by the cxxxth Psalm and a few words of prayer.

On all these visits, after the first, he was evidently so affected by his complaint as to be little capable of conversation. My endeavour was to speak so as not to elicit answers—to suggest such thoughts as his case required, and to pray for a blessing.

About two o'clock on Friday, I received a message from the medical attendant that he was sinking fast, and that it was desirable that the Sacrament

should be no longer delayed. This Ordinance, to which he had looked forward with so much earnestness, was accordingly administered about half-past-three. It was a memorable occasion. I pray that all of us who were present may long retain the recollection of it in our hearts: we ought to consider it a great privilege that we were permitted to witness such a scene. It would have greatly affected and delighted you, could you have witnessed the fervour, and humility, and holy enjoyment of the Ordinance, manifested by your honoured Brother on this occasion. His frame was greatly emaciated; but his soul seemed to rise superior to all earthly things, and, while he partook of the Elements, to feed on Christ in faith with thanksgiving. In order to shorten the Service, which I feared might prove burdensome to him in his weak state, I left out the Hymn of Praise, "Glory be to God on high;" and was proceeding to the Benediction: he immediately noticed the omission; and interrupted me, pronouncing himself, with great animation, the whole of that beautiful Service as long as his voice would admit. We were all greatly affected. I cordially thanked him for noticing the omission; and, with tears of joy, we concluded the Service together. It was a season peculiarly impressive. I felt happy in having given occasion to a movement on his part, which so decidedly proved that his mind was entirely collected; and that he entered into the spirit of the Ordinance, as a solemn act of thanksgiving and worship, an Eucharistical Service to Christ.

The Ordinance being concluded, he requested me to draw my chair close to his couch, at the same time intimating his wish that all others might withdraw. He then most affectionately put out his hand, and entreated me to pray for him, that he might be delivered from all FALSE CONFIDENCES; adding that he felt much peace, but that when he reflected on his past life, he could not but feel a trembling sense of his demerits—he trusted in the mercy of God through Christ, but, at such a season and in a matter of such importance, he felt it necessary to pray against all false confidences. He repeated this injunction with great earnestness. I replied that God would not disappoint the hope which was founded on the merits of His Son; and that the Scripture was peculiarly adapted to convey comfort to all,

who, under a trembling sense of their sinfulness, cast themselves on the mercy of God. He replied, "That is true. I am perfectly satisfied on that point. My views are strong and clear. I have no cloud or doubt; and long to be with my God and Saviour. Oh when will the time come! To this time I have looked forward, O God, Thou knowest. It does not take me by surprise. I have been preparing for it. For some years, I have been endeavouring to withdraw from the world; avoiding as much as possible all new connections, and labouring to be ready for Thy summons! I greatly long for my rest!"

Here he dwelt, with great delight, on the blessedness of being with God; varying and reiterating his expressions—sometimes in broken accents—at others, more distinctly. I observed to him that he was now in a state to appreciate those beautiful lines of Mr. Charles Wesley, written when he supposed himself dying. "What are the lines?" he said—"repeat them." I began—

In age and feebleness extreme  
Who shall a helpless worm redeem?—

and was then proceeding to the line,

Oh let me catch a smile from Thee,  
but here he took me up, and with great fervour himself repeated two important lines which I had missed—

Jesus, my only Hope Thou art,  
Strength of my failing flesh and heart!  
Oh let me catch a smile from Thee,  
And drop into Eternity!

He was refreshed by these lines; and entered, with great delight, on the Hymn "Jesu, lover of my soul." We repeated these verses together; and every now and then he helped my memory till we came to the end, in which he joined, with great emphasis of tone and manner—

Spring Thou up within my heart!  
Rise to all eternity!

Here I expressed my thankfulness to God, for the support vouchsafed to him at so trying a time: and observed that it was a new instance of the Lord's tender mercy, in that when he most needed comfort, his consolation should be so strong; adverting, at the same time, to my first interview when he was comparatively depressed. He said that it was indeed a merciful dispensation, but that violent disorders naturally deaden the expression of the feelings. He had abundant reason to bless God for all His dealings. "I can see mercy,"

he said, "in all the way by which I have been led; and a gracious reason for every trial and affliction with which He has visited me. All is wonderful! Surely, goodness and mercy have followed me all the days of my life, AND I SHALL DWELL IN THE HOUSE OF THE LORD FOR EVER!" These last words he uttered with uplifted hands and great fervour. The scene was grand!

I remarked to him that the sorrow and regret of the occasion were absorbed, and that I could only rejoice in the comfort which he felt at such a trying season. The hearts of many, I said, would be confirmed thereby, especially those of his friends at home. He had one beloved Sister, he said, who would be comforted to hear of him—"Tell her," he said, with peculiar deliberation, "that I DIE HAPPY!"

His disorder now becoming very troublesome, he said "I can bear no more," and most affectionately seized my hand and kissed it. It was grievous to part with him! Having committed him, with mingled feelings of joy and sorrow, to God, I withdrew.

From the communications of Mr. Stevenson, who was in the house with Sir Henry during the latter part of his illness, we extract some passages which indicate the anxiety of his distinguished patient for the spiritual welfare of all around him:—

Having mentioned to Mr. Thomson on Thursday Morning, that he looked to have some portion of Scripture read to him occasionally, I offered, in the course of the day, to read any portion that he wished. He immediately mentioned the Twenty-seventh and Ninth Chapters of the First Epistle to the Thessalonians. Sir Henry would, on these occasions, repeat passages from what had been read, and dwell upon them; such as, *Comfort one another with these words—Rejoice evermore!*

He then spoke to us of the importance of religion, and of the advantages of an early attention to it. "It is no hard task," he said. "There is no necessity for singularity or eccentricity in the performance of its duties. We have only to pay a sincere regard to the ordinances of God, especially to the attentive perusal of the Scriptures, with prayer to God for His blessing and the supply of our wants. Thus living, you

will prosper in all that you do, and will feel that peace and consolation which religion alone can afford."

On the day of his death, Sir Henry very frequently asked me how long I thought he should live. I told him that to all appearance that day would be his last. He expressed his full satisfaction with God's dispensations; and cried out, *Lord Jesus, come quickly!—Why tarry the wheels of His chariot!*

Some time after he recurred to the subject, and said, on receiving my answer, "A few hours, then, will free me from trouble!" He then expressed a wish to speak with Drs. Russell and Nicholson, the Physicians who had attended him. On their being sent for, he desired his servant to retire, when he took me by the hand and said—"Mr. Stevenson, I hope you will never withhold the light of Divine Truth from any of your patients. It is the only source of comfort, in life and in death. What must be the condition of those, who live without God, and have no hope in their death! What could I have now done without the support of religion? In prosperity, I have been too regardless of my God; but blessed be His Name for bringing me to this state! Live in the fear of God, and all will be well with you."

By this time his Physicians had arrived. With each of them, he had some private conversation. One of them, on coming out of the room, observed to me that he had never seen such a striking display of the power of religion; for that, though Sir Henry could scarcely speak, his mind seemed as active as ever, and his whole thought fixed on the prospect of eternity and on the welfare of those whom he was about to leave behind.

The closing scene and its very remarkable circumstances are thus depicted by another friend:—

On the day of his death, he went through a long list of names, individually; beginning with those immediately about him, and proceeding to all his relatives by name, and then ended with "God bless THEM all, and ALL I have not named; and God bless all Hindoos, and give them the light and comfort of religion!"

Shortly after this, he became evidently more exhausted, and his voice scarcely audible even close to his mouth. He then made me send for Dr. Russell, to whom he put this question—"How long have I to live—days or hours? I ask

you, Sir, to tell me candidly, and without fear, for I have none." Dr. Russell, feeling his pulse, told him that it was very weak, and that he thought that a few hours would terminate his sufferings. "I thank you, Sir, for your candour," he replied, "and thank you for your attention to me. God grant that all your patients who are to die may feel as happy at that time as I do now."

He exerted himself at this interview, and scarcely spoke a whole sentence afterward. At intervals, prayers were read to him.

Mr. Stevenson, Surgeon of the David Scott, was in the house during the last four days; and, on Saturday, after Dr. Russell had stated the opinion which I have before mentioned, Sir Henry made him sit on the bed, and keep his hand on the temporal artery, and say, from time to time, how much longer it was likely to beat. About half-past-seven he said, "Come, Doctor, it is small enough now! I think a few minutes—and it will all be finished!" He soon sank into an apparent sleep, and never moved his position. At nine o'clock, he breathed his last; and seemed, rather to have ceased to live than to have had death come upon him. There was not the least struggle, or even a sigh; and his countenance was as serene and placid as I ever beheld it.

The death of this distinguished man, under these peculiar circumstances, made a deep impression on all around him. In the Quarterly Chronicle, before quoted, it is remarked—

It has pleased Him, who doeth all things well, to deprive us of one distinguished member of society, to whom, as an instrument in the hand of God, all Missionary Societies engaged in the work of evangelizing India, and that of the Church of England especially, might have looked up for warm encouragement and unceasing support. The streams of Sir Henry Blosset's benevolence have long abundantly flowed forth, in aid of the Missionary Cause, in Europe; but he was not allowed to do all that was in his heart for this country, so short was the time allotted to him here, before he was summoned to appear before God.

After depicting his character in the passages which we before extracted, it is added—

Such is the man, whom it pleased God

to preserve safe through the dangers of the mighty deep—to bring him to the land, where his presence was most anxiously desired, and where he himself longed to be—to give him just a sight of those things, in which his heart rejoiced as the beginning of good to this benighted land—and then, on a sudden; he was called away to meet his God. *How mysterious are the ways of the Lord, and his thoughts past finding out!*

Our loss seems irreparable. Where shall such a man be found to supply his place? These and a thousand other thoughts and questions, arising from unbelief, are apt to spring up in our hearts; but let us *be still, and know that it is God.* He has done it, and He hath done all things well!

Mr. Thomason, in a Letter to the late Archdeacon Twisleton, bears the following testimony, a few days after the death of Sir Henry:—

We have just lost a great man, by the death of Sir Henry Blosset. He came to India just to shew himself to us; and to leave such a testimony, as few have given, in his exalted station, to the power of religion at a dying hour.

One of the Public Journals, after stating the communication to Sir Henry of the probability of his speedy dissolution, adds—

He received this communication with that composure which bespoke his perfect preparation for the awful event; and, after returning his thanks in the most impressive manner to his Medical Attendants and Friends, for the care and attention which they had shewn during his illness, he poured out his soul in fervent prayer, expressing the content and resignation with which he should render up his spirit to God that gave it, and imploring the blessing of Heaven on the Hindoo World; trusting that the Almighty, in his own good time, would bring them to the knowledge of the True Religion, and call them from darkness to light. After this last effort of piety, benignity, and love, which proved his end to be in charity with all mankind, he died in peace; leaving an example of manly fortitude and holy resignation, as sublime in its nature, as it must be consoling and beneficial in its influence on those who may be struck by so noble an example, and strive so to live that so they may also die.

*Mark the perfect man and behold the upright, for the end of that man is peace.*

From these words of the Psalmist, the Rev. Mr. Craufurd preached a Funeral Sermon at the Cathedral, on Sunday the 9th of February. The remains of this lamented Judge had been interred there on the 5th, on which occasion the utmost possible respect was paid to his memory. His Majesty's Forty-fourth Regiment led the Procession, which was composed of the Clergymen of the Presidency, the Members of the Supreme Council, and a number of Military Officers, Gentlemen of the Law, and Mercantile Gentlemen; and was followed by the carriages of the Commander-in-Chief, Members of Council, and other Gentlemen.

After speaking of Sir Henry's knowledge, talents, and industry, and the remarkable sweetness of his disposition and manners, which secured the respect and love of all who approached him, Mr. Craufurd added—

All sensible persons are able duly to appreciate these endowments: but these were not the brightest feature in his character. He was, in very deed, a faithful and humble servant of the Crucified Saviour. So much of the worth of his character has been in various ways already displayed, that though there is here no Father or Mother, no Brother or Sister, to weep from the feelings of natural affection over his grave, yet sorrow as deep as that felt from the ties of blood, and tears as bitter as brethren shed, are drawn forth by the loss of a man whom to know was to love.

On his death-bed he blessed God most heartily, for the happiness and the honour of being descended from a pious Mother. She had led him by the hand into the path of life, and had anxiously

pointed out to him the way of salvation. At that awful moment, he felt the unspeakable value of her instructions; and, with his latest breath, he should thank and bless her for them.

He was unremittingly diligent in searching the Scriptures. His Bible gave most unequivocal evidence that the Law of the Lord was his delight, and that day and night he meditated therein.

Let those who surrounded his death-bed bear witness, what an affectionate anxiety he evinced for their souls. On the morning before he died, when in extreme weakness, he desired the last two Chapters of the Book of Joshua to be read, in the presence of all assembled. He explained, afterward, that as he, like Joshua, was going the way of all the earth, he wished to declare that he died in the faith and fear of the true God, beseeching those around him to seek grace that they might do the same.

But not only for those around him, not only for his near relatives and friends, not only for his own Nation, did he feel this tender interest—he loved, he prayed most earnestly for the souls of the wretched Hindoos—wretched because ignorant of the true God. I can bear ample witness to the intense interest taken by him in the salvation of these people, which, when not aware how soon he should be called away, he determined to promote by every means in his power. He knew what death was, and that it had a sting; but, to him, this sting was taken away. His conversation was full of peace; peace was in all his thoughts; and such was the state of his mind, amidst much that would naturally have the effect of grieving and distressing him, being far away from those most dear to him, who would have soothed his sorrows: yet, tried by weakness and violent pain, this *upright and perfect man* possessed his soul in *peace*; and, in perfect peace, commended his spirit into the hands of the God of Truth, who had redeemed him.

## Proceedings and Intelligence.

### United Kingdom.

BRITISH & FOREIGN BIBLE SOCIETY.  
*Direct and Collateral Advantages of Associations.*

Mr. Dudley, in his communications  
July, 1825.

to the Committee, adduces the two following illustrations of this point.

There is one Association, connected with the North-London and Islington Auxiliary Society, to which I would

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allude with peculiar pleasure, as an example of system, efficiency, and success—that of **FRINTONVILLE**: including an estimated population of only 8000, this Association has already distributed 2334 Bibles and Testaments; and has now on the books 749 subscribers, of whom no fewer than 551 are free contributors: the sum collected by this Association during the last year, was 291l. 16s., of which no less than 145l. was appropriated in aid of the general object of the Parent Institution. The value and importance of these **DIRECT** effects will be more correctly appreciated if taken in connection with the **COLLATERAL** advantages of which these effects are an indication: not only has an increased spirit of harmony and union been diffused and encouraged, but several Charitable Institutions, for alleviating the distresses and improving the condition of the poor, have arisen, from observations made of the want of such Institutions during the visits of the Collectors. Were every district of similar extent, in and around the Metropolis, thus brought under this system of moral cultivation, the beneficial effects would be incalculable.

The **WOOLWICH** Ladies' Bible Association affords another striking evidence of the immediate and indirect advantages of the System: within two years, this little Association has obtained 730 free contributors, and 1087 for Bibles and Testaments: of the latter, 755 have been supplied with copies: the amount already collected is 386l. 4s., of which 130l. has been presented as a free gift to the Parent Society. The collateral advantages have been illustrated by many striking facts, manifesting the confidence of the labouring classes in the Collectors, and their gratitude for the kindness and sympathy which have characterized the weekly visits of those Ladies: the temporal wants of the poor, particularly in times of sickness, have been thus accurately investigated and judiciously relieved, and the Bible Association has been the handmaid of benevolence: in one remarkable instance, the influence thus acquired by the Collectors has been blessed of God to the preservation of life, when strong temptation to self-destruction was on the point of being yielded to.

*Record of Individual Liberality.*

In the Fourteenth Report of the Manchester and Salford Auxiliary,

the Committee, among the circumstances which have honourably distinguished its exertions, put on record two examples of individuals worthy of imitation.

Some of your Members have occupied a high rank in the list of Benefactors and Annual Subscribers. Among these, you may recollect Nathaniel Gould, Esq., one of your late Vice-Presidents, who presented to your Society, at its first establishment, a Donation of fifty guineas—continued his Subscription of four guineas per annum till his death—and then left a Legacy of 500l. to your own Auxiliary, and a Bequeathment, of the same amount, to the Parent Institution. You will, likewise, bear in venerable remembrance another of your Vice-Presidents, removed by death in the course of the last year, John Burgess, Esq., of Worsley; who, besides his Annual Subscription of 10l., presented, at different periods, Benefactions amounting to 280l.; and, among the last ripe fruits of his liberality, has further left to your Auxiliary a Legacy of 1000l.

*CHRISTIAN-KNOWLEDGE SOCIETY.*

*Separate Fund for Native Schools in India.*

THE following Circular has been lately issued by the Society—

The immense importance of establishing Schools for the diffusion in the first place of European, and ultimately of Christian Knowledge among Native Children in India, must be admitted by all who have seriously reflected on the means of propagating the Gospel in the East.

Little progress can be expected in this great work, unless the mind has been prepared for the reception of Christianity by some previous instruction. This point was repeatedly and earnestly pressed on the attention of the Society for promoting Christian Knowledge by the late lamented Bishop Middleton. The advantages to be derived from hence appear to be no less highly estimated by Bishop Heber; and the persons best acquainted with the East accord with the sentiments of these distinguished individuals.

To make provision for such instruction has long been an object of the Society; and it has, for a considerable time, had

Schools for that purpose, under the superintendence and direction of its agents. The success which has attended these exertions, particularly at Calcutta, has answered its warmest expectations. The Schools are found to form a bond of union between the European Clergy and Natives, introducing the Missionary to the people in the united character of Teacher and Benefactor. At the same time, he himself thus becomes speedily and accurately acquainted with the language, manners, and opinions of the population at large; while, by the communication of European Knowledge, the foundation, upon which the superstition of the Heathen rests, is gradually undermined.

Strongly impressed with these considerations, the Society feels particularly anxious to extend and perpetuate the system. With a view more effectually to provide the means of doing this, it has resolved to establish a SEPARATE FUND FOR THE MAINTENANCE OF NATIVE SCHOOLS IN INDIA; and has, for that purpose, voted the sum of Five Thousand Pounds, in addition to an Anonymous Benefaction of 1000*l.*, and another of 200*l.*

That the Fund thus formed may be made in some measure proportionate to the vast field on which it is to be expended, and to the acknowledged importance of this most desirable and truly Christian object, the Society earnestly entreats the aid of the Public in Donations or Annual Subscriptions.

#### CHURCH MISSIONARY SOCIETY.

##### PROCEEDINGS OF ASSOCIATIONS.

###### *Midland and Northern Journey.*

THE Rev. Thomas Bartlett, one of the Secretaries, was accompanied throughout this extensive Journey, by the Rev. William Williams about to join his brother, the Rev. Henry Williams, in the New-Zealand Mission. In the latter half of the Journey, they were assisted by the Rev. Thomas Woodrooffe, of Drayton, in Oxfordshire. Assistance was also rendered, not only by Clergymen and other Gentlemen in their respective neighbourhoods, but by some who travelled from a distance, at the request of the Committee. The Rev. Edward Burn and the Rev. George Hodson, of Birmingham, the Rev. John

Cawood, of Bewdley, the Rev. Phillip Gell, of Matlock, and the Rev. Henry Venn, of Cambridge, were of this number.

*Lincoln*—May 22: Sermons, by Rev. T. Bartlett, at Navenby, Canwick, and Harmston: Coll. 27*l.* 4*s.* 6*d.*—May 23: SEVENTH Annual Meeting: Rev. H. Clark, Vicar of Harmston, Chn. Col. 10*l.* 8*s.* 9*d.*

*Ratford*—May 24: FOURTH Annual Meeting: Rev. J. W. Brooks, Chaplain to Viscount Galway, Chn.

*Gainsborough*—May 25, evening: EIGHTH Annual Meeting: Rev. G. Beckett, Vicar, Chn. Col. 16*l.* 1*s.* 9*d.*; of which 4*l.* 4*s.* for the Institution.

*Hull and East-Riding*—May 25: Sermon, at Christ Church, by Rev. T. Bartlett—May 26: ELEVENTH Annual Meeting: Rev. John Scott, Vicar of St. Mary's, Chn.—May 26, evening: Meeting of Labouring Classes: Rev. John Scott, Chn.—May 27: Sermon, at St. John's, by Rev. E. Burn—May 28: Sermon, by Rev. W. Williams—May 29: Sermons, by Rev. R. W. Sibthorp, morning at St. John's, and evening at Trinity; and by Rev. T. Bartlett, afternoon at St. Mary's, and evening at Christ Church. Total Coll. 216*l.* 10*s.* 4*d.*

*York*—May 29: Sermons, by Rev. Edward Burn, at St. Saviour's, St. Michael's, and St. Crux—May 30: ELEVENTH Annual Meeting: W. Gray, Esq., President, Chn. Thirty-one Clergymen present. "It was a splendid Meeting," Mr. Bartlett writes—May 31, evening, Meeting of Labouring Classes: Rev. John Graham, Chn.—May 31: Meeting of Ladies' Association: upwards of 50 Ladies present—May 31, evening, Tadcaster Branch Meeting: Rev. John Graham, Chn. Total Coll. 140*l.* 12*s.* 8*d.*

*Leeds*—June 1: TWELFTH Annual Meeting: Benjamin Sadler, esq. Chn.—June 4: Sermons, by Rev. Edward Burn, at St. Paul's and at Whitkirk. Total Collections (including 19*l.* 9*s.* being half the proceeds of a Sale of Ladies' Work, and 5*l.* 3*s.* from St. Paul's Sunday Scholars) 106*l.* 4*s.* 2*d.*

*Knaresborough*—June 2: ELEVENTH Annual Meeting: Rev. Andrew Cheap, Vicar, Chn. Col. 15*l.* 1*s.* of which 5*l.* for India-Female Education Fund.

*Pontefract*—June 3: FIFTH Annual Meeting: Rev. Theophilus Barnes, Rector of Castleford, Chn. Col. 5*l.* 12*s.*

*Huddersfield*—May 29: Sermon, by Rev. Wyndham Madden, at Woodhouse—June 5: Sermons: by Rev. Philip Gell, at Trinity Church; by Rev. W. Madden, at Kirkburton and at Holmfirth; by Rev. Hugh Stowell, at Almondbury, at Honley, and at Slaithwaite; and, by Rev. W. Williams, at Trinity Church—June 8: Meeting of Honley Branch, Rev. C. Drawbridge, Chn.; and of Holmfirth Branch, Rev. J. Bellamy, Chn.—June 9: TWELFTH Annual Meeting: Rev. J. C. Franks, Vicar, Chn.—June 10: Meeting of Slaithwaite Branch, Rev. T. Jackson, Chn.; and of Woodhouse Branch, John Whitacre, Esq. Chn.—June 12: Sermon, by the Vicar, at the Parish Church. Total Coll. 149*l.* 19*s.*

A circumstance was stated at one of these Meetings, which deserves to be put on record, as it may serve to encourage the active friends of the Society:

A Clergyman, who was till within these few years in the Army, was on service at Gibraltar, immersed in the dissipation of gay life, and, infected by the Writings of Voltaire and Rousseau, striving to put away the thoughts of eternity. In this state he was accosted by a Lady, who collected for the Society; and who presented to him one of its publications (the "Invitation"), with a request that he would read it, expressing her hope that he would be inclined to support the Society. He had been warned by a female friend against the zeal of this Lady. He, however, received the Tract which she offered; but said, with a sarcastic smile, "Do you wish me to present this to the Mess?" Evidently hurt by his manner, she replied "Sir, I am sorry that I have offered it to you: please to return it to me, and I will not trouble you again." This seems to have been a critical moment with this Young Officer. The instant sense of his incivility appears to have combined with the punctilious visiting of stifled convictions, when he rejoined, "No, Madam, I am sorry that I have spoken to you as I have done. I will read the book." He took it with him, and in this state glanced over its first sentences, when the conviction of his duty to co-operate in such good works fixed itself in his mind. He immediately sought the Lady, and said, "Do pray forgive me. How could I have been so rude as to treat you so! I hope I shall always be a friend to your Society. Please to put down my name for 30*s.* a-year; and I wish to give the same sum to the Bible Society, which also I know you promote." From that hour a new bent was given to his mind, light gradually increased, and he is now a faithful and successful preacher of the truth which once he laboured to destroy.

*North Staffordshire*—June 5: Ser-

mons: by Rev. T. Bartlett, morning, at Burslem; and by Rev. John Ca-wood, at Newcastle, Lane End, and Burslem, m. a. & e.—June 6: Meeting of Lane End Branch: Rev. T. Brooke, Incumbent, Chn.—June 6: Meeting of Leek Branch—June 7: Meeting of Burslem Branch: Rev. Edward Whieldon, Rector, Chn.—June 8: SEVENTH Annual Meeting of Association, at Newcastle: Rev. Clement Leigh, Rector, Chn.—June 9: Sermon, by Rev. T. Bartlett, at Lane End—June 12: The Lord Bishop of the Diocese was pleased to preach in behalf of the Society, in the morning at Stoke-upon-Trent, and in the afternoon at Newcastle. Total Coll. 163*l.* 10*s.* 7*d.*

*Halifax*.—June 5: Sermons, by Rev. Philip Gell: morning, at Trinity Church; Col. 21*l.* 0*s.* 8*d.*: evening, at the Parish Church; Col. 20*l.* 16*s.*—June 6, evening: THIRD Annual Meeting: Rev. S. Knight, Vicar, Chn. Col. 7*l.* 13*s.* 9*d.*

*Manchester and East Lancashire*—June 12: Sermons: by Rev. T. Bartlett, morning and afternoon at Flexton, and evening at St. James's, Manchester; by Rev. John Picope, at Ellenbrook and at Chowbent; by Rev. Hugh Stowell, at St. Paul's, Manchester; by Rev. W. Williams, at Colne, morning and evening, and at Marsden in the afternoon; by Rev. W. Carus Wilson, at Heywood and at Bury; and by Rev. T. Woodrooffe, at Oldham and at All Saints, Manchester—June 13: TENTH Annual Meeting of the Manchester and East Lancashire Association: Richard Heywood, esq. Vice-President, Chn.—June 14: Evening Meeting of the Labouring Classes; in the Manor Court-House: Robert Gardner, Esq. Treasurer, Chn. "An extraordinary circumstance," Mr. Bartlett writes, "attended this Meeting. A fire broke out, in a Cotton Warehouse, within a few yards of the place where we were assembled, and the flames became so alarming that an adjournment was found necessary. The Gentlemen made a passage for the Females at the Meeting to retire by through the assembled thousands; and we soon afterward collected again, at a Sunday School, about half-a-mile from the Manor Court-House. Many appropriate allusions were made to the awful event which we had witnessed; and we did not separate till nearly half-

past-ten o'clock, so anxious were the people to hear. I have rarely," Mr. Bartlett adds, "attended a more interesting or edifying Meeting."—June 15: Sermon, by Mr Williams, at St. Clement's, Manchester—June 16: Sermon, by Mr. Bartlett, at St. Michael's, Manchester. Total Coll. 247*l.* 12*s.* 4*d.*

*Preston*—June 17: SEVENTH Annual Meeting: W. W. Fell, Esq. Chn. Collection 4*l.*

*Warrington*—June 12: Sermons, at St. James's, Latchford, by Rev. W. A. Cave and Rev. J. Jones: Coll. 12*l.* 3*s.* 7*d.*—June 17: THIRD Annual Meeting: John Cockshutt, Esq., Chn. Col. 7*l.* 3*s.* 4*d.*

*Lancaster and North Lancashire*—June 19: Sermons, by Rev. T. Bartlett, at Lancaster and at Wharton: Coll. 29*l.* 1*s.* 1*d.*

*Kirkby-Lonsdale*—June 19: Sermons, by Rev. T. Woodrooffe, at Tunstal and at Leek Chapel: Coll. 5*l.* 19*s.*—June 20: SEVENTH Annual Meeting: Rev. W. Dobson, Chn.

*Kendal*—June 16: Sermon, by Rev. W. Williams: Coll. 7*l.*—June 22: Annual Meeting: E. Tatham, Esq., Treasurer, Chn. Col. 4*l.* 12*s.*

*Barnard-Castle*—June 23: FIRST Annual Meeting; in the Church: Rev. J. Davidson, Incumbent, Chn. Col. 2*l.* "The Church was crowded with all classes: Lady Strathmore and her family, the respectable inhabitants of the town, the Officers and Soldiers of the Durham Militia, and multitudes of Labouring People, filled every pew and every aisle."

*Liverpool and West Lancashire*—June 26: Sermons: by Rev. T. Bartlett, at Everton and at Prescott; by Rev. G. Hodson, at St. Andrew's and at Seaforth; by Rev. W. Rawson, at St. Helen's; by Rev. Hugh Stowell, jun. at St. Andrew's and at St. Matthew's; by Rev. W. Williams, at St. Matthew's; and by Rev. T. Woodrooffe, at Ormskirk and at Wigan.—June 27: Meeting of Wigan Branch: Rev. T. Pigot, Chn.—June 27: Meeting of Liverpool Ladies' Association—June 28: FIFTH Annual Meeting of the Liverpool and West Lancashire Association: Rev. R. P. Buddicom, Minister of Everton, Chn. Total Coll. 243*l.* 14*s.* 6*d.*

*Chester and Cheshire*—June 15: Bowden and Altringham Branch Meeting: Rev. W. H. Mann, Chn. Col. 6*l.* 3*s.* 6*d.*—June 26: Sermon, by Rev. John Gathorne, in Trinity Church, Chester:

Col. 22*l.* 15*s.*—June 29: SIXTH Annual Meeting: G. Harrison, Esq., Mayor of Chester, Chn. Col. 14*l.* 10*s.*

*Sheff. Id.*—Sermon, by Rev. G. Hodson, in the Parish Church: Col. 15*l.*—June 30: NINTH Annual Meeting: Rev. T. Sutton, Vicar, Chn. Col. 12*l.* 5*s.*—June 30: Evening Meeting for Labouring Classes; the Vicar, Chn. Col. 5*l.* 1*s.* 3*d.* Mr. Bartlett writes—"The friends at Sheffield wish it to be noticed, that the contributions have been much reduced, by the want of the usual Sermons, and not by any diminution of zeal on the part of the supporters of the Society"—July 10: Sermon, at Attercliffe, by Rev. W. Williams: Col. 4*l.* 11*s.*—July 11: Meeting of the Attercliffe Branch: Rev. John Blackburn, Chn.

*Rotherham*—July 1: Annual Meeting: H. Walker, Esq., Chn. Col. 9*l.* 16*s.* 9*d.*—July 3: Sermons, two, by Rev. H. Venn: Coll. 20*l.*

*Nottingham*—July 3: Sermons; by Rev. T. Bartlett, at St. James's, Coll. 56*l.* 8*s.* 9*d.*; and, by Rev. T. Woodrooffe, at Burton Joyce, Col. 5*l.*

*Epperstone*—July 5: Meeting: Rev. J. Jenour, Chn. Col. 11*l.* 19*s.* 3*d.*

It will be seen, in the preceding details, that we have endeavoured to condense, as much as possible, the information requisite to form a proper record of these proceedings. The constant increase of the Society's connections obliges us to study, how best to combine brevity with sufficient particularity of detail. Though the names of many gentlemen, who render very kind and efficient local assistance, will hereafter be unavoidably omitted, the Society is not the less obliged to them for their co-operation.

#### *First Anniversary of the Shepperton.*

The Rector, the Rev. W. Russell, preached on the 19th of June. On the 21st the Meeting of this Branch of the Staines Association was held; John Ivatt Briscoe, Esq., in the Chair. The Rev. Edward Bickersteth attended, with the Rev. Joseph Bailey from Ceylon. Collections, 20*l.*

#### *Twelfth Ann. of the Norfolk and Norwich.*

Sermons were preached—on Sunday the 3d of July, by the Rev. James Scholefield at Carleton Rode, and by the Rev. J. H. Stewart at St. Edmund's and St. Laurence's, Norwich—

On Monday Evening, by Mr. Stewart at Yaxham—on Tuesday Evening, by the Rev. E. Bickersteth at St. Gregory's, Norwich—and, on Thursday Evening, by Mr. Stewart at St. Laurence's.

The Annual Meeting was held on the 6th, in St. Andrew's Hall; the Rev. F. Bevan in the Chair. In the evening, a Meeting was held, in the same place, for the Labouring Classes; the Rev. C. D. Brereton in the Chair. Collections, about 70*l*.

BAPTIST MISSIONARY SOCIETY.  
ANNIVERSARY.

At the usual open Committee, held, on this occasion, on Tuesday Morning the 21st of June, at the Society's House, about 60 Members, chiefly Ministers, were present.

Sermons were preached, on Wednesday, at Great-Queen-Street Chapel—in the morning, by the Rev. S. Saunders, of Frome, from John xvii. 17. *Thy Word is Truth*; and, in the evening, by the Rev. T. Griffin, from 1 Chron. xxii. 19. *Arise, and build ye the Sanctuary of the Lord God*.

At the Prayer-Meeting, held at Eagle-Street Meeting on Thursday Morning, the Rev. T. Middleditch, of Biggleswade, delivered an Address from Luke xv. 10.

The Annual Meeting was held at Eleven o'Clock, in Great-Queen-Street Chapel; Benjamin Shaw, Esq., Treasurer, in the Chair.

Movers and Seconders.

Rev. John Birt, and Rich. Foster, Esq. jun.—Rev. Dr. Steadman, and Rev. G. Burder—Rev. Joseph Kinghorn, and Rev. Joseph Slatterie—Rev. Spedding Curwen, and Rev. T. Finch—Rev. J. J. Wilkinson, and Rev. John Edwards—R. B. Sherring, Esq., and Rev. James Upton—and Rev. F. A. Cox, and Rev. John Shoveller.

The Income of the Year, including some considerable Legacies, has surpassed that of the Year preceding by several thousand Pounds. The Collections at the Anniversary amounted to 280*l*.

The Society has lost some able and active friends, in the course of the Year. Of the late D Ryland,

of Bristol, who was one of the number, Mr. Burder, with good reason, remarked—

I always regarded him as a learned, pious, judicious, zealous, and candid man; and this last quality, I believe, he was an instrument of diffusing among others.

The notice of these losses led several of the Speakers to enforce a more simple dependence on the gracious influences of the Holy Spirit. On this subject, Dr. Steadman said—

There is reason to believe, that nearly all the Apostles died within a few years of one another; and they were men favoured with immediate inspiration, and not to be equalled by any successors. Yet their work still went on, in spite of the most virulent opposition and persecution, for more than two centuries, that human enmity was capable of raising. Jesus is *alive for evermore*, and the Holy Spirit is promised to His Church. I shall never forget the seriousness and earnestness of our dear brother Ward on this point. We have, perhaps, more encouragement to ask the fulfilment of this than of any other promise: the effusion of the Spirit can effect all that we want.

Mr. Kinghorn very ably repelled some accusations, which had been brought against the Serampore Translations of the Scriptures. The quarter from which these objections proceed, and the measure of authority attaching to them, may be understood from the following remarks by the Secretary, the Rev. John Dyer, addressed to the Meeting:—

When the statements, reflecting on Dr. Carey and the translations, which had been made at the Anniversary Dinner of the Unitarian Fund, by the Rev. W. J. Fox, Secretary to that body, appeared in the public papers, I wrote to that Gentleman, requesting him to specify the authority on which he had hazarded the assertions in question. In answer, he referred me to a pamphlet, which he sent me, and which I had seen before; containing replies by the Rev. W. Adam, of Calcutta, to a number of Queries proposed to him by Dr. Ware, of Cambridge, in America. Mr. Adam acknowledges, that much of his information is derived from hearsay; and

distinctly avows to his American Correspondent, that he "does not profess to have FULL information respecting the mode in which the Serampore Translations are executed." Why, with such a concession before him, Mr. Fox should have prefaced his attack on the translators, by affirming that "he spoke advisedly, and from the FULLEST information," thus plainly contradicting the very testimony on which he relies, it must be left for himself to explain.

Mr. Adam, mentioned in this extract, was, for several years, one of the Society's Missionaries in Calcutta, and was stationed at Doorgapore. It was noticed at p. 36 of our Volume for 1823, that he had fallen into dangerous errors: of these errors he is now become an active disseminator, and seems to act with pointed hostility against his former friends. On the influence of these errors on a translator of the Scriptures, Mr. Kinghorn made the following just remarks:—

Unitarianism tends to lower the feelings of men with respect to the dignity of Christ, the benefits derived from Him, and our obligations to Him: it lowers, in their minds, the importance of conversion; and brings them into the frigid zone of religion. This is not the time or place for a dissertation on the Tendency of System; but I cannot forbear making one remark here.

They object to our speculations, as they call them; as if the doctrines, which we believe and they reject, were mere points of speculation. But I contend that there is no doctrine more practical, than that of the dignity and atonement of Christ. If His authority be supreme, our obligation to implicit obedience is clear. If He was merely a human messenger from Heaven, He must be too much on a level with ourselves to command our entire devotion to Him. The most effective lever, that can be placed under the human heart, is the evangelical motive arising from the dignity, the atonement, and the glory of the Saviour.

There is a circumstance connected with the present subject, which furnishes some confirmation of our remarks. The charges against our Translators have been professedly founded on the Answers of Mr. William Adam, of Calcutta, to certain Questions proposed by

Dr. Henry Ware, Professor of Divinity in Harvard College, at Cambridge, in North America. Now, in the American Edition of these *Queries and Replies*, there is also the following question, proposed likewise by Dr. Ware, to be submitted to Rammohun Roy, an eminent Hindoo, whom I know not how to designate: it seems hardly fair to call him a Heathen, and I know not whether he can be said to have embraced Christianity. The question is this: "With the complete knowledge which you possess, of the character both of the Hindoo and of the Christian Theology, and of their moral influence and tendency, do you think it desirable that the inhabitants of India should be converted to Christianity—in what degree desirable—and for what reasons?" Does not this question sufficiently exhibit the frigid character of Unitarianism? Would any of us—would any man with a heart influenced by the love of Christ, submissive to His authority, and zealous for His glory—put such a question?

#### GENERAL KNOWLEDGE SOCIETY.

THE following Prospectus, lately circulated, will apprise our Readers of the

#### *Design and Plan of the Society.*

Unprecedented efforts have been employed, during the last twenty years, to diffuse universally the benefits of Education. By the success which has attended those efforts, the READING population of this country has been very much increased.

It is equally evident, that there exists at the present time a very general desire for knowledge; evinced by the rapid progress of Mechanics' Institutions, and by the number and variety of books now printed, and the extensive sale which they meet with.

But it cannot be expected that all works published in this manner will be of a suitable kind. When the sole object is GAIN, such books will be commonly selected as are most likely to have a ready sale; and, too frequently, without much regard to their moral tendency. The consequence is, that persons often throw away their money on that which is either positively injurious, or at least of very equivocal worth; while many of the most valuable and useful publications are out of reach, on account of their expensiveness.

To counteract, if possible, these evils, is the unquestionable duty of all who wish well to their fellow-countrymen. The members of Education-Societies, in particular, should feel their responsibility in this respect. They have stimulated the **APPETITE**—they ought now to supply suitable food: otherwise, in too many instances, trash will supplant truth, and mere amusement be substituted for solid information.

Several well-known and excellent Societies have conferred important benefits on the country by the distribution of works on **RELIGIOUS** subjects, to which their exertions have been almost exclusively confined. But it is not religious reading only that is needed: scientific and general knowledge is eagerly sought by all classes of the community; and it is conceived that this knowledge may be supplied to them on such moderate terms, as to suit their pecuniary resources.

On Saturday, April 23, 1825, a Meeting was held at the house of W. Allen, Esq., Plough Court, Lombard Street, to take this subject into consideration. On this occasion, the Right Hon. Lord John Russell, M.P. was in the Chair. It was then determined that a Society should be formed, to be designated the "Society for promoting General Knowledge;" that the object of this Society shall be the publication of approved works in the various branches of useful knowledge; that especial regard shall be had to their religious and moral tendency; and that the price shall be so low as to bring them within the reach of the population in general.

The success which has attended the Cheap-Book Department of the "Society for promoting the Education of the Poor in Ireland," and the "School-Book Societies" at Calcutta, Bombay, and Madras, encourage the present attempt. There is also reason to believe that a similar Institution will soon be formed at Paris.

The Works published by this Society will include the following subjects:—

*I. Religious and Moral.*

Natural Theology.  
Evidences of Christianity.  
Moral Essays and Tales.

*II. Historical.*

Sacred History.  
Ecclesiastical History.  
Ancient and Modern Hist. in general.  
Biography.

*III. Scientific.*

Geography.  
Mathematics.  
Natural Philosophy.  
Chemistry.  
Natural History.  
Arts and Manufactures—with a particular view to the practical application of Scientific Principles.

*IV. Miscellaneous.*

Voyages and Travels.  
Political Economy.  
The British Constitution and Laws.  
Domestic and Rural Economy.  
Interesting Narratives, and Anecdotes—chiefly such as are illustrative of moral sentiments and habits.  
Poetry.

It is intended to solicit the co-operation of persons of all Religious Denominations, that the proposed Institution may be truly **NATIONAL**; every thing sectarian and exclusive, whether in religion or politics, being carefully shunned.

Cheap reprints of standard and unexceptionable works will form a prominent part of the Society's labours. In some cases, however, new Treatises will be required; in the compilation of which, men of talent will be employed, and liberally remunerated. No work will be printed without having been first carefully examined by the Committee.

A **Depôt** will be established in London, where all the business of the Society will be carried on. The Committee will correspond with benevolent persons in the principal Cities and Towns of the United Kingdom, and Auxiliary **Depôts** will be opened in suitable places.

The advantages of such an Institution must, it is presumed, be obvious to every reflecting and benevolent mind, and scarcely need to be enumerated. It may suffice to remark, that useful information and solid instruction will be furnished on terms suited to those whose pecuniary means are but scanty, and that the diffusion of trifling and hurtful publications will be greatly lessened. Were no other good effects to follow, these alone would justify and encourage the measure.

The numerous **Mechanics'** Institutions recently formed in this country, and which are calculated to be greatly and extensively useful, will derive much benefit from the proposed Institution, in regard to the **SELECTION** and the **PRICE** of books.

In short, a powerful moral influence

will be exerted on the whole mass of the population. Extensive and varied knowledge will be made subservient to the interests of religion and virtue; and it may be confidently hoped, that, under the Divine Blessing, the beneficial effects of the Institution will be hereafter discernible in the improvement of the manners and morals of the people.

\*.\* More ample details of the Plan and Regulations of the Society will be shortly published. In the mean time, the Provisional Committee respectfully solicit the assistance and co-operation of the friends of knowledge in this important undertaking, and will thankfully receive any information or advice relative to the proposed measure, and the best mode of carrying it into effect. Communications may be addressed to the Rev. J. M. Cramp, Provisional Secretary, Chapel Place, Long Lane, Southwark.

#### LANGUAGE INSTITUTION,

##### IN AID OF THE PROPAGATION OF CHRISTIANITY.

THIS is a second Society, which has been lately formed. We shall hereafter lay particulars before our Readers: at present we beg to call their attention to the following Address, which details the

#### *Design and Plan of the Institution.*

The commission which Christ gave to his Disciples, when about to ascend to His throne, extended to the whole world—*Go ye, and teach all nations.* In order that they might be qualified to act under this commission with promptitude and effect, all the difficulties arising from diversity of language were miraculously removed; and, by the gift of tongues, they were empowered to enter at once, in this respect, on the work of Missionaries in any country to which they might be sent.

Although this supernatural qualification is not now to be obtained, yet the injunction of the Redeemer is still in force; and the knowledge of Heathen Languages is still as indispensably requisite as it was in the days of the Apostles. It is the want of this knowledge which constitutes, at the present day, one of the most formidable impediments to the Propagation of the Gospel. It is the want of this knowledge, and of the faci-

July, 1825.

lities for acquiring it, which deters many devoted servants of Christ from entering on the engagements of a Missionary Life; while the delay and difficulty in acquiring the language of the country in which he has arrived, oppress, more than any other obstacle, the heart of a Missionary, who finds himself surrounded by affecting displays of ignorance which he cannot remove, and of wretchedness which he cannot alleviate. The anguish of heart, the eagerness of solicitude, the closeness of application to the study of the language, and the effects of a tropical climate, have, in some instances, brought to an early grave Missionaries whose estimable qualities gave the fairest promise of eminent usefulness.

But is it necessary, is it unavoidable, that, with these difficulties in all their appalling magnitude, the Missionary should have to struggle on his arrival in a Heathen Land? May not the elements of the Language be acquired before he leaves his own country, and has to contend with the debilitating influence of a vertical sun? Would not the knowledge even of the rudiments of the language enable him to pursue the study, with great advantage, during his long voyage; and greatly accelerate the arrival of the day, when his career of active and efficient service may commence?

But have we, it will be asked, the means of imparting, in this country, the requisite instruction to those who are destined to Missionary Service? Able tuition in several important languages of the East may be secured: a considerable number might be mentioned, in which competent instructors may at once be obtained.

It may, however, be asked, Can these languages be efficiently taught by Europeans? It is replied, with the confidence founded on experience, that to those who are BEGINNING to learn an Oriental Language, the tuition of an English Instructor, who has attained a correct knowledge of the language, is even preferable to that of a Native, and will enable the learner to make much more rapid progress. The reason it is not difficult to assign. The teacher of a language is but imperfectly qualified for his office, unless, in addition to his knowledge of that language, he be acquainted with a language familiar to the pupil; so as to be in possession of a medium of intercourse, by which ideas and expla-



nations may be clearly conveyed. The want of such a medium has been painfully felt by Missionaries in the East, whose dependence was placed on the aid of Native Instructors. If, on the contrary, an Englishman, who has felt and overcome the difficulty of the acquisition, engage in the work of instructing one of his own country, he is able to point out to his pupil, in the simplest and the clearest terms, not only the meaning of words, but also the peculiar structure of the language, with its characteristic idioms.

In carrying the proposed plan into effect, great and valuable assistance may be expected from those Missionaries who have acquired the language of the Heathen by long residence among them, and who may have returned to their native land. The efficiency of this assistance has been already found, in the rapid progress which Missionaries, proceeding to the East, have made under the instruction of others, who had returned from that quarter. It may be added, that the principle itself has not only been approved, but adopted, by the Honourable the East-India Company; who, for a considerable number of years, have given elementary instruction in the languages of India, at Haileybury College. It is not, however, intended by these remarks to represent the aid of Native Teachers as unimportant. When the elements of a language have been acquired, their assistance may prove of the greatest value; and their services it would be highly desirable to engage, whenever suitably-qualified individuals can be obtained, and pecuniary resources equal to the undertaking can be provided.

The importance of acquiring the Languages of the Heathen has been hitherto under consideration; but, in other respects, very much may be done in preparing Missionaries appropriately for their work, before they leave their own country. Such a body of information may, by degrees, be collected, relative to the Manners, Customs, and Opinions of the Heathen, in all parts of the world, as may prepare the Missionary—especially when communicated to him in Lectures by living instructors, who have themselves witnessed what they describe—to enter on his work with a degree of intelligence which he could not otherwise have acquired, and which may both preserve him from mistakes and greatly facilitate his progress.

With these views, a Society has been formed, to which the name of the "Language Institution in Aid of the Propagation of Christianity" has been given.

The main purpose of the Founders of this Institution, is to afford to those benevolent persons, who leave their country with the view of imparting to the Heathen the knowledge of Christianity, every degree of assistance which can be rendered to them before they quit their native shores. It may indeed appear, in the course of the trial to which such persons will subject themselves of endeavouring to acquire in this country a knowledge of the language which must be indispensable to them in their future labours, that they have such a natural inaptitude to the acquisition of a new language, as to disqualify them for the course of labour to which they have turned their thoughts: but it is obviously of great advantage, that this discovery should be made at a time when such persons may be saved from the error of abandoning a useful station in their own country, for one which will become an occasion of unceasing regret both to themselves and to those who employ them. Instances of this nature have already occurred, sufficient to put all parties on their guard.

But, while the Institution is formed chiefly with a view to its subserviency to the direct promotion of Christianity, its advantages will be afforded, under due regulations, to all persons who concur in its object, and wish to avail themselves of those advantages. It may also be expected that the operations of Bible, Tract, and Foreign-Education Societies will be facilitated by this Institution.

The "Language Institution" has been formed on the principle of the co-operation of all sincere Christians. Points of Doctrine or Discipline will never come into question. A knowledge of the languages, habits, and opinions of the Heathen, is all that will be communicated by the Institution: whatever else may relate to the due preparation of a Missionary will be entirely left to the Body to which he may belong.

It is obvious that the great object in view will be obtained, both more efficiently and at a less expense, by one Institution concentrating all its efforts to this one point, than it could be by the separate exertions of the different Societies engaged in carrying the Gospel to the Heathen.

The Committee of the Institution appeal, with confidence, on the grounds which have been stated in this Address, to all who are anxious for the success of Missions among the Heathen. The object in view is evidently most important: nor can it be fully attained, but by means of an Institution appropriated to this purpose. If liberally supported, the Committee have no doubt but that, under the blessing of God, it will ultimately bestow incalculable benefits on the Missionary Cause, by the most efficient preparation of those who are sent forth to carry the glad tidings of salvation to the perishing Heathen.

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*SPANISH-TRANSLATION SOCIETY.*

To the two New Institutions, just mentioned, we have to add a third. We have received the following Circular, in explanation of the

*Design and Plan of the Society.*

The great object of this Society is the religious improvement of the rapidly-augmenting population of Spanish America—of sixteen or eighteen millions of our fellow-men, professing Christianity indeed, but strangers in a great degree to its real nature and effects.

To communicate to this vast population just views of Revealed Truth, must be considered as an object of the very highest interest. The Political Revolution, which they have recently undergone, has awakened among them the spirit of free inquiry; which, in its excursive range, is beginning to be eagerly directed to the subject of Religion. Should they, however, be left to form their ideas of Christianity from that exhibition of it which alone they have hitherto witnessed, there is reason to fear that they will too much confound it with the errors, superstitions, and corruptions, with which they have unhappily seen it associated, and thus be led to reject it as unworthy of their belief and acceptance.

Such has been the result which has attended similar revolutionary movements in Europe; and such is likely to be the result in Spanish America, without a vigorous and seasonable effort to prevent it.

In this point of view, the most important measure is undoubtedly the general circulation of the Holy Scriptures,

as contemplated by the British and Foreign Bible Society; from which the happiest effects may be fairly anticipated. But, next to the Holy Scriptures, the Exposition of Christian Truth by Works of acknowledged excellence, is perhaps the most important means that can be employed. And this is the design of the present Society; which proposes to print in the Spanish Language, and circulate by sale or otherwise, Works which shall exhibit genuine Christianity to the opening minds of the Spanish Americans—which shall set forth the irrefragable proofs of its divine origin; which shall detail the commanding doctrines of Redemption, in all their simplicity and fulness; which shall shew the indissoluble connection of those doctrines with purity of heart and conduct, and explain and enforce the various obligations resulting from a Christian Profession. This the Society proposes to accomplish, either by the translation of suitable works of undoubted merit, or by the republication of such works already existing in the Spanish Language.

The residence in this country of many expatriated Spaniards of great talents and acquirements affords, at the present moment, peculiar facilities for such an undertaking; which it would be ungrateful not to acknowledge, and which it would be criminal to neglect. Other circumstances may be mentioned, as affording the strongest encouragement to the adoption of the proposed plan; such as the tolerant spirit which has been manifested by the different Governments of Spanish America—the Reform already begun in the affairs of the Church—the rapid extension of Education among the people—the eager thirst for knowledge which has been excited among them—and the fact, that wherever either the Holy Scriptures or Religious books have been accessible, they have been sought with an eagerness and received with a gratitude, which afford pledges of the most important and beneficial results.

The Society, however, though directing its views chiefly to Spanish America, would by no means overlook the spiritual interests of Old Spain; which, it is obvious, may be essentially promoted by the same means, which are calculated to benefit her former dependencies.

Having thus explained the Society's Object and the Means by which they propose to effect it, they would earnestly

entreat the concurrent exertions and the liberal contributions of all British Christians. Closely connected as we are with Spanish America by commercial ties, and therefore deeply interested in the stability of her institutions and her general prosperity, in what way can we so effectually contribute to these ends, as by promoting her moral and religious improvement?

But the appeal now made to the public liberality rests on higher grounds. It rests on the obligations which attach to us generally as Christians, to manifest our gratitude to Almighty God for the blessings which we enjoy, by communicating them freely to others. It rests on our paramount duty to that Divine Saviour, who, *though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich.* It rests, more particularly, on the wisdom and importance of employing the golden opportunity which now opens before us, and which has rarely been equalled in the History of the Church—the opportunity of benefitting nations, whose numbers, freedom, resources, prospects, and friendly dispositions toward England, invite our benevolent exertions—the opportunity of directing the rising energies of a newly-enfranchised people in the only safe and holy course, and of preventing the dangers to which these energies at such a critical moment cannot but expose them—the opportunity, in short, which if now lost may never return, of diffusing the pure doctrines of the Gospel by the silent and unobtrusive means of sound Theological Writings, among vast and enterprising States just awakening to a new thirst of knowledge, and whose present religious reading and studies may, and most probably will, affect the happiness, in unnumbered ways, of generations as yet unborn.

The following extract from a Speech of Sir James Macintosh (See Parliamentary Debates, New Series, for the year 1824, vol. xi. p. 1374) is subjoined, as giving an impressive view of the extent and importance of the Spanish American States:—

Spanish America reaches, on the western coast, from the northern point of New California to the utmost limit of cultivation toward Cape Horn: on the eastern, it extends from the Mouth of the Mississippi to that of the Oronoco;

and, after the immense exception of Guiana and Brazil, from the Rio de la Plata to the Southern footsteps of civilized man. The prodigious varieties of its elevation exhibit, in the same parallel of latitude, all the climates and products of the Globe. It is the only abundant source of the metals, justly called precious; the most generally and permanently useful of all commodities, except those which are necessary to the preservation of human life. It is unequally and most scantily peopled, by 16 or 18 millions; whose numbers, freedom of industry and security of property must quadruple in a century. Its length on the Pacific Coast is equal to that of the whole continent of Africa, from the Cape of Good Hope to the Straits of Gibraltar. It is more extensive than the vast possessions of Russia or of Great Britain in Asia. The Spanish Language is spoken over a line of nearly 6000 miles. The State of Mexico, alone, is five times larger than European Spain. A single communication cut through these territories, between the Atlantic and Pacific, would bring China 6000 miles nearer to Europe; and the Republic of Columbia, or that of Mexico, may open and command that new road for the commerce of the world.

*Committee and Officers of the Society.*

The Committee are as follows:—

Rt. Hon. Lord Calthorpe,  
Hon. Frederic Calthorpe,  
Peter Aiken, Esq.  
John Green, Esq.  
Rev. Charles Jerram,  
Rev. W. Marshall,  
Zachary Macaulay, Esq.  
Thomas Marshall, Esq.  
John Mortlock, Esq.  
Colonel Rowan,  
Robert P. Staples, Esq.  
George Stokes, Esq.  
Rev. Dr. Thorpe,  
Captain Vernon,  
Rev. Daniel Wilson,  
Rev. Basil Woodd.

H. Drummond, Esq. Charing Cross, and John P. Robertson, Esq. York Place, are *Treasurers*; and the Rev. G. Lawrence, Colebrook Row, Islington, is *Secretary*.

*Works in progress and in contemplation.*

The Society is now engaged in translating and printing Bishop Porteus's Evidences, Doddridge's Rise and Pro-

gress, and the first part of Milner's Church History.

Translations from the Works of Archbishop Leighton, Bishop Hall, Bishop Hopkins, Bishop Beveridge, Hooker, Baxter, Witherspoon, Scott, &c. will probably follow; together with republications of the Imitation of Christ, Pascal's Thoughts, some of the writings of Nicole, &c. which already exist in the Spanish Language.

#### SEAMEN'S SOCIETIES.

*Formation and Object of the Episcopal Floating-Church Society.*

WE were about to send to press the Foreign Intelligence of the present Number, when our attention was arrested by the formation of another New Institution, under the above title; at a Meeting, held on the 20th of July, at the City-of-London Tavern, the Right Hon. the Lord Mayor in the Chair. The following Noblemen and Gentlemen took part in the Meeting as Movers and Seconders of Resolutions:—

Lord Bexley, and Mr. Alderman and Sheriff Brown—Lord Calthorpe, and Rob. H. Marten, Esq.—Admiral Sir Richard Keates, Bart., and the Hon. Captain Waldegrave, R.N.—Zachary Macaulay, Esq., and E. H. Locker, Esq.—John Poynder, Esq., and Rev. W. A. Evanson—the Earl of Clarendon, and W. T. Money, Esq. M.P.—and Lord Calthorpe, and Rev. T. Webster.

The following Resolutions will explain the views on which the Society is formed.

— That this Meeting considers the instruction of British Seamen, on principles which shall introduce them to an acquaintance with the Doctrines and Precepts of the Christian Religion, to be a duty of solemn national obligation, and eminently entitled to the support of as many as would desire to combine the universal diffusion of true Christianity, with the moral exaltation and commercial prosperity of the British Empire.

— That long experience having proved the general ignorance of Seamen on the subject of Religion, and their disinclination to join in the Worship of a Congregation on shore, to be insuperable difficulties in the way of their deriving advantage from the existing Parochial Churches, it is the opinion of this Meeting that the establishment of Floating

Chapels, in connection with the Church of England, offers the only practicable form in which the benefit of her Worship may be generally extended to the seafaring part of the community.

— That to aid in carrying into effect this great and nationally-important undertaking, an Institution be now formed, under the designation of the "Episcopal Floating-Church Society, for promoting the diffusion of Religion among the Seamen of the Empire, agreeably to the Doctrines and Discipline of the Church of England."

— That the Society proceed in the execution of its object, by aiding in the institution of Floating Churches and Schools, for the Religious and Professional Improvement of Apprentices; and in the establishment of Depositories for the Scriptures, Prayer-Books, Homilies, and Tracts, and the provision of Circulating Libraries, in all situations where they may be of service to the object.

#### *Increase of Exertions for the Religious Instruction of Seamen.*

The establishment of this Society will lead us, at an early opportunity, to give a general view of the exertions which have been for some years successfully made, in other countries as well as our own, in furtherance of the religious interests of Seamen. We have long wished to do this, and have collected a mass of materials with this view; but it has become a most difficult task, under present circumstances, to give, within our limits and at our inconsiderable charge, a succinct but satisfactory report of the Progress of Knowledge and Truth in the World. It is to this—the most interesting of all objects—that our pages are exclusively devoted; but, while we enter as far as possible into detail on all measures connected directly with the Conversion of the Unchristian World, so rapid is the increase of intellectual and religious excitement among civilized nations, and from this excitement there spring so many subsidiary Institutions which have a greater or less bearing on the Evangelizing of

Mankind, that we find it impossible to do little more, with reference to these Institutions, than to furnish our Readers with an outline of intelligence, and give them a clue to sources of ampler information.

The religious state of our own and other Christian Countries, is intimately connected with the character and extent of their exertions for the benefit of the Heathen: but, of the almost-numberless Philanthropic Societies which adorn our land, we can notice those only which are either directed to the Propagation of the Gospel, or which bear on that object, by promoting the religious instruction of large masses of our countrymen, and thereby prepare them to become instrumental in promoting the diffusion of our Holy Faith throughout the world.

The religious instruction of Seamen has a more direct bearing on this object than that of any other class of the community. We shall collect, therefore, under the general head of "Seamen's Societies," a view of the exertions which are now in systematic progress, in various parts, for the benefit of that numerous but long-neglected body of men, who live upon the mighty waters, and traverse all parts of the ocean.

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## Continent.

### RUSSIA.

#### SCHOOL FOR FOREIGNERS.

*Remarkable Instances of the Blessing of Scriptural Education.*

THE following narrative was briefly noticed, at p. 268 of our last Number.\* It is extracted from the Report of the School for Foreigners, established in St. Petersburg.

Among the many interesting children at the school, one Youth takes the lead, both for learning and piety. He was received into the School in the year 1821,

\* The last paragraph in col. 1 and the first in col. 2, at the page above referred to, should have been placed under the head of RUSSIA.

October 24th, aged eleven years. His parents were, at the time, in a good way of business; but always poor, owing to their extravagance—living without God in the world; and spending their Sundays at tea-gardens, parties of pleasure, or at the card-table.

When their Son, Nicholas Klockmann, was first admitted, he could only read a little German and Russian: he had not long attended school, before an uncommon capacity for learning was observed in him. His progress in the three languages taught in the school, viz. German, Russian and English, was astonishingly rapid: he soon reached the highest class in German and Russian; nor was it long before he attained the same in English. His progress in Arithmetic seemed to keep pace with his other studies; for he very soon acquired the four common rules with their respective tables, which he learnt by heart: he was then taught the compounds, which he soon acquired; and he is now very expert in the Rule of Three. He has attained a general knowledge of Geography. His attention has been directed, within this last twelvemonth, to the three respective Grammars; in which he has, by his own personal application, acquired a very competent knowledge.

But, while his mind was thus acquiring secular knowledge, the Saviour was preparing his mind for the reception of that superior knowledge, which maketh wise unto salvation and which cometh from above. His earnest and eager attention to the Holy Scriptures, which, agreeably to the rules of this Institution, are daily read and expounded, was observed with delight; while care was taken to impress on his mind, as also on the minds of all the children, that the way to obtain truly-useful knowledge was first to seek wisdom of God, and to point out to them the amazing inferiority of worldly wisdom contrasted with that from above. After seven months had elapsed, a great change was observed. He became more humble: for his superior acquirements had greatly exalted him above the rest of his school-mates; and indeed some fear was entertained, that this very thirst for knowledge, otherwise so desirable in youth, might prove a snare to his soul. But that kind Providence, who watches over us fallible creatures, dissipated my fears. He became, from day to day, more thoughtful, pensive, meek, and humble.

I endeavoured to find out the cause of his dejection, but could not succeed: bashfulness and diffidence seemed to close his lips; while the penitential tear would steal down his cheek, in opposition to all his endeavours to suppress it. I thought of an expedient (now generally adopted in the school) that would afford him an opportunity of unfolding the state of his mind: he was desired to choose a portion of Scripture, and to give his opinion on the same in writing. He appeared highly rejoiced at this delightful employment; and, from the whole tenor of his comments, it became very evident that the Lord had begun a good work in his heart. After a while, he was desired to learn his comments by heart, and to repeat them on the Saturdays before the whole school; which he performed with ease. This practice is followed up by him and several more boys, to the present day.

So great a change in this interesting Youth could not remain long unobserved by his friends; and I soon afterward heard indirectly, that Satan had set his engines to work, and that plans were forming for removing the Boy from school before he went quite mad. But the Blessed Saviour again graciously interposed. The consideration of his general acquirements prevented his removal.

His father experienced, at this period, some losses in business and want of work. These troubles increased the dutiful, steady, mild, and affectionate behaviour of the Boy; and his determined resolution not to accompany his parents to the tea-garden on the Sabbath Day had such an effect on their minds, particularly on the father's, that he resolved to look into the Book that had caused such a change in his Son. I shall never forget with what delight I put Gossner's "Spiritual Life in Christ Jesus" into the hands of the Lad, to read to his Father in the evening after the business of the day was over. This delightful privilege was continued every evening, and the poor old man's mind gradually opened to the truths of the Gospel. At last, the whole family, consisting of Father, Mother, three Sons, and a German Workman, assembled every evening round the family board, to hear the delightful news of salvation for sinners through Jesus Christ.

Hearing of the great change which had taken place in the family, and having often been solicited to visit them, and

desirous to satisfy myself of the truth in regard to their meeting together in the evening for worship and reading the Scriptures, I proposed to go some evening to see them when not expected. Accordingly I went, and shall never forget the joyful sight. I came softly into an adjacent room unobserved by them: the Boy was reading in an audible manner, while the whole group appeared to have their attention fixed on the subject before them: the aged father was supported by a pillow, while the tears were rolling down his furrowed cheek. He was very happy to see me, and thanked me much for the care which I had taken of his dear son, and for the religious principles which, he said, I had instilled into him. I replied, that I had no hand in making his son a Christian—that it was the work of the Lord. He said that the Lord had greatly afflicted him, for he was now very ill; but that he had something better in store for him than worldly prosperity. He further said, that since he had seen the effects of religion on his son Nicholas, he had felt a great desire to hear the Word of God; and that, now, he could not find any pleasure in his former friends, and that they had all forsaken the house now that he had become poor, sick, and—here he stopped short, and wept bitterly. Before I left the house, he begged me to come and see him frequently, which I promised I would. From that time I determined to visit them at least twice or three times a month, and continued my visits until his happy spirit took its flight to the regions of bliss above. His death happened about six months after my first visit. I had frequent conversations with this good old man, and have reason to believe that he died a penitent believer in Christ. I was with him half-an-hour before he expired. He told me that he was just going to leave the world. I asked him whether the Saviour was precious to him. "O yes," he replied: "He is my all! He is every thing to me! He is my only hope! Yes: He is my all!"

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## Western Africa.

### Sierra Leone.

CHURCH MISSIONARY SOCIETY.

*New Trials from the Sickness and Death of Labourers.*

OUR Readers will learn with sorrow

that this Mission has been called to endure further trials. The communications from the Rev. Henry Brooks, printed in our last Number, will have awakened hopes of the speedy revival of the Settlement at Regent from its state of depression: with the deeper regret, therefore, they will learn that he has soon followed his associate, the late Rev. Charles Knight, to the grave. We briefly noticed Mr. Knight's death, at p. 240 of the Number for May. The death of Mr. Knight had occasioned the removal of Mr. Lisk from Regent to Gloucester; Mr. and Mrs. Coney, from Kiskey, taking his place at Regent: but Mrs. Coney did not long survive.

Official Despatches in relation to these painful events have not yet arrived: from some Letters to Friends we collect the following particulars.

Mr. Davey writes from Leopold, on the 5th of May—

We are, at this moment, overwhelmed with sorrow. I am just returned from the funeral of our very dear brother, the Rev. Henry Brooks, of Regent: and we this day see Regent in a state in which it never was before, since the Rev. W. Johnson first took charge of it, viz. without a single permanent European Teacher: and who can be found to supply the vacancy, I know not. Last week, at this time, there were three Europeans there, but two of them are now in a better world! Mrs. Coney died on Sunday last, and was buried there on Monday; and Mr. Coney, having thus lost his wife, appears determined to return to Europe. Since the arrival of our new and dearly-beloved friends, we have lost three of the number (seven). The last has been as severe a shock as it was sudden: the Rev. Henry Brooks was in tolerable health on Tuesday, till one o'clock in the day, when he received a STROKE OF THE SUN—an affliction almost equivalent to sudden death: he lay about twenty-four hours in a senseless state, and then breathed his last in the presence of Brothers Taylor and Lisk, and myself, who was in a very weak state, just recovering from an attack of fever.

It is a great alleviation of these trials, that they are borne in a spirit so truly Christian, by those who are most nearly interested. We cannot but quote, on this melancholy occasion, the sentiments of a very near relative of the late Mr. Brooks, addressed to one of the Secretaries who had apprised him of Mr. Brooks's death:—

Your letter has plunged us all in unfeigned grief. My heart seems now disquieted within me, though I am satisfied that the Lord has sent us this stroke in love: but I must wait till I can view the whole dispensation calmly, and then I feel assured that I shall be enabled to yield with quiet resignation to His holy will. But I think you want consolation, my Dear Sir, more than I do; for your mind must be oppressed, at times, with the idea of a responsibility resting upon you, and these events have a tendency to aggravate it. I trust, however, Satan may not so harass you, as to provoke you, or the Committee, to measures which might prove an advantage to him. I have no doubt that the kingdom of heaven is at hand, and these disasters themselves will accelerate it; and though now we sow in tears, we shall presently reap with rejoicing. Dear Henry is now where the sun shall not smite him again. May we be brought nearer by this dispensation to our Heavenly Father!

Mrs. Pope has been several times attacked by fever. She writes from Freetown, on the 20th of April, to some Christian Friends from whom she had just received Letters—

Could any thing have enhanced their value, it was receiving them when I was suffering from sickness. I had gone up to C'oucester, on my way to the Prayer Meeting at Regent, in March: but when I got there, I was too ill to go any farther, and saw our friends depart without me. Though alone, I cannot say that I was unhappy: I had been thinking much of you all, when, early in the evening, I was surprised to see Mr. Davey come in with Letters from my friends. I assure you, no medicine could have had a better effect. After remaining a few days, I returned home, as I was very anxious about my poor School: I attended it, though not well, till early in April, when I had a sharp

attack of fever: it did not last long, but has reduced me very much. I hope soon to get strong again. I regret my illness, more on account of the School, than on my own. I often think why it is that it pleases the Lord to spare me.

When I went to Gloucester, Mr. Knight was quite well. He came to Leopold, while I was there; and there he died, after a few days' illness. He had only just entered on his labours. We may well say, "God moves in a mysterious way."

She adds, as a Postscript—

Since this was written, I was, on the 1st inst. (May) taken with fever, and am only this day thought out of danger: but *all is well!*

In reference to this attack, Mr. Davey writes from Leopold, on the 7th of May—

Hearing that our dear friend Mrs. Pope was in a dangerous state, and that there were but faint hopes of her recovery, weak as I was, I went yesterday to see her, a distance of perhaps seven miles of mountainous road; very fatiguing, I assure you, to persons in health, much more so to invalids. I found the journey almost too much for me; and, this day, am in a very weak state, and, looking forward to the approaching day (the Sabbath), trust I shall experience the fulfilment of that promise, *As thy days, so shall thy strength be*. I am happy to say that I found Mrs. Pope in an apparently convalescent state: if no further change take place, we may hope that she will soon recover; though she will, probably, be in a weak state for some time.

Oh may the great Head of the Church still vouchsafe to bless and preserve us; and grant that, though the number of Labourers be reduced, His flock may be daily increased; that so a numerous seed may, in the last Great Day of account, be found surrounding the Throne from ALL lands, even from the LAND OF HAM!

In the same spirit, Mr. Davey adds—

Notwithstanding those dispensations, which are, at present, heavily pressing upon us, I trust that there are some among us, who can yet say, *The Lord gave, and the Lord hath taken away: blessed be the name of the Lord!* I still feel confident that His work shall prosper; and though He may remove, from time to

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time, one instrument after another, I have no doubt but it is to draw our dependence more from the creature to Himself. We are too apt to lean on THIS or THAT staff; but, after all, there is nothing like building on the Rock of Ages. He is a *sure foundation—a tried stone*. Let me remind you, and all who love the prosperity of Zion, that we have a fresh claim on you for prayer to the Lord of the Harvest, to send out Labourers; but especially to pour out of His Spirit from on high upon all flesh!

Of his own labours, Mr. Davey speaks with encouragement:—

We have nearly completed all the necessary buildings at Leopold, and have again begun to keep school. I have upward of 160 Boys, and my Wife has from 110 to 120 Girls. I have more blessings than I deserve, for I can truly say that my coming to Africa has not been in vain.

### Liberia.

#### AMERICAN COLONIZATION SOCIETY.

A GENERAL view of the state of the Colony was given at pp. 25, 26 of the Survey. From communications lately published in America, we shall extract some recent intelligence.

#### *Peace and Industry of the Colony.*

Mr. Ashmun, the Agent, writes from Monrovia, on the 15th of January—

After severe struggles and reiterated disappointments, which, for many years, have filled the annals of the establishment, we see the whole course of things suddenly reversed, and unmingled prosperity ensue. He, who knows all things, knows that I intend neither to over-rate the actual measure of His distinguished mercies, nor to suppress any adverse circumstances with which He has chosen to temper them.

The good government of the Colony is one of those cardinal objects connected with its prosperity, which the Board must always inquire after with peculiar solicitude. About twelve months since, it had entirely given way, as the Committee are but too well apprised, to a blind and furious excitement of the worst passions, caused by a somewhat unfortunate policy, operating on ignorance and invincible prejudice. During

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my absence for health, the people were obliged to taste some of the bitter fruits of anarchy; and, by the singular mercy of God only, escaped those tragedies of blood, which can find a modern parallel but in the history of the civil murders and devastations of St. Domingo.

The communications of the Board, at this critical moment, came to hand. The measures enjoined the Agent to take, and the searching language of the Society's Address, by the blessing of God, wrought on their minds with a force utterly resistless. They saw, in their actual distress, some of the most appalling predictions of these passions, either fulfilling or actually fulfilled. The most contentious and clamorous covered their heads with self-conviction and shame; and, astonishing as it may seem, their mouths have never since been opened on those topics. They were thus prepared to acquiesce in any measures, which the Board might prescribe; and to expect the return of their Agent, or the arrival of ANY Agent of the Board, with un governable impatience.

The welcome given to Mr. Gurley and myself, I at first treated as insincere; but, however extravagant in expression, I am now convinced that it was dictated by the heart.

The official decisions communicated to them, along with the new modification of the Government, were received with an unanimity of acquiescence, which I must confess was painful to me. I feared, either that they could not understand, or thought opposition at THAT MOMENT unseasonable. But the event has proved my fears unfounded; and I now consider myself authorised to state, that there is an enlightened and growing attachment and deference rooted in the bosoms of the great body of the people, to their Laws, their Officers, and the Authority of the Society.

It is further stated, in an American Publication—

The Colony is under good government, and is rapidly improving. Besides the public buildings and improvements, which are extensive, one store-house, about a dozen frame-houses, and nearly forty log-buildings, have lately been built or are building, all covered with shingles obtained in the Settlement. Nearly every proprietor of lands, single women not excepted, has a dwelling well advanced, and several are nearly completed.

The discovery of indigenous Coffee on that Coast, samples of which have been forwarded to the United States, is full of auspicious promise to the interests of the Colony. Indigo bears full ten cuttings in the year, and its culture is extending. The population of the Colony is about 380, of whom about three-fourths are grown persons. Three only have died within the last six months.

*State of Education and Religion.*

On these subjects, Mr. Ashmun writes—

The Methodist and Baptist Societies are each building a House of Worship, sufficiently extensive to contain, singly, three times the whole number of people in the Colony. I have assigned to each a town-lot for a building site—the grants subject to the ratification of the Society.

It may be gratifying to the Committee to be informed that we have constantly in operation a town school for boys; another for girls; a third, in the evening, for adults; a singing-school, and two Sabbath schools—one for the children of settlers, the other for native children residing in the Colony.

But the richest blessing of all remains to be acknowledged—a blessing, without which, I venture to say, the complexion of this paper would have been materially different.

Mr. Ashmun refers here to a strong religious impression, which had appeared among the people a few months before; and which had resulted in about thirty of them, of different ages, publicly avowing their determination to lead religious lives. To the date of his Letter, they had walked as it becometh Christians. This impression on the people appears to have been produced by the blessing of God on the visit of the Rev. R. R. Gurley, Secretary of the Board, which we noticed at p. 25 of the Survey. Mr. Ashmun says, in reference to this subject—

It is difficult to enumerate all the beneficial effects of Mr. Gurley's visit. His affectionate and pungent address to the people left impressions, which none have entirely dismissed: and, in exhorting them to an orderly and dutiful conduct as members of a civil community, he did not forget the interests of their

immortal natures. God has been pleased to render them good members of society, by making many of them devoted Christians; and engaging the hearts of His own people to serve him more fervently.

*Appeal in behalf of the Colony.*

Since Mr. Gurley's return to America, a Monthly Work, entitled the "African Repository and Colonial Journal," has been published at Washington, by order of the Board, and under his direction. It is designed to promote the objects of the Society. We extract the following Appeal, by Mr. Gurley, in behalf of the Colony:—

The animating intelligence, just received from Africa, will, we trust, excite the gratitude, and renew and invigorate the efforts, of all our friends. Heaven has protected and richly blessed that Colony, which Charity has planted. It is no longer a problem, whether the plans of the Colonization Society are practicable; and we may now confidently appeal for aid, to advance a work so auspiciously begun. The greatness, benevolence, and necessity of this work, we believe none will question: but it can be completed, only by the power of the several States, and of the Nation: and then may we address, with hope, the Legislatures of our country, when the voice of the people sanctions the appeal. We earnestly solicit from Auxiliary Institutions, and all the charitable, such support as shall enlarge the Colony: and render it so evidently an object of interest and advantage to our country, that scepticism shall everywhere be succeeded by conviction, and opposition by friendly regard. The present is the time for great and united exertion.

*Love of Africans for their Home.*

Some time since, a vessel came into Baltimore, under circumstances which excited suspicion that Negroes were unlawfully detained on board. Inquiry was immediately set on foot; and the Navy Agent was directed by the President of the States to have the officers examined. The Board thus state the result:—

The question was put to them, severally, whether they wished to remain in

this country as freemen, or be sent to Mesurado, and thence, if practicable, to their homes. Dowrey was the first who was called to answer: he was a Chief in his own country: he replied—"I wish to go home: I wish to see my father, my wife, and children: I have been at Mesurado: I live but three days' walk from that place." Barterou answered—"Let me go home: I have a wife: I have two children: I live a morning's walk from Dowrey." The next person called was Mousah, the son of a highly-respectable Chief: he had been living with General Harper; and when asked if he was not disposed to remain and be instructed, and go home hereafter and teach his countrymen, he replied—"General Harper is a good man: he will give me clothes and food, and be kind to me; but he cannot give me my wife and children." When the question was put to Cubangerie, he replied—"Why do you ask this question over and over? I am so rejoiced at the thoughts of returning, that I want words to express myself: do you not know that nothing is so dear as a man's home?" Mazzey said—"My mother is living: my father is living: I have two sisters: I shall be grateful to those who send me to my family and friends." The answer of Fangbah was—"I shall be joyful to go home: I have a father, mother, wife, sister, and three children, to meet me in my own country." Corree said, that all he desired was to be landed in Africa, and he should soon find his way home. Banhah made nearly the same reply.

After these eight persons were examined, they expressed great anxiety to be joined by two of their companions not present. These had been placed with a man, who, it seems, was not willing to part with them, and had reported that they wished to remain. This proved a false pretence, set up with a view to profit by the labour of the Negroes; and, whatever be the power of the Law in such a case, it will be difficult to make it appear in the eyes of Justice in any better light, than the crime of being engaged in the Slave Trade. A writ on a fictitious suit was taken out against the Negroes; and they were thus released from thralldom, and brought to the place of examination. When they arrived, their companions sprang with ecstasies to meet them—embraced them again and again—caught them in their arms—raised them from

the ground—and continued, for half-an-hour, at intervals, to embrace and shake them by the hand. Nothing could exceed their joy at being told that they were free, and would sail in a day or two for Africa.

The correspondent from whom the Board derived the preceding statement adds—

These ten persons, thus providentially rescued from perpetual slavery, and made happy in the anticipations of again beholding their native land, and of carrying happiness to many a disconsolate heart, owed their deliverance chiefly to the Society. Full of gratitude to their deliverers, they have gone home to prove to their countrymen and friends, that White Men are not all barbarians, traffickers in human flesh, and artificers of human misery; but that the flame of benevolent feeling may sometimes kindle and burn even in the hearts of this portion of their race, whom they had hitherto known only as catchers of their own species and workers in crime.

These rescued Africans were sent to Liberia at the expense of the Government, and instructions were given that they should be assisted in reaching their respective homes.

### South Africa.

ENON.

UNITED BRETHREN.

*Influence of the Gospel in civilising the Heathen.*

My Schmitt, in speaking of some poor and wretched families of the Gunna and Bosjesman Tribes, who had wandered to Enon nine or ten months before, thus writes—

Out of mere pity, we could not do otherwise, than permit them to stay. We must provide them with nearly every article of subsistence. But we are rewarded, by perceiving that there is a manifest work of the Holy Spirit in their souls, and that the word of the Cross proves itself the power of God to them also.

These poor people, and many beside them, give undeniable evidence, that men, who have lived in darkness and the practice of every kind of iniquity, when they receive the Gospel into their hearts, truly experience that Jesus has power to forgive sin, and to deliver the soul from its dominion: often do we see

these encouraging instances of the grace of God imparted to the vilest and most degraded of the human race: thus they become Christians indeed, and shew in their lives that they are truly converted. But, till a poor ignorant Heathen, by the grace of God, and the teaching of His Spirit accompanying the Word, begins to understand what Jesus has done and suffered out of love to such wretched beings as we all are, sees the necessity of turning to Him for pardon and rest, and feels gratitude for such unbounded mercy, all attempts to bring him into good order, and a decent course, and to civilize him, will be vain: he remains dead in sin, and has neither inclination nor power to do what God has commanded, or what good men prescribe for his welfare.

I may say this with regard to two Caffres living here. One is an old man, very feeble, and can work no longer; the other a young, bold, heroic character, and in his best years. They are both, however, the same in their experience of the grace of God in their souls. The young man was like a wolf, and is become a lamb: he often makes me think of and pray for the Nation to which he belongs; and of which I consider, that, in these two men, the Lord has given us the first-fruits.

*Simplicity of Faith in a Caffre Widow.*

A mill had been erected for raising water: in reference to this, Mrs. Schmitt writes—

It was curious to see the surprise and delight of the Hottentots, when the mill was first set to work. Though we had frequently explained it to them, that when the wheel began to go round the water would rise in the pipes, still they could not comprehend how water could run so far under ground, and then rise perpendicularly. I happened to be alone in the mill, when one of the Widows (whose husband was murdered by the Caffres) came in. We did not perceive each other, till I heard a voice behind me, repeatedly uttering words to this effect—"O Lord, forgive my unbelief! Forgive my murmuring! How often have I thought that impossible, which my eyes now see!" I turned about, and cannot describe how the scene affected me, when I saw the good old woman, with uplifted hands and tears in her eyes, thanking God for His mercy and patience with her, though she could doubt His power.

It struck me the more, as I had often had the same thought respecting our work, which she now uttered aloud. The Lord has indeed done great things for us in externals; but particularly as it respects the growth of our congregation in His knowledge and grace, as a fruit of the teaching of His Holy Spirit.

#### LILY FOUNTAIN.

WESLEYAN MISSIONARY SOCIETY.

*Influence of Native Teachers of Christianity.*

Mr. Barnabas Shaw, when at a considerable distance from his Station, met with the following instance of the encouraging success of Christian Labours—

We halted at a place called Rim-hoogte, where, in consequence of the excessive heat, we remained till sun-set. During the day, an old Mosambique Slave came up to our waggon, and asked for a Dutch Hymn-Book. On asking if he could read, he took a small school-book out of his leathern sack, and read, *For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* This circumstance being very surprising to me, I inquired by whom he had been taught to read. He said—

My Master, some time ago, hired one of your Namaquas to take care of the sheep. When he came among us, we knew nothing of God or prayer; but he commenced singing hymns and praying with us every evening. He then read out of the book, and told us of Jesus Christ. The words which he preached were so good for me, that I longed to read them myself. He was willing to teach me, and gave me his books; but the Hymn Book is old and shattered, so that I can scarcely read it. I long for another. Our Teacher has now gone away from us to the station: yet we still sing and pray together, with our fellow-slaves, every evening; and, while I am watching the sheep in the day, I try to improve myself. Others of the Slaves have begun to pray, and long to be taught.

How various are the instruments employed in spreading the savour of Divine Truth! The poor Namaqua leaves Lily Fountain: he commences a journey of at least one hundred-and-sixty miles, in order to become shepherd to a farmer by the Elephant River: surrounded, in his new situation, with a number of Slaves, almost as ignorant of God as the beasts which perish, he commences praying with them, and for them: seeing them far from God, he begins to pro-

phesy according to his ability; and, from the fruits of his labour, it is evident he spoke to edification, and exhortation, and comfort.

*Night-singing of Christian Namaquas.*

MR. Shaw, in the following passage, describes a beautiful scene:—

I was prevented from sleeping the greater part of last night, by the singing of a company of our Namaquas. Not being able to sleep, I rose about midnight; and, going to a rock on the side of a hill, I sat down, unobserved by mortal eye, and was both pleased and profited by the solemn devotion of those around. Instead of the Tomtom and Pot-dance, the nocturnal amusements of the old Namaquas, the whole place was enlivened with songs of praise to Him who died for the world. The party of singers went from house to house. It was pleasing to see the nightly fires brighten up as they approached: the ascending flame seemed to bid them welcome, and the readiness with which they were joined in their devotions fully confirmed it. Several of the females sung what may be termed extemporary seconds; and, though totally unacquainted with music as a science, yet the combination of sounds produced a perfect harmony. What I witnessed on this occasion, appeared as a sufficient reward for all the toil of past years. *Let every thing that hath breath praise the Lord!*

### Mediterranean.

CHURCH MISSIONARY SOCIETY.

*Proceedings of Rev. John Hartley at Corfu.*

OUR Readers will gather information from Mr. Hartley's communications, on the state of opinions and feelings among those with whom he converses; while remarks on what he cannot but deem erroneous, made as his are in a spirit of Christian Love, may be beneficial to the parties to whom they refer.

Feb. 13, 1825—During the past week, I have had much communication with an Italian, of good information, who instructs me in his native language. Like many others, he was expelled from Italy, without any cause having been assigned. I suspected him, at first, of Infidel sentiments; and, partly on this account, I wrote some of the evidences of Chris-

tianity, as exercises in Italian. He appears to be much attached to his country; often exclaiming, with feeling, "Povera Italia!"—"Poor Italy!"

Feb. 14, 1825—I had an opportunity of observing the condition of the poor in this island. It is usual for persons in distress to present petitions to Mr. Lowndes, as Secretary of a Charitable Society; and, in consequence of these requests, he visits the petitioners and investigates their circumstances. I accompanied him on one of these walks of charity. We entered many houses; distinguished only, for the most part, by different degrees of wretchedness. I have, however, seen no persons here, who are not well secured against the inclemency of the weather: this is the more remarkable, as the comparative mildness of the climate might render them less attentive to the article of dress.

In regard to their wants, it is to be feared that they often originate in their own neglect. The Greeks are charged, by observers, with indulging an indolent spirit. I was informed by an Officer here, that, after the earthquake at Santa Maura, when a great part of the town was in ruins, the inhabitants would take no pains to rebuild their houses; but stood still, smoking their pipes and looking on, while our troops were labouring for their benefit. From a similar spirit, they appear, in too many instances, to make few efforts for their own support.

The females grow up, it is said, with scarcely any idea of maintaining themselves. They cannot bear the thought of entering into service, and they become exposed to all the misfortunes incident to a want of employment. Indeed, among the higher classes also, both here and in other parts of Greece, the female population are placed in most unfavourable circumstances. They are still subject, in a considerable degree, to that restraint and seclusion, which are so characteristic of Oriental Manners. A friend of mine, while at Zante, was once making inquiries of a Lady concerning the citadel which is close to that town, when, to his surprise, she replied that she had never visited the spot.

It is in the spirit of these customs, that marriage is contracted. The parents often conclude the match between the parties, while they are still children; and they are not permitted to see each other, till the day on which they are

betrothed. It is probably in part owing to this absurd custom, that the practice of divorce has been so frequent in this island. Men appear to have acted almost on the principles, that it is lawful for a man to put away his wife for any cause.\* I have also heard of most unhappy broils between the parent and his child, which might be traced to a similar cause. It cannot be doubted, that, in proportion as real Christianity exerts its influence, these evils will disappear. Who, then, would not earnestly pray, who would not diligently labour, that a blessing so invaluable may be imparted to Greece?

I was highly gratified, last night, by my Italian friend. When he entered the room, I was reading the New Testament; he instantly alluded to the circumstance; and then proceeded to offer a remark, which convinced me that he was studying the Sacred Volume: it referred to a discrepancy, which he had lately discovered between Martini's Version and the Original Greek. This conversation led to observations on the exertions made by the Pope and the Roman-Catholic Clergy, to keep the Bible out of the hands of the laity. He positively condemned the practice; contending that this fact was, of itself, presumptive evidence against the Romish Church.

Feb. 22—My last conversation with the Italian was of a description different from those in which we had previously engaged. After we had discoursed on a variety of the tenets, which are the subject of dispute between Protestants and Roman Catholics, I found an opportunity of directing his attention to those points which are of practical and eternal importance. I explained the doctrine of justification by faith, spoke of the sin and danger of reliance on human merit, and called his attention to the power and readiness of Christ to act the part of a Saviour even to the most undeserving. I then described it as essential to the character of a Christian, to be a *new creature*; and to consecrate himself, in all respects, entirely to the service of God. I referred this momentous change to the agency of the Holy Spirit; and apprised him, that the principle of virtuous action in a Christian was not the idea of acquiring a claim to reward, but the sense of gratitude and love. In the

\* The present Archbishop has exerted his influence against this practice, in a very laudable manner.

course of the conversation, he offered such remarks and made such inquiries, as led me to encourage the belief, that he really feels, at least in some degree, the importance of the subject.

*Feb. 23, 1825*—This morning I had an interesting conversation with Gregorius, Archbishop of Eubœa. He expressed the opinion that the differences between the Greek and English Churches were but small; and declared his wish, that a union might be effected between us. I most heartily concurred in the wish of the Archbishop; and found it painful to my feelings, that I could not assent altogether to his ideas in regard to our differences. I did not deny roundly that the points of distinction were small; but, stating my opinion that the foundation of both Churches was the same, I endeavoured, with as much delicacy as possible, to make him sensible that we had very different views on some subjects. I asked him whether the Greek Church admitted the Worship of Saints. He disclaimed this practice in very strong terms; and in a manner which seems quite inconsistent with the Services of the Greek Ritual. I referred, as usual, to the Second Commandment and to St. Paul's declaration concerning the One Mediator; when he expressed his full assent to the principles inculcated in both these passages. What gave me most delight, was the unequivocal manner in which he denied the merit of works, and expressed his dependence for Salvation on the propitiation of Christ.

*Feb. 26*—I have been reading, within these few days, a work which is calculated to give much pleasure to a Missionary. It is a production of the celebrated Korai. This elegant writer, who is unquestionably the most learned of his nation, has not only exerted himself with diligence in promoting the literature of Greece, but has also laboured for its religious improvement. The work which I have before me, and which is entitled, "Advice of Three Bishops to Pope Julius III.," is intended to expose the corruptions of the Church of Rome. This is the subject of his communication to his countrymen; and it affords him an opportunity of imparting many a useful hint, and of giving information of great importance. The treatise is likely to be very useful; not only as a caution against Popish error, but also in apprising the Greeks of the

corruptions into which they have themselves fallen. Is it not a remarkable circumstance, that, at the very time when many are praying and labouring for the revival of pure religion in Greece, it should have pleased God to call forth the best writer of the Country to lend his aid in this important cause? It recalls to memory the times immediately preceding the Reformation: I can scarcely help exclaiming, "Surely Korai is the Erasmus of Modern Greece!"

*Feb. 26*—This evening, I commenced a practice, in which it is my intention, by God's blessing, to persevere. It was to read the Scriptures to the Greek Servant who is employed in this house, to offer remarks upon them, and to pray with him. I found that it is the same in Greek as it is in English—that when there is a necessity of speaking, words flow much more quickly than in ordinary conversation. I bless God, that I have thus been permitted to commence this part of a Christian Minister's duty, in the Greek Language.

*Feb. 28*—Yesterday morning, I went to the Metropolitan Church, in order to hear the "Sacred Preacher." Preaching has, unhappily, fallen into much disuse among the Greeks. There is nothing to prevent the Priests from exercising this important duty, as often as they think proper: but few perform it; excepting when appointed by the Archbishop to preach during the season of Lent. To the priests so appointed, is given the name of "Sacred Preachers;" and it was one of these, whom I heard yesterday. He had much in his appearance and manner that was interesting; a fine dignified form—vestments suited to his office—action which I thought highly graceful—and a delivery full of animation. But what are all these recommendations, if they are not employed in the communication of truth? I was much pained to observe a striking defect in this respect. He failed to give a due representation of Jesus Christ, in His character of Mediator. No one could have learnt from his Discourse, that there is no other way of access to the favour or even presence of the Deity than by faith in his propitiation: much less would he have gained the heart-cheering intelligence, that no sinner is beyond the reach of the Redeemer's love and power. Nor did he assign the proper place to the Christian Virtues: they were represented as the meritorious

cause of Salvation, when in unison with an orthodox faith; in other words, faith and works, conjointly, were to perform the office of a Saviour.

On returning home, I carefully perused, as I had often done before, great part of the Epistles to the Romans and Galatians. In these, I find a very different representation of the grand doctrine of Justification. On the part of God, it is not a debt, but a gift: to Christ, is attributed all the merit of procuring it for us: it is due alone to His propitiation. The individual, who becomes partaker of this invaluable gift, is not the man who wins either in whole or in part by works, but the person who simply believes. Nevertheless, true believers will be so far from the indulgence of sin, that they stand to sin in the relation of dead persons; and have entered on a life so different from that which they formerly spent, that it may actually be called a new life.

I afterward read that lucid statement of this doctrine, which occurs in the Homily on Salvation.

The importance of the doctrine of Justification by Faith is too evident, from the melancholy condition of those Churches which have relinquished it. When once the idea gains currency, that human merit is of any avail for the attainment of the favour of God, opportunity is at once given for pilgrimages, monastic vows, prayers whose value is estimated by their length, and a thousand absurd and dangerous notions, which are so prevalent in the Greek and Romish Churches.

In the Sermon which I had heard, there was no regular discussion; and though there was much pathos in reference to the corruption of man and the rare occurrence of genuine piety, there was no powerful application to the heart.

But the manner in which the Service was concluded awakened most melancholy feelings. No sooner had the Preacher arrived at the end of his Discourse, than he turned to one of the multitude of pictures suspended on the wall, and exclaimed, "O holy Theodora! &c." Instantly, as if by magic, there was an universal crossing throughout the assembly, and the whole congregation directed their prayers to a picture of Saint Theodora!

Mr. Hartley was about to visit the country parts of the Island, and remarks—

The more I see of the country and its inhabitants, the more I am convinced, that an Englishman who knows the language has great opportunities of usefulness. I am daily distributing Tracts, and obtaining more and more intercourse with the people. I do not, however, consider myself to have properly entered upon my duties as yet; but am only preparing for them. Here in the town, I do not find it easy to obtain access to the poor. When I itinerate in the country, I shall have continual intercourse with them. I also hope then to find sale for the Scriptures. In the town, copies have been long exposed for sale by the Ionian Society, and have also been presented gratis to poor applicants.

#### AMERICAN BOARD OF MISSIONS.

##### *Arrest and temporary Imprisonment of Messrs. Fisk and Bird at Jerusalem.*

THE chief facts on this subject were stated at pp. 500, 501 of our last Volume. The following detail of circumstances, which we have lately received, is given by Mr. Fisk: it will throw light on the views and feelings of several classes of the inhabitants of the Holy City.

A little after noon, as I was reading Arabic with Jar Allah and Cesar, Moosa Beg, the head of the police, came into my room; accompanied by eight or ten Turks, most of them armed soldiers. They were all strangers to us, and we had at first no suspicion of their object in visiting us; as soldiers and other Turks had often before called to visit us. We received them civilly, and treated them with pipes and coffee. They pretended to be in search of the Dragoman of the Latin Convent: and Moosa Beg went out; and, as I afterward learned, held a consultation with the Latin Priests. Meantime, I went from the room where I was studying, to another; and a soldier followed me: when I returned, he returned: I went out a second time, and he kept close behind me. This excited strong suspicions that they had come, not for the Latin Dragoman, but for us. Dragoman Joseph came in, and we told him to ask them what they wanted. Their answer was, "Nothing." Moosa Beg returned, and we were abruptly called to go. We asked, "Whither?" and were told, to

the Governor's. We asked, "Why?" and were told, that he wished to see some of our books. No time was given for remonstrance: we were hurried out of our rooms; the keys were taken from us, and the doors sealed up. We were conducted, however, not to the Governor, but to the Judge.

As soon as we appeared in his presence, he demanded, "Who are you?" We replied, "English;" using the term, as it is used and understood here, to mean, under English Protection. The next question was, "Why do you wear the white turban?" We replied, "It is customary for Englishmen to wear it when they travel in Turkey." He shook his head very significantly, and said, "No, no, no: this cannot be done without a firmân." I then shewed him my firmân from the Sultan. On seeing this, he invited us to a seat on the sofa, where he was sitting. After reading the firmân, he said, "But this is merely for travelling, and gives you no permission to sell books." Then, holding up a copy of Genesis, which one of the soldiers had brought from our rooms, he said, "These books are neither Mussulman, nor Jewish, nor Christian, and nobody will receive or read them"—and threw the book contemptuously on the floor. We replied, "The books that we distribute are, the Law, the Psalms, the Prophets, and the Gospel; such as Christians have always received as their Holy Books." His reply deserves to be remembered, "The Latins say these are not Christian Books." Very little else was said; and we were sent away to the Mootselim, with information that we should be kept in confinement, until the matter could be referred to the Pacha at Damascus, and an answer received.

The Governor received us a little more civilly than the Judge. He read the firmân, and inquired about the books. We gave him the same account of the matter, that we had given to the Judge, and he replied, "The Latins say, that these are neither Mussulman, Jewish, nor Christian Books." In the mean time, Moosa Beg sent a crier into the Market and to the doors of the Convents, prohibiting all persons from purchasing books of us, and ordering all who had any of our books to deliver them up to the Judge. The Governor said, on reading our firmân, that he could not imprison Englishmen, who had such a

firmân from the Sultan; and gave orders that we should be lodged in the Latin Convent, till the matter was settled.

We were accordingly conducted up the Via Dolorosa, till we came near the Convent; when we met the Latin Dragoon, and he told the Turks, our conductors, that we could not be received there. We were, consequently, kept in waiting, while a messenger was sent to the Governor for further orders: he returned, and we were told that we were to go to our own rooms to lodge. On entering our rooms, however, the Turks began to take an inventory of our trunks, books, and other things: they rudely examined our letters and private papers; and took Br. Bird out of his room by force, while they opened his trunk, containing his papers and money. They took several letters and papers of mine, in English and Arabic, which they carried off. At last we were told that we must return to the Governor's house to sleep.

Soon after our arrival there, we were conducted to a lower room, which serves as barracks for soldiers: there we spent the evening, with 20 or 30 soldiers about us, who were smoking and playing at chess, and expected to sleep on the ground among them. In the course of the evening, however, the Governor sent for Joseph; and, after making a variety of inquiries, told him that we should go next day to the principal Greek Convent, and lodge there till the affair was settled. About ten o'clock we were sent for.

On our entering the Governor's room, he saluted us with uncommon civility, invited us to a seat near him, and ordered coffee for us. He then put the question again—"What books are these that you distribute?" I answered, as before—"The Law, the Psalms, the Prophets, and the Gospel."—"But why do you bring so many of them into this country?" "Because Christians here have no printing-presses; and when they want the Scriptures, they are obliged to write them out with great labour; whereas we are able easily to supply them with printed copies."—"But why do you bring books in Arabic?" "Because many Christians can read no other language." Then turning to one of his attendants, he observed, "That is what I said." Then came the difficult question—"Why do you give them to Mus-



sulmans?" We replied, "It is not our wish to do any thing in secret, nor to distribute books in this country which we are not willing that you should all read; nor do we consider it unlawful for Mussulmans to read Christian Books. If Mussulmans wish to read our books, and learn what we believe, we are always ready to give them an opportunity." He said that was all very well—began us not to be offended—told us that he had no knowledge of the affair when we were arrested, but that the whole was done by the Judge; and added, "You will lodge here with my nephew to-night, and to-morrow return to your rooms." His nephew, Hosein Beg, conducted us to his room—insisted on my taking his own seat in the corner of the sofa, which is the place of honour—ordered sherbet, pipes, coffee, and a supper—and said, as many as twenty or thirty times, "Excuse us"—"Be not offended with us."

After supper, we entered into a free conversation about the Arabic Language, and then about the Bible and the Koran, and Christ, and Mohammed. I was struck with the remark, as coming from him at that time and place, "This house is the place where our Lord Jesus was condemned." It was even so; and we had the unmerited honour of being arraigned for the Word of God and for the testimony of Jesus, in the Palace of the Governor, which now occupies the ground where the Palace of Pilate stood. I said to myself, *It is enough for the disciple that he be as his Master, and the servant as his Lord.* If our Redeemer was condemned to death for our sakes, it is but a small matter that we should suffer a short confinement for His Name's sake."

Knowing, as we did, the character of the men in whose hands we were, it was impossible that the mind should not be busy, during the afternoon and evening, in thinking what might be the result of all this. We knew that Greeks, priests as well as others, and Jews, some of whom were Europeans, and had passports and firmans, had been put in prison and in chains, on the most frivolous pretences, until they paid large sums of money to their oppressors. It was at least POSSIBLE, that we might receive the same treatment, and have the same demands made upon us. We knew that Turks are accustomed to inflict corporal punishment, in order to extor money,

or some confession which they wish to obtain; and the question naturally occurred, "Are we ready to glorify our Lord by bodily suffering?" What effect the CERTAINTY of suffering would have had on our minds, I cannot say; but the PROBABILITY of it did not greatly agitate us. What we most seriously feared, was, that we should be either ordered to leave Jerusalem, or prohibited from distributing the Holy Scriptures. The events of the evening had a little brightened our prospects; though we felt by no means certain, that what had been promised us would be fulfilled. We, however, commended ourselves and our cause to the Divine Protection, and slept quietly.

We had reason to expect, from what had been said to us in the evening, that we should be allowed to return to our rooms in the morning without further delay; but the forenoon passed away without permission to go. We read 2 Cor. vi. 1—10 to each other, with much interest; and endeavoured in patience to possess our souls. Some hints had been given to Joseph, the preceding evening, that a present from us would not come amiss; but we took no notice of these hints. Moosa Beg and Hosein Beg now told Joseph, that, as we were Englishmen, the Governor could not take money from us; but that a present of some valuable article would be expected from us for the Governor, and a small sum of money, say 20 dollars, for themselves. Instead of giving an answer to this, we told Joseph to ask whether we could distribute the Scriptures as formerly. The answer was, "Certainly, nobody can say a word on the subject, after what has happened." They added, that, as to the 20 dollars for themselves, it was not necessary, but any small sum, whatever we might please to give. We next sent to know what proclamation the crier had made in the streets and at the convents concerning our books. The answer was, that he had merely prohibited Mussulmans from receiving them, but had said nothing about Christians. We doubted the truth of this at the time, and learned afterward that it was totally false. The proclamation was, that WHOEVER had received books from the English, must deliver them up to the Judge: and that nobody could hereafter receive any from them, on penalty of imprisonment; and that these were books which might not be read, either in the

Mosque, or in the Synagogue, or in the Church, or any where else. After a little further delay, we were conducted to our rooms. Mr. Bird's room and mine were given up to us. The Bible Society's Room they had not discovered the day before: they now examined this, and sealed it up; and said that this, and Mr. King's room, in which they found me the day before, must remain for the present sealed up. After waiting a while to receive some present, but finding that they were not to receive any thing, they went away, in very ill humour. They probably thought it hard that they must insult us, search our rooms, trunks, and secretaries, seal up and open, once and again, all our doors, conduct us to the Judge and the Governor, and keep us twenty-four hours in custody, and not be paid for all this trouble. It is probably the first time that they have done all this for nothing; for the poor Greeks and Jews always have to pay dearly for being insulted and abused.

This affair gave us new information about Turks, Turkish Government, and Turkish Justice. I trust, too, that it gave us new proofs of our attachment to Christ and His cause; and of our willingness to leave ourselves and our plans, and all that concerns us, in His hands. We feel that we deserve and need disappointments and trials, and hope to profit by them. All that we have as yet suffered, however, is nothing compared with what the first Christians suffered; nor indeed is it any thing compared with what the Christian and Jewish Subjects of the Sultan daily suffer at the hands of their tyrants.

Immediately after our release, we wrote Letters giving an account of what had happened, to Br. King; to Mr. Damiani, English Consul at Joppa; and to Mr. Abbott, the Consul at Beyrout. The following Monday, Mr. Joseph Damiani, the Consul's son, arrived with a Letter from his father to the Governor. Tuesday morning we went in company with Mr. Damiani to the Governor: he read the Consul's Letter, and some other papers which Mr. Damiani presented; and then, beginning to exculpate himself, said it was wholly an affair of the Judge, and undertaken without his knowledge: the Judge sent to him to put us in PRISON and in CHAINS; but when he read our firmán, he said that could not be done: as to the books, he said there

was nothing in the way of the distribution of Christian Books among Christians. Accompanied by one of his men, we went next to the Judge: he read the papers which Mr. Damiani presented, containing orders from the Sultan and from different Pachas as to the manner in which travellers are to be treated: he made some professions of regard for the English; but talked rather morosely about the books, and took up a copy of Genesis and read, *The Spirit of God moved upon the face of the waters*, and threw the book on the floor, saying, "That is Infidelity!" he said, however, that Infidels, meaning Christians and Jews, might buy and sell their infidel books as they liked; only Mussulmans must not purchase nor receive them, "Because these books contain something which would make Mussulmans MAD, if they should read it:" when we inquired about the proclamation which the crier made in the streets concerning the distribution of books, he solemnly protested that it concerned only Mussulmans: we knew this was false; but his declaration, in presence of his own attendants as well as ours, amounted to a virtual repeal of the order, so far as it concerned Christians and Jews: he delivered up to us the books which had been taken from us, and sent one of his men to remove the seals from our rooms.

On the Wednesday after this affair, Joseph went out with Scriptures for sale; and, in the course of four days, we sold about 200 copies. It would not be easy to describe the emotions that swelled our breasts, on seeing such a readiness to purchase the Word of God, after what had happened. We thanked God, and took courage.

It soon appeared, that both the Judge and the Governor feared for the consequences of what they had done to us. The Governor told Joseph, privately, that he had written to the Pacha of Damascus, laying all the blame on the Judge; and the Judge, on the other hand, sent a man to tell us, that he had written to the Pacha of Acre to secure his influence against the Governor. What a picture does this give of Turkish Government!

As the general result of this affair, I believe all parties regretted that they had meddled with us; and I believe that a general impression was made, that men under English Protection are not to be trifled with. In the view of the Chris-

tians and Jews, it was no small matter that we were able to refuse money to Turks, who had us in their hands. I think the Turks of Jerusalem will be less likely to molest us now than before this happened. The Latins will probably continue to excite the Turks against us, by all the means in their power. May God cause their wrath to praise Him, and restrain the remainder of it! It is worthy of remark, that, during the whole process, the Turks made no objection to the distribution of Christian Books among Christians. The whole complaint was founded on the testimony of the Papists, that our Books were not Christian Books, but False Books. When the Judge and the Governor told us this, we demanded that they should send to the Latin Convent, and bring an Arabic Bible to compare with ours; but this they both refused to do. They hoped, no doubt, that money would have been given them.

We are much indebted to Mr. Abbott for his prompt and efficient interference in this case, as well as for a thousand civilities in other instances.

#### BIBLE SOCIETIES.

##### *Circulation of the Scriptures among the Armenians.*

Mr. Benjamin Barker, Agent of the British and Foreign Bible Society, thus writes from Constantinople—

Some Armenians, lately arrived from Angora and other parts of Asia Minor, have been visiting our magazine, and bought several Armenian Testaments for their children: they were anxious to know if the Vulgar Turkish with Armenian characters was likely to be adopted in the printing of the Holy Scriptures for Asia Minor: I was known to some of them, who had seen me in their own country. Not a day passes that purchasers do not appear at our Dépôt.

A few days back, I received a Letter from an Armenian friend of Tocat, to whom I gave, when at Constantinople, two cases of the Holy Scriptures to carry with him to his country. He now informs me, that, immediately on his arrival at Tocat, he sold the whole at the prices which I noted to him, with the exception of four or five Arabic and Hebrew New Testaments; and requested me to send him, without delay, a further supply, for there is a great call for them in that town.

The immediate sale of 176 volumes of the Armenian Scriptures at Tocat is extremely pleasing, and the anxiety of the Christian Inhabitants of that place to be possessed of more is also gratifying. I am in hopes that an extensive sale of the Holy Scriptures will be carried on at Tocat and vicinity.

I have given orders, that all the money arising from the sale of the books should be sent to the Rev. H. D. Leeves; and that the Holy Scriptures should also be sent to Amasia, Sivas, Malatia, Diarbekir, and even into the heart of Armenia.

Having visited Syria last year, Mr. Barker adds, on this subject, from Aleppo—

The Armenian Bishop of Aleppo, having learned that I had received some Armenian Bibles and Testaments, expressed a wish to possess a copy of each: this was communicated to me, and I immediately sent them to him. Shortly after receiving the present, the Bishop sent two priests to thank me; and the next day I went to pay him a visit. I was received by that Prelate in a most friendly manner, and he repeated to me how thankful he was for the Bible and Testament which I had sent him. He assured me that his prayers should not be wanting, henceforward, for the prosperity of the English, and for my health and welfare.

I formed, a few days back, the acquaintance of the Archbishop of the famous Armenian Convent of Sis, near Adana, who was passing through Aleppo, on his way to Jerusalem. We formed plans for the transmission of the Holy Scriptures to Sis and its environs. I received four days ago a Letter from my correspondents at Tocat: they urgently request more Bibles and Testaments.

##### *Eagerness of Boys in Syria for the Arabic Psalter.*

Mr. Barker reports a very pleasing incident, which occurred at Beyrout.

Close to the Greek Church here, is a Public School. I went to see it: and found about 80 ragged boys, squatted indiscriminately on the ground; and two Masters, with rods in their hands, trying to keep them in awe. Most of the boys had no books; but single leaves from old Psalters, printed in Castravan. Two of them only had copies of the Society's Psalters; and I asked the rest why they

did not all buy those books. "Because we cannot afford to give one piastre," was the answer. I told them, that if they came to the Society's Dépôt, and brought each ten paras, they should have every one a Psalter. When they heard this, they set up such a clamour for joy, that neither the rod nor the rough Arab voice of the Masters could bring them to obedience: they were calling out, "And will you really sell us a Psalter, each, if we bring every one that sum? And when shall we call for them?" I desired them to come to the Society's Warehouse early next morning, before they went to school, and they should have what they wished.

The following morning, 78 boys, most of them not more than eight or nine years old, and some much younger, crowded into the Society's Dépôt, like so many bees, each holding his ten paras in his hand, for which a Psalter was given them. Four of the elder boys bought each an Arabic New-Testament. In this School nothing but Arabic is taught.

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### India within the Ganges.

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#### CALCUTTA.

##### CHURCH MISSIONARY SOCIETY.

###### *Appeal in behalf of the Female Schools.*

IN furtherance of the great object of India-Female Education, we cannot do better than quote, from a Letter to the Secretaries of the Society, written in November, the following earnest Appeal of Mrs. Wilson.

Our Schools, twenty-seven in number, have not got on so well as I could wish. The general sickness in Calcutta scattered and removed many girls: the rainy season is always a very broken and uncertain one; but, this year, it has been unusually trying. After the rains, we have six weeks' holidays (native.) Our Schools are now a little settled, and I am preparing them for an Examination. I find that many have forgotten the little which they knew. I have told them no child will be entitled to go to the Examination, who has not finished a certain little book; so that they are now working very hard.

You will have heard of Mr. and Mrs. Jetter being obliged to leave this country. Mrs. Jetter, from her own and her

husband's ill health, could only continue her labours for a few months; but we knew that Mr. Reichardt was likely to marry a truly-pious young Lady, whose heart had long been in the work, and who was anxious, if her health allowed, to take Mrs. Jetter's place. On the 25th of last month she took charge of TEN Schools, which she is going on with very comfortably. She takes a boy with her, who speaks English, and who also reads with her at home. Mrs. Reichardt has a conveyance with one horse, so that she goes out only in the morning. I have a horse for morning, and another for the afternoon: I therefore visit twice a-day, whenever the weather will permit. I take my own Schools in the morning, and see Mrs. Reichardt's in the afternoon. We have also two Schools in the town, under the care of two dear young friends: these I endeavour to see once a week. Two Superintendants are quite sufficient for the number of Schools which we now have; and we cannot increase their number, as our funds will not allow it. We have collected, I hope, a little more money this year than last; but it is not probable that we shall be able to begin the New House, unless we get a very good Collection at the Examination, which is fixed to take place at the Town Hall.

I hope, Dear Sirs, that distinct "Ladies' Societies" will be formed, for carrying forward Education among the Females of this Country. A few Schools here and there will do but little. I trust the subject is much prayed for and thought of in England: it is a subject which deserves great consideration. Look at its magnitude!—half this immense population, to be drawn by degrees from their habitual indolence and ignorance, in order to become, under the blessing of God, respectable, educated Women. Pray, Dear Sirs, press this vast work on the consideration of all ranks and ages at home. Well-disposed Ladies will surely curtail ten-pounds a year from their wardrobe, to assist the Female Department of labour: they will dispense with a costly trinket, in order that twenty or forty Heathen Girls may learn to read that Book which points them to Jesus the Saviour of Sinners. Oh! what a mercy to be brought thus to FEEL and thus to ACT!

The Missionary Work is doubled, as you see, by these openings among the females; and surely the exertions will be DOUBLED also! If every Missionary's

Wife, who had health and strength for the work, could be furnished with the means of getting a horse and small conveyance (the expense of which would be about 80*l.*), and a monthly allowance for her carriage expenses and for herself, so as to enable her to give up her time to the Language and her Schools, she might superintend a range of little Schools, from ten to twelve in number, containing from fifteen to twenty girls in each: this might be done with more ease than FOUR Schools could be visited in a palanquin, and the monthly expenses would be the same; merely about 60*l.* difference at first, in the price of the conveyance.

Let us beg your earnest prayers. We have much to encounter. However, we are not discouraged. I would not exchange situations with any one. I am most thankful that I have been brought among these poor creatures; and am assured that it will please God to bless the work, in His own best time and way.

We trust that the Society's Female friends, in particular, throughout the country, will feel the force of this Appeal; and will come forward to co-operate, in behalf of their own sex, with this zealous Labourer. Contributions and Subscriptions to the Society's India-Female Education Fund, whether from Individuals or from Societies formed with this express design, will be thankfully received by any of the Associations, or at the Society's House in London.

*Suggestion to Ladies, by Mrs. Wilson.*

MRS. WILSON, in the following extract, points out a method in which the object of Female Education in India may be appropriately assisted by Ladies, either in addition to pecuniary contributions, or in the place of such contributions in cases where they cannot be conveniently rendered.

Pray, Gentlemen, offer my grateful thanks to the kind Ladies in England, who have contributed their aid toward the many handsome Rewards which have reached me for our Female Scholars. Many Ladies request me to state what articles will be most useful, on any future occasion. Through the exertions already made, we are so abundantly supplied with

work-bags, pincushions, and suitable rewards of such a nature for the Scholars, that I would say pray do not spend much money for materials for matters of this kind: the money itself would be of more service to us, or may be spent to greater advantage for a supply of such articles as Children's Little Cheap Books, Watts's First Catechism, Watts's Children's Hymns, Wooden Pencil-Cases, Common Dolls, and Ladies' Work of any kind. Pincushions, if filled with bran, get spoiled even in coming out: and perhaps they are least required in this country, and take most room in packing. I would observe, that every thing of a delicate kind should be cased in TIN: many pretty boxes, and a variety of other things, sent in band-boxes and as parcels to the Society's House in London, were completely spoiled by mice &c. No doubt, ere this, subscriptions are opened for the Female Schools, in addition to other Missionary Work. Every kind friend, therefore, will have an opportunity of shewing her approbation of this cause, without taking a mite from other good objects. To those who may not have much money to offer, I would suggest, that any kind of work upon thread-net, such as collars, cuffs, frills, children's caps, frock-bodies, sleeves, &c. would find here an immediate sale, greatly to the advantage of our resources.

Any articles of the kind which Mrs. Wilson solicits, if sent to the Society's House, will be forwarded to Calcutta by the first opportunity.

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### West Indies.

#### JAMAICA.

CHRISTIAN-KNOWLEDGE SOCIETY.

*Co-operation of the Scottish Church.*

A Kingston Paper contains the following correspondence:—

*Kingstown, Feb. 26, 1825.*  
Address of the Minister, Elders, and Members of the Church of Scotland, to the Right Reverend Christopher, Lord Bishop of Jamaica.

My Lord Bishop—

We, the Minister and Elders, representatives of the Church of Scotland in this island, beg leave to offer our sincere congratulations on your safe arrival in Jamaica; and request your Lordship to accept the assurances of our most ready co-operation with the Clergy of the Diocese, in every plan which may be devised for propagating Religion, and for confirming it among the ignorant.

Deeply sensible of that spirit of liberality and candour, with which the Clergy and other Members of the Society for promoting Christian Knowledge extended its advantages to the Scottish Church before your Lordship was appointed President, we have now to express our gratitude for the privilege, thus afforded us, of extending the benefits of religious improvement to all ranks: and, considering that the great object to be secured and provided for, is, the instruction of old and young in the knowledge of the Sacred Scriptures, and in the pure principles of piety and good morals, that by these means they may be saved from the greatest of all dangers, ignorance of our Holy Faith, we beg to assure your Lordship, that we shall exert our humble efforts, to contribute annually to the support of the Society; laying aside all differences of opinion, to rally round it as a common standard, and, by our individual and united endeavours, assist in diffusing the Word of God, the food of spiritual life, among all our poorer brethren.

Reply of the Bishop of Jamaica to the Ministers, Elders, and Members of the Church of Scotland. Gentlemen—

I receive with peculiar satisfaction, these proofs of respect for the Sacred Office, to which it has pleased His Majesty to call me, from so respectable a portion of the Established Church of Scotland.

Recognised and protected by the same impartial laws, represented by the same Most Gracious Sovereign, as our acknowledged and legitimate Head, let that laudable emulation, which has hitherto raised up, under both Establishments, so many splendid ornaments of their profession, still continue to *provokes each other to love*. Let our only contention be, how each may best diffuse the consolations and exemplify the precepts of the Gospel.

From the high character of the Minister, who now so ably officiates in the Presbyterian Community of Jamaica, I feel the greater confidence in the declaration of these sentiments; and may the blessing of Almighty God attend the exercise of our mutual endeavours!

### Recent Miscellaneous Intelligence.

#### *Christian-Knowledge Society.*

At a Meeting of the Board, held on the 7th of June, the Archbishop of Canterbury in the Chair, the sum of 500*l.* was voted in aid of the religious objects of King's College, at Windsor, in Nova Scotia.

The superintendence of the Society's East-India Missions has been transferred, according to the intimation given at p. 199, to the Society for the Propagation of the Gospel; but the support of the Missionaries is still provided by the Christian-Knowledge Society.

At a Meeting of the Barbadoes District Committee of the Society, held on the 21st of April, the Bishop of Barbadoes in the Chair, it was resolved that the Committee should thenceforth be considered as the Barbadoes Diocesan Committee, and that District Committees should be formed in the respective Islands within the Diocese.

#### *Church Missionary Society.*

At a Special Meeting of the Committee, held on Wednesday the 20th of July, the Rev. Thomas Webster in the Chair, the Instructions of the Committee were delivered to the Rev. William Williams and Mrs. Williams, with James Hamlin (a Mechanic) and his Wife, about to proceed to New Zealand. The Chairman having addressed them, they were commended, in prayer, to the blessing of God, by the Rev. E. G. Marsh, of Hampstead. Mr. Williams is brother of the Rev. Henry Williams, already engaged in the New-Zealand Mission.

An Auxiliary Society has been lately formed in New South Wales, under the countenance of the Governor, with the particular view of co-operating with the Parent Society in its exertions in Australasia.

A Deputation of the Church Missionary Society, consisting of Sir G. H. Rose, with the Treasurer, Senior Secretary, and Assistant Secretary, have been cordially received by Major-General Ralph Darling, appointed to succeed to the Government of New South Wales, and were assured of every practicable assistance to the Society's Designs.

#### *London Missionary Society.*

The Rev. Dr. Winter and the Rev. W. Eccles, of London, with the Rev. James Pringle, of Newcastle-upon-Tyne, are on a visit in Scotland, as a Deputation from the Society.

Mr. Thomas Salmon, appointed Printer to the Mission at Surat, sailed from Portsmouth, on the 9th of May, with Mrs. Salmon, in the *Britannia*, Captain Bouchier, for Bombay.

The Woodford, Captain Alfred Chapman, sailed from the Downs on the 27th of May. There were on board, connected with the Society, Mr. and Mrs. Ray (see p. 157), with their two children, for Calcutta; Mr. and Miss Piffard, for the same Station; and Mr. and Mrs. Beynon, with Miss Dale and Master Des Granges, for Bellary.

A Chinese Youth accompanied Dr. Morrison to this country; but has been obliged, in consequence of an affection of the lungs, to

return to his own warmer climate. Several other Chinese are on board the vessel. He took with him a copy of the New Testament, to use on the voyage. To Dr. Morrison, he thus writes from the Downs—

I pray God, the most High Ruler, to protect you, Sir, and grant you repose and peace. May you be successful in teaching your present scholars the Chinese Language; and, when they have acquired it, may they go forth and teach all the Chinese-Language Nations, the doctrine of the meritorious labours of Jesus, the Saviour of the World!

Mr. and Mrs. Kidd (see p. 199) left Madras on the 18th of October, in the Helen, Captain Tawle, and reached Pinang in 15 days. They left Pinang on the 13th of November, and arrived at Malacca on the 21st.

*Wesleyan Missionary Society.*

Mr. John Morgan, who has been labouring for several years at St. Mary's, in Western Africa, has returned home to recruit his

health; with an intention of resuming his work there, as soon as the state of his health will permit.

Lately sailed from Bristol, Mr. and Mrs. Woolley, returning to the West Indies, after a short absence; accompanied by Mr. and Mrs. Fidler, and Mr. and Mrs. Rathbone, appointed to stations in the St. Vincent District.

On the 27th of April, Mr. and Mrs. Thomas sailed in the Andromeda for New South-Wales; from whence they are to proceed, with Mr. John Hutchinson who is now in that Colony, to take charge of the Mission to the Friendly Islands.

On the 6th of May, Mr. and Mrs. Macpherson sailed in the Vere for Alexandria; and Mr. and Mrs. Briden sailed in the Chieftain for St. Vincent.

**Miscellanies.**

**CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,**

*From June 21, to July 20, 1825.*

ASSOCIATIONS.		<i>Present.</i>		<i>Total.</i>				<i>Present.</i>		<i>Total.</i>			
		<i>L.</i>	<i>s. d.</i>	<i>L.</i>	<i>s. d.</i>			<i>L.</i>	<i>s. d.</i>	<i>L.</i>	<i>s. d.</i>		
Bedfordshire (Percenhall, &c.)	163	17	0	1299	11	4	Suffolk	50	0	5309	14	1	
Bentinnck Chapel	173	1	8	4631	10	8	Tamworth	10	0	933	19	6	
Bewdley	100	0	0	1078	4	5	Walthamstow (Produce of)						
Boston	90	16	9	606	1	2	Ladies' Work, 177 5 0;	189	5	0	488	8	11
Brighton	15	0	0	368	15	0	Genl. Com. 10s.)						
Bristol	1166	0	0	27097	6	6	Worcester	99	8	6	1865	0	3
Bucks, S. (Drayton Beauchamp)	6	17	0	9855	7	0	York	500	0	0	896	11	11
Epsom	17	7	8	387	10	5	<b>COLLECTIONS.</b>						
Gainsborough	5	5	0	991	19	11	Betts, Mrs. John, King's	3	15	0	30	7	0
Glasbury	64	1	5	1210	17	6	Langley						
Gloucestershire	964	0	0	7248	15	11	Dancer, Mrs. Burton-on-Trent,	6	0	0	169	4	0
Grimshy	9	16	2	9	16	2	Grueber, Lieut.	3	10	0	3	10	0
Hampshire, North	147	0	0	140	0	0	Hill, Rev. John, Oxford	20	0	0	890	14	6
Hastings & Oare	64	1	0	624	3	2	Hurrell, Miss, Brentford	3	5	0	16	0	0
Hertfordshire	85	0	0	687	10	2	Kennett, Miss L., Chelsea	4	0	0	42	3	0
Kent (Blackheath, &c. 15 11; Bromley, &c. Foot's Cray, &c.)	303	10	8	6023	18	4	Ladies at Hay, Brecon	3	15	0	48	13	0
Kimbolton, Huntingdonshire	2	2	0	11	1	0	Murray, Miss, Chelsea	0	13	0	29	19	11
Kinver, Staffordshire	18	1	9	18	1	9	<b>BENEFICATIONS.</b>						
Kirkby Lonsdale	15	0	0	853	4	5	Friends at Clifton, for the support of						
Liverpool & West-Lancashire (Standish, &c. 14s.)	26	14	0	6826	0	5	a Native Missionary, by Rev. John Hensman	500	0	0			
Manchester & East-Lancash.	250	0	0	6873	1	8	Smyth, Lieut. M. Carmichael				10	10	0
Norfolk (Thetford)	37	0	0	16113	14	10	<b>LEGACIES.</b>						
Northamptonshire (Creaton, &c. 33 15 3)	243	15	6	4414	10	2	Mrs. Elizabeth Phillips, late of Guildford Street	5	5	0			
North-East London (Hackney Ladies)	2	4	7	2394	17	3	Mr. Gerhard Eggers, late of Kingland Road, the Net Produce of his Residuary Property in the Funds, by his Executor, Mr. John Collins	356	4	1			
Nottingham (Lenton, &c. 19s.)	106	19	6	2791	6	5	<b>INDIA-FEMALE EDUCATION FUND.</b>						
Ossett, Yorkshire	2	13	6	38	15	7	Brought from p. 268				510	1	6
Penryn	27	6	0	305	3	5	Edinburgh Auxiliary:						
Percy Chapel (including Collections after Sermons by the Hon. & Rev. Gerard Noel)	102	10	7	3596	14	4	Craig, Rev. Edward				5	0	
Pontefract	30	0	0	510	3	0	Dumfermline Ladies' Association				5	0	
Portsmouth, &c. (Gosport, &c. 7 16 10)	28	3	6	1692	17	1	Lady				21	0	
St. Antholin's, Watling Street	7	2	1	422	6	11	M'Kenzie, Hon. Mrs. J. H.				9	0	
Staffordshire. North	150	0	0	3561	10	11	O'Bryen, Lady E. by Rev. T. Bartlett				10	0	
							Kent Association:						
							Watson, Mrs. Annual				1	1	

The Committee of the Church Missionary Society return their acknowledgements for Packets of Clothing, &c., through the British Ladies' Church Missionary Maternal Society, from Lady Knighton and Miss Pennington, during the last month. The Members of that Society will be happy to learn, that the articles of Clothing, Books, and Child bed Linen, sent by them for the use of the Female Slaves in Antigua, have been found highly useful; especially to those who have been instructed in the Church Missionary Society's Schools, and to the Children now under instruction. Donations of Clothing and Subscriptions will be thankfully received by the Treasurer, Mrs. W. Williams, 37, Portland Place.

Page 55, col. 2, l. 5, from bottom, for 266, 267, read 276, 277.—Page 178, col. 1, l. 15, and 231, col. 1, for Wicks, read Weeks.

# Missionary Register.

AUGUST, 1825.

## Biography.

### MEMOIR OF HINGHAM MISSEK,

A CONVERTED HINDOO,

WHO DIED AT MONGHYR, AGED ABOUT FORTY YEARS.

SOME notice of this Native Christian will be found in the Annual Surveys for several of the last years, under the head of Monghyr. Mr. Leslie, the Baptist Missionary at that Station, gives the following account of this pious man,

We have sustained a great loss in the death of Hingham Misser, our Native Preacher, and the first convert at Monghyr. He was a Brahmin of very respectable caste and connexions, and a man of great meekness and humility.

On the arrival of Mr. Chamberlain at Monghyr, in 1816, Hingham Misser called on him, and requested a New Testament; which he read with the greatest diligence, noting every place on the margin that he did not understand, and returning for an explanation. This practice he continued for upward of a year, at the same time reading it to his countrymen; when he was led to take the decided step, by renouncing caste, and by being baptized in the Name of Christ.

The morning of the day on which this took place, he cooked his last meal with his family; and told them and the people of the village, that now the time was come when he would openly declare himself a Christian. They all flocked round him, and even ran after him, when he went away; saying, if he would only wait a little longer they would all become Christians with him: but he replied to them, that he had waited a sufficient length of time; that he had warned them, and told them of the Gospel of Christ; but as they had shewn no disposition to embrace it, he could wait no longer, but must follow the Saviour. A part of his family followed him to the side of the river; and, as soon as they saw him baptized, they tore their hair, and beat their breasts, and wept, and cried out

August, 1825.

that their father was now dead!—and then, with his wife and the remainder of his family, they disowned and forsook him. However, about two years after, his wife and one child returned to him; who still remain to lament his loss. She, we trust, is now beginning to feel her need of Christ. She called on us a few days ago; saying, that she was lying in the dust of sin from day to day, and wished to know Him who was the only Saviour. She has even come so far as to desire to be baptized. We cannot but hope that the death of her husband has been greatly sanctified to her.

About two years ago, Hingham Misser had to leave this place, to attend upon a law-suit that was pending in the Court at Moorsheadabad, connected with some property to which he laid claim. There, though he was much straitened in his circumstances, and reduced even to the most pitiable state of distress from the want of food and clothing, yet, amidst his deep poverty, he continued to preach the Gospel to his countrymen, pointing them to the Cross of Christ; and, though they often tried to persuade him to give up Christianity and return to Hindooism, where he would receive abundance of support as a Brahmin, yet he declared to them that he would rather die than forsake Christ.

A short time ago, hearing of his distress at Moorsheadabad, we sent to him; requesting him to give up his law-suit, and return to this place, which he instantly did. When he returned, he appeared quite well; and was able to give



two affecting Addresses at the Native Worship held in our house every morning. One of these Addresses I shall never forget!—its solemnity, pathos, and fervour, exceeding all that I had ever heard among the Natives; particularly a part of it, in which he described the sorrow of the wicked, when they found themselves, at last, rejected by Christ. In his appearance and manner he was quite heavenly; and though we did not in the least anticipate so sudden a removal, yet there was something about him which seemed to indicate that he would be but a little while longer an inhabitant of earth.

On the third day after he returned, he was seized with a fever, which, in six days more, ended his earthly career. During the whole of his illness, he was patient and cheerful. Just before he died, he called his wife to him, and gave her directions about his son, and exhorted her to trust in God; and then, folding his hands, began to pray: while so

engaged, his spirit took its flight, and he fell asleep in Jesus, without a sigh or a struggle.

Such was the end of this good man; a man who literally *suffered the loss of all things*—wife, and children, and subsistence—for the sake of Christ; and who *counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord*. He was a man of so much information and of such gentleness of character, that he was universally beloved. Wherever he went, he carried his Bible with him; and was ready at all times to make known the way of Salvation. After his death, I found a number of Hymns among his papers, of his own composing; which will make a valuable addition to our Selection, as all his compositions are of a superior kind. I found, also, the Book of Genesis translated into the pure Hinduee. His Bible I keep, as a memorial of himself: it is beautifully written. I do not know his age exactly; but he appeared to be about forty.

### OBITUARY OF HOB0,

A CONVERTED GONAQUA-CAFFRE,

WHO DIED IN CAFFRARIA, AGED ABOUT THIRTY-FIVE YEARS.

Mr. W. Shaw, Wesleyan Missionary in Caffraria, states the following particulars of the Conversion and Death of Hobo, the first-fruits of that Mission.

Hobo was grandson of the famous Gonaqua Chief, called "Ruyter" by the Colonists; and who is mentioned as a Chief of great power, by Dr. Sparrman, at the time when he travelled in South Africa.

The Gonaquas were formerly a powerful tribe of Bastard Hottentots; apparently the descendants of a commixture between some of the Caffre and Hottentot Tribes: they appear to have inhabited, from a rather remote period, the country between the Great Fish-River and Algoa Bay; particularly that part of it now called Albany, and which is inhabited at present by the British Settlers. During the life of Ruyter, neither the Boors from the neighbourhood of the Camtoos River, nor the Caffres from this side of the Great Fish-River, dared to hunt in this country, without previously obtaining his permission: and though it would appear that the Caffres of those days used to be equally addicted to plundering habits as their descendants of the present times, yet Ruyter always

found means to punish them; and, as I have learned from some old men, he was very much feared by those Caffres who lived near the boundary river. After the death of old Ruyter, however, there was no successor found of equal ability; and the pressing of the Boors on the one side, and of the Caffres on the other, ended in the dispersion of the tribe; numbers of whom became servants to the Colonists, while quite as many eventually sought the enjoyment of habits somewhat similar to their own, with a degree of independence, among the Caffres. The greater part of the Hottentots now found in the districts of Uitenhage and Albany, including the two Missionary Stations of Bethelsdorp and Theopolis, are descendants of the Gonaqua Tribe: and, so far as my information enables me to give an opinion, they are very different, both in person, disposition, and character, from the more un-mixed race of Hottentots found in other parts of the Colony. A great variety of colour and appearance has been intro-

duced, by the intermarriages of the Caffres with those Gonaquas who took refuge among them: and as the Gonaquas have adopted the language and characteristic customs of the Caffres, it is now become, with a few exceptions, difficult to point out with certainty the descendants of the Gonaqua Tribe.

I have thus far imperceptibly digressed from my account of Hobo; but as the digression is relative to a tribe among whom he was, by hereditary right, a Chief, and respecting whom I do not know that any person has furnished the same particulars, the digression will not, I trust, be deemed entirely uninteresting.

Hobo, at the period of his death, was, as I judged from his appearance, about thirty-five years of age. During a period of peace, about twenty years ago, he, as well as many other Caffres, engaged in the service of the Boors; by which means, being young, he acquired a kind of broken Dutch: but it does not appear that, while among the Colonists, he learned any thing respecting the Great God his Creator. On leaving the service of the Boors, he returned to Caffreland, where he followed the customs and depraved practices of his countrymen. He told me, when lying dying on his mat, that he had lived all his days, "as other Caffres lived, stupid and sinful."

The Caffres are a hardy race; and frequently take such liberties with themselves as would inevitably destroy the lives of Europeans. It is not unfrequent to see them, while in a state of the most profuse perspiration, plunge into a pool of water, with impunity, for the purpose of cooling themselves: and they often lie down under a bush, and asleep, during the heaviest rain; or if their kaross (cloak) happen to have got wet, they thoughtlessly roll it up at night and sleep on it. Hobo, in consequence of the last-named kind of imprudence, brought upon himself a disease of the lungs, which proved a constant trouble to him, and at length terminated his mortal life.

A short time after our Mission commenced here, he came to the place, with the view of obtaining some medicine from us; for they all have a very high opinion of the power and efficacy of the Englishmen's medicine. On leaving the village, and imprudently attempting to ascend a path up a craggy and steep hill, his progress was suddenly arrested by the bursting of a blood-vessel in the

lungs. A large quantity of blood issued from his mouth; and the Caffres around immediately fled, as they invariably do, at the sight of affliction, especially where the unhappy sufferer happens, from weakness, to faint and fall. One of them, however, came and apprised us of the circumstance; and, with some difficulty, we prevailed on some of the workmen to remove him to a small hut belonging to us. Here he was taken care of; and, in a few days, was able to come out, and hear the Gospel preached. I reminded him that he ought to take up his residence at the Station, where he might hear words whereby he should be saved. He said he was constrained to think so; and, a few days afterward, his interesting family came to the Station, with some milch-cows for their subsistence. From this time to the period of his death, Hobo was a very constant attendant on the Means of Grace; never being absent, but when his frequently severe afflictions prevented his attendance.

It would appear that a work of grace was begun in his heart some time before I knew of it; for, although I was on several occasions much gratified by his remarks on religious subjects, yet I was not aware, until about six weeks before his death, that he was seeking the Lord with earnestness. On my seeing him, I was fully convinced that he UNDERSTOOD and FELT much more than he knew how to express intelligibly. On one occasion, finding that he could not express in his broken Dutch, with satisfaction to himself, what he felt, he suddenly began to enlarge in the Caffre Language, with evident emotion; and desired the interpreter to inform me, among other expressions, that he was now become a Child, and God was his Father. He was always glad when any of us called to see him, because he evidently relished our conversation respecting Divine things; and, in particular, he seemed to regard our praying with him, and singing hymns in his hut, as a great privilege: his wife and friends informed me that he was always praying. It was gratifying to see how much his heart appeared dead to the things of this world: he would not allow the Natives who visited him to speak about worldly affairs; and, on one occasion, when some were talking respecting beads and cattle, he said, "What have I to do with beads and cattle? My heart has forsaken them. I think of God."

He used frequently to speak to the people on the necessity of their attending to that "Great Word" spoken by the Missionaries; and there is no doubt but his exhortations had some effect. He reproved his friends for weeping on his account. I was once present when his eldest son, a fine youth of about thirteen years of age, cried and sobbed in a most affecting manner; but it was still more affecting to hear the dying father say, "Don't cry for me! I am going to Heaven, to the blessed country." He charged his wife and children not to leave the Station at his death; but to remain, and attend to the Word preached by the Missionaries: he also enjoined his wife, as she lived at "God's Place," not to conform to the Caffre custom, at his death, of separating herself from society, and living on the mountains or in the jungle for a month: which injunction was strictly regarded.

Perceiving his end to be near, I deemed it right to dispense with the usual probation; and resolved at once to initiate this converted Heathen, by the sacred rite of Baptism, into the Church Militant, previously to his joining that innumerable company who *have washed their robes in the blood of the Lamb*, and who compose the Church Triumphant in heaven. Of his admission to that blessed society, on his death, none of us had any doubt: and why was he not to be received as a member of Christ's

Church upon earth? As no good reason appeared to me why he should not, I baptized him, at his own desire, in the Name of the Holy Trinity. Never shall I forget this solemnity: all the circumstances were peculiarly interesting: we were assembled in a smoky Caffre Hut, with about a dozen Caffres, for the purpose of administering, for the first time at this Station, a rite instituted by the Divine Saviour, to a poor dying Caffre; who, with tears in his eyes, confessed, in simple language, his faith in our Lord Jesus Christ.

Not many days after his baptism, he died; and was buried, after the manner of the English, in the Burial Ground belonging to the Station; and many tears were shed, by a considerable number of Natives, who stood by the grave, and heard the exhortation that was addressed to them on the importance of being prepared to die. Some of the last words that Hobo said to me were, "I thank God that he sent the Abagundia," Teachers or Missionaries, "to teach me the way to heaven."

If no other effect should be produced by this Mission than the salvation of Hobo, it will, in my opinion, be an abundant reward for all the money expended, and all the time and labour that have been bestowed upon it. To the ever blessed God, Father, Son, and Holy Ghost, be ascribed, as is most due, all the praise and glory, world without end!

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## Proceedings and Intelligence.

### United Kingdom.

BRITISH & FOREIGN BIBLE SOCIETY.  
PROCEEDINGS IN REFERENCE TO THE  
APOCRYPHA.

MUCH discussion has, at different times, taken place in the Committee, within the last few years, whether the Society could, consistently with its original design and its implied compact with the public, render aid, directly or indirectly, to the circulation of the Books of the Apocrypha, in cases where it was considered that the Canonical Books would not be received without the Apocryphal.

The subject has, at length, been

brought before the public; several pamphlets having appeared, which take different views of the question. We shall not, at present, enter further into this important point, than to give the only Official Notice of it which has yet appeared, in the following Circular to the Auxiliaries:—

*Bible Society House, Earl Street, Blackfriars,  
London, August 6, 1845.*

SIR—The Committee of the British and Foreign Bible Society having received various communications respecting the Apocrypha, take this method, in reply to these communications, to state, that the whole of that important subject is at this moment undergoing a careful and deliberate consideration by a Special

Committee; and the Committee trust that the result will prove satisfactory to the Members of the Society.

We have the honour to be, Sir,

Your faithful and obedient Servants,

ANDREW BRANDRAM,

JOSEPH HUGHES.

C. F. A. STEINKOFFF,

} *Secretaries.*

P.S. The Special Committee consists of,  
LORD TRIGMOUTH, *President.*

THE BISHOP OF LICHFIELD

AND COVENTRY,

LORD CALTHORPE,

LORD BEXLEY,

SIR R. H. INGLIS, BART. M.P.

W. WILBERFORCE, ESQ.

} *Vice Pres.*

REV. J. W. CUNNINGHAM.

REV. WILLIAM DEALRY.

REV. WILLIAM ORME.

REV. JOSIAH PRATT.

REV. CHARLES SIMEON.

REV. DR. THORPE.

THOMAS ALLAN, ESQ.

JOSEPH BUTTERWORTH, ESQ. M.P.

EZACHARY MACAULAY, ESQ.

RICHARD PHILLIPS, ESQ.

ROBERT STEVEN, ESQ.

JOSEPH TRUMAN, ESQ.

TOGETHER WITH THE SECRETARIES.

#### GOSPEL-PROPAGATION SOCIETY.

In our last Volume (pp. 152—155, 469—475, and 557—559) we stated the later proceedings of the Board; and, at pp. 199 and 327 of the present Volume, we noticed the transfer to the Board of the direction of the Christian-Knowledge Society's Missionaries in India. We have lately received an

*Appeal in behalf of the Society.*

Of this Appeal the chief parts here follow.

The duty of endeavouring to spread the light of that Gospel, under which it is our highest happiness to live, among those who are strangers to it, must be acknowledged by all who have any reverence for the commands of their Lord and Saviour. *Go ye into all the world, and preach the Gospel to every creature,* was His last solemn injunction to His Apostles: and it is painful to reflect how imperfectly, from the supineness of Christians, that Divine command has as yet been obeyed.

From such inexcusable indifference to the spiritual welfare and eternal salva-

tion of their fellow-creatures, it is high time that Christians should awake: and, blessed be God! there are many who have long been labouring to wipe away so foul a reproach upon the Christian Name.

It was under a strong sense of this obligation, and for this noble and truly benevolent purpose, that the Society for the Propagation of the Gospel was originally instituted; and it is with the same views and for the same end, that it now earnestly calls for the support of all the friends of religion—all indeed who name the Name of Christ—especially those who worship Him in the Communion of the Church of England. Acting in strict accordance with the principles, and under the regular and chartered superintendence of the Heads of that Church, the Society has for its object nothing less than the universal diffusion of Christianity in its purest form, and in its most perfect conformity with *the faith which was once delivered unto the saints.*

If a more than due measure of its means and exertions should appear to have been expended upon our North-American Colonies, let it be remembered, that this was the primary object for which the Society was incorporated; that a great number of the Nominal Christians in those remote Settlements are, in fact, almost as much strangers to the principles, and practice, and power of the Gospel, as their Heathen Neighbours; and that by nothing are those neighbours so likely to be converted to the Christian Faith, as by the blessed fruits of it, which they have thus constant opportunities of witnessing.

The Society's general designs are far from being confined to one portion of the Globe: they embrace every part of it, to which British Power and British Benevolence have access; and nothing but the want of adequate means stands in the way of their more extended accomplishment and more beneficial effects. Unwilling to reject the pressing applications which have been made for its assistance, the Society has enlarged its bounty to the impoverishment of its funds, and the material diminution of its capital: but the increased exertions of its friends, and the inexhaustible liberality of the public, when the claims of the Society shall have become as extensively known as they deserve, are resources which are looked to with the most sanguine confidence.

Let not, then, this appeal to a Christian Nation be made in vain. Let not those, who partake of the bread of life in abundance, withhold that charitable aid, which is absolutely necessary for the communication of the same spiritual food to the multitudes who are perishing with hunger. *Freely they have received, freely let them give.* They pray constantly that the kingdom of God may come—let them prove the sincerity of their prayers, by contributing, according to their several abilities, to the maintenance of those Missionaries, the business of whose lives it is to extend that kingdom upon earth. Let the Members of the Church of England, in particular, come forward to support, by all the means in their power, a Society which is engaged in disseminating the Gospel, according to their firm persuasion, *as the truth is in Jesus.* Let it not be said that the Members of other Communions are zealous and active, while they are lukewarm and supine. Let them remember, that they cannot better express their thankfulness to God for the spiritual blessings with which He has blessed them in Christ, than by endeavouring to impart to others that *form of sound words* and those means of saving grace, the possession of which is their own glorious and inestimable privilege.

The operations of the Society extend over the vast Provinces of Upper and Lower Canada, Nova Scotia, New Brunswick, Prince Edward's Island, Newfoundland, and the Bermudas.

Of late years, the population in those Colonies has increased to such an extent, that the Society has deemed it necessary greatly to increase the number of its Missionaries. The spiritual wants of those countries cannot be adequately supplied without such an addition to the Ministers of Religion as would triple the number that was employed, even at so late a period as the year 1816. The actual number of Missionaries now in the service of the Society, in the North-American Colonies alone, is one hundred-and-three; and, in addition to these, more than one hundred Schoolmasters are partially supported from its funds.

With a view to the formation of a body of Native Clergy for the service of the Colonies, the Society has contributed largely toward the support of King's College, Windsor, Nova Scotia, by an annual grant and by the endowment of Divinity Scholarships and Exhibitions.

The Society is also called upon to make frequent grants, in aid of the erection of Churches in the infant settlements; and has been the great instrument of introducing the National System of Education in the Capitals of Canada, Nova Scotia, and New Brunswick, and of extending it through every part of the North-American Colonies.

Another source of expenditure has been opened to the Society, by the extended colonization of the southern parts of Africa and the interior of New Holland; where it will form an object of great and important interest, to carry forward the same plan of religious instruction and general education, which has been found so effectual in the North-American Colonies, so soon as the funds of the Society will admit of such an extension of their operations.

To meet these great and increasing demands the resources of the Society are found to be utterly inadequate, notwithstanding the liberal aid which they have obtained from Parliamentary Grants. The average annual expenditure of the Society has, for the four last years, exceeded its income, to the amount of 6000*l.*; an excess, which, if continued for a few years more, must bring inevitable ruin on the Society's Funds.

The Collections under the authority of the Royal Letter, granted in 1819, have been appropriated to the exclusive uses of Bishop's College, Calcutta, and the establishments connected with it; and will be found unequal to answer the increasing demands from that quarter. The buildings there, though not yet completed, are so far advanced as to admit of the residence of the Principal, two Professors, a limited number of Students, and the Society's Missionaries on their first arrival in India.

The lamented death of the late Bishop of Calcutta could not fail to check, for a time, the progress of the Society's operations in the Eastern Peninsula; but they look forward to the happiest results, from the co-operation of the present Diocesan, and the zealous exertions of their Missionaries, who are diligently engaged, under the direction of the Principal of the College, in those studies which will enable them to carry on with effect the ultimate designs of the Society. In the mean time, and in addition to the main object of their present occupations, the attainment of the Native Languages and the acquisition of a general know-

ledge of Indian Rites and Customs, the Missionaries are actively employed in superintending several Institutions for the Education of the Native Youth.

The formation of a College Library has been commenced at a considerable expense: it will, however, require many additions to render it efficient. At the Meeting of the Board, in March 1822, it was resolved to endow Twenty Theological Scholarships for the purpose of forming a body of Missionaries, Catechists, and Schoolmasters.

This Society has recently been enabled to make an important addition to its establishment in the East. In order to extend its operations in that quarter, and give union and strength to the Missionaries, it has undertaken the superintendance and management of the Missions in Southern India, which have been hitherto maintained by the Society for the Promotion of Christian Knowledge; and which that Society consented to resign in consideration of the benefits which the Missionaries must derive from an intimate connection with Bishop's College, Calcutta.

Five European Missionaries, and six Native Teachers, devoted to the instruction of the Native Congregations in the neighbourhood of Madras, have thus been added to the Society's Establishment, and there is an urgent demand for more Labourers in the same field.

Under these circumstances the Society feels justified in expressing a conviction that the British Public will not fail to aid its labours. Its friends are therefore entreated both to form themselves into Committees for this purpose in concurrence with the Ecclesiastical Authorities, and to circulate those authentic details of the nature and extent of the Society's Operations which will be furnished to them from time to time.

The present Establishment, and a proposed Addition in the older scenes of the Society's labours, were stated at p. 470 of our last Volume. In reference to India, the Establishment already formed or in progress, is thus stated—

Three Professors in Bishop's College—an endowment for Twenty Students; six being resident in the College at the date of the last despatches—Eleven European Missionaries, and six Native Preachers—at an annual charge of 4900*l*.

*Rules for the Formation of Committees.*

Applications having been frequently made to the Secretary for directions in the formation of Diocesan, District, and Parochial Committees, the following order of proceedings, in cases to which it is applicable, is recommended:—

1. That the Bishop of the Diocese be requested to accept the office of President.

2. That the Nobility and principal Gentry of the District, who are friendly to the Society's objects, and the Dignitaries of the Church, if any in the neighbourhood, be requested to accept the office of Vice-Presidents.

3. That a Treasurer and Secretary be appointed.

4. That all persons subscribing 10*l*. 6*s*. annually, or collecting 5*l*. in one year, be members of the Committee.

5. That the Subscriptions for the year be made due at Michaelmas, in order to their being remitted to the Assistant-Secretary, and received at the Society's Office, Great Queen Street, Lincoln's Inn Fields, before the following Christmas.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF ASSOCIATIONS.

*South-Western Journey.*

THE Rev. Edward Bickersteth, the Senior Secretary, was accompanied throughout this Journey by the Rev. Joseph Bailey, Missionary from Ceylon: at Yeovil, they were joined by Professor Farish, who assisted during the whole remainder of the Journey: the Rev. J. D. Wawn joined the Deputation at the same place, with the view of rendering further aid; but was obliged, by domestic circumstances, to return home.

*Devonshire.*

*Exeter*—July 17: Sermons, by Rev. E. Bickersteth, at Trinity and Allhallows, and by Professor Farish, at Allhallows

—July 19: NINTH Anniversary of the COUNTY ASSOCIATION: Col. Macdonald, Chn. In the Evening, Meeting of Ladies' Association. Coll. nearly 60*l*. Branch Meetings were held and Sermons preached, in different parts of the County, as follows:—

*Seaton*—July 15, evening: Ann. Meeting: G. Fitzgerald, Esq. Chn. Col. 4*l*. 10*s*.

*Sidmouth*—July 16: Ann. Meeting: Henry Simcoe, Esq. Chn. Col. 12*l*.

*Teignmouth*—July 20: SEVENTH Ann. Meeting: Robert Jordan, Esq. Chn. Col. 7*l*.

*Dartmouth*—July 21: Ann. Meeting: Rev. Rob. Holdsworth, Chn. — evening: Sermon, by Professor Farish. Coll. about 10*l*.

*Brixham*—July 22, evening: Meeting for

the formation of an Association: J. B. Y. Buller, Esq. Chn. Officers appointed: J. B. Y. Buller, Esq. *Pres.* Rev. Robert Holdsworth, *Vice-Pres.* Mr. Robert Furneaux, *Treas.* Rev. H. F. Lyte, *Sec.*—July 24: Sermons, at the New Church, by Rev. Joseph Bailey. Coll. about 40*l*.

*Torquay*—July 23: Ann. Meeting: Francis Garratt, Esq. Chn. Coll. 15*l*.

*Plymouth*—July 24: Sermons; by Rev. E. Bickersteth and Rev. Professor Farish, at St. Andrew's; by Rev. John Cooper and Rev. John Hatchard, at Stonehouse; and, by Rev. Joseph Garton, at Pennyross—July 25: Meeting for the formation of an Association: Rev. John Hatchard, Vicar of St. Andrew's, Chn. Officers appointed: Rev. John Hatchard, *Pres.* Rear-Admiral Brooking, J. G. Fownes, Esq. *Vice-Pres.* W. Sison, Esq. *Treas.* Rev. Joseph Garton, *Sec.* Coll. about 70*l*.  
*Devonport*—July 24: Sermons; by Rev. Professor Farish and Rev. E. Bickersteth, at St. John's; and, by Rev. W. Prowse, at Tamerton—July 25, evening: ELEVENTH Ann. Meeting: Rev. T. M. Hitchins, Chn. Coll. upward of 40*l*.

*Hatherleigh*—July 26, evening: Ann. Meeting: Rev. Cradock Glascott, Vicar, Chn. Coll. about 10*l*.

*Iffracombe*—July 24: Sermon, by Rev. C. Mules—July 27: FIRST Ann. Meeting: Rev. C. Mules, Chn. Coll. about 30*l*.

*Barnstaple*—July 28: Meeting for the formation of a Ladies' Association: Rev. C. Mules, Chn. Officers appointed: Mrs. Mervin, *Pres.* Mrs. Mortimore, *Treas.* and *Sec.* Coll. about 15*l*.

#### *Wiltshire.*

*Westbury*—July 10: Sermons: by Rev. Francis Crossman, at Westbury; and, by Rev. John Hooper, at Bratton—July 13: Meeting for the formation of an Association: Rev. Thomas Cooke, Vicar, Chn. Officers appointed: Ralph Franco, Esq. *Pat.* Rev. T. Cooke, *Pres.* Rev. John Hooper, *Treas.* Rev. James Beesley, *Sec.* Coll. about 80*l*.

#### *Somersetshire.*

*Yeovil*—July 14: SIXTH Ann. Meeting: Rev. Rob. Phelps, Vicar, Chn. Sermon, in the evening, by Rev. E. Bickersteth—July 15: Sermon, at Ryeme, by Rev. Joseph Bailey—July 16: a Branch Association formed at Montacute—July 17: Sermons; by Rev. J. D. Wawn, at Sherborne, Yeovil, and Ilchester; by Rev. Joseph Bailey, at Montacute, Martock, and Barwick; and, by Rev. Mr. Prestgrave, at Stoke. Coll. upward of 80*l*.

*Taunton*—July 29: FOURTH Ann. Meeting of the Taunton and West-Somerset Association: Sir T. Lethbridge, Bart. M.P. Chn. An Evening Meeting also was held—July 31: Sermons, by Rev. E. Bickersteth, at St. James's Taunton and at Wilton. Coll. 30*l*.

*Woolington*—July 30: SIXTH Ann. Meeting: Rev. Rob. Jarratt, Vicar, Chn.—July 31: Sermon, by Rev. E. Bickersteth. Coll. 21*l*. 3*s*.

*Bridgwater*—July 31: Sermons, by Rev. Fountain Elwin—Aug. 1: FIFTH Ann. Meeting: Rev. Henry Parsons, Chn. An Evening Meeting was held at Mark. Coll. about 15*l*.

#### *Dorsetshire.*

*Dorchester*—July 31: Sermons: by Professor Farish, at Trinity Church and at Chealebourne; and, by Rev. Joseph Bailey, at Cerne Abbas, Trinity Church, and Bradford Peverell—Aug. 1: Ann. Meeting: W. Merton Pitt, Esq. M.P. Chn. Coll. 61*l*. 17*s*. 11*d*.

*Weymouth*—Aug. 3: Ann. Meeting: Rev. G. Chamberlain, Chn.—Sermons, at Wyke and Radipole, by Rev. Rob. Phelps: Coll. 9*l*. 18*s*. 3*d*.

An active friend in Somersetshire offers some suggestions, the chief of which we subjoin, and which deserve the attention of all who wish to promote the object of Missions.

I have been, for two or three years, labouring to convince some friends that the preaching of Missionary Sermons is one of the most effectual ways of extending the influence of the Society. Many persons, who will not attend a Missionary Meeting, will come to Church on Sundays. Not only should great pains be taken by us to obtain full attendance at our Meetings, and personal influence exerted for this purpose; but it is of importance to the extensive success of the Missionary Cause, that the flame should be kept alive through the year; and that, not merely by Monthly Meetings, but by Sermons expressly directed to give information on the subject of Missions—to prove to the whole population that their foundation is laid deep in the Word of God, and that Missionary Labours form a part of the Divine Plan—and to urge, therefore, the duty of efforts, contributions, and prayers, in their support.

#### *Formation of the Chelmsford & West-Essex.*

On Sunday, June the 26th, the Rev. E. Bickersteth preached at Rawreth, Billericay, and Woodham-Ferrers; and the Rev. Joseph Bailey at Weathersfield. On the 27th, a Meeting was held in the Town Hall at Chelmsford, the Hon. John James Strutt in the Chair, for the establishing of an Association which might embrace that part of the County; the other chief parts of the County having been comprehended in the Associations, formed in 1816, at Colchester and Saffron-Walden. The Rev. James Scholefield attended from Cambridge,

and various friends in the County assisted. Collections, about 100*l*.

*President,*

Rt. Hon. Viscount Maynard,  
Lord Lieutenant of Essex.

*Vice-Presidents:*

Earl of Roden,	Rev. Dr. Copleston,
Hon. John James Strutt,	J. Knight, Esq.
Sir Fred. Henniker, Bart.	G. H. Wilson, Esq.

*Treasurers:*

Messrs. Crickett & Co. Messrs. Sparrow & Co.

*Secretaries:*

Rev. Guy Bryan. D. F. Harridge, Esq.

*Third Anniversary of the Kent.*

This Meeting was held on the 1st of July, at the Star Inn, Maidstone; the President, Sir Edward Knatchbull, Bart. M.P. in the Chair. The Rev. E. Bickersteth and the Rev. Joseph Bailey attended.

*Formation of the Seaton.*

At a Meeting, held at Seaton in Rutlandshire, on the 2d of August, an Association was formed for that Parish; the Rev. Hugh Monckton, Rector, in the Chair. It was attended by the Rev. Marmaduke Thompson. The Rev. Hugh Monckton was appointed *President* and *Treasurer*; and the Rev. Henry Corrie, *Secretary*. Collection 38*l*. 12*s*. 1*d*.

*Fifth Anniversary of the Staines.*

Sermons were preached, on the 7th of August, by the Rev. E. Bickersteth. On the 8th, the Annual Meeting was held; Col. Wood, M.P. President, in the Chair: it was attended by the Rev. Joseph Bailey; and by the Rev. W. Mitchell, proceeding as a Missionary to Bombay. Collections, 15*l*. 11*s*. 1*d*.

*Formation of the Waltham-Abbey.*

A Meeting was held on the 10th of August, in the Vestry Room at Waltham Abbey, R. J. Chambers, Esq. in the Chair, for the formation of an Association. The Rev. E. Bickersteth attended, and assistance was rendered by the neighbouring Clergymen and other Gentlemen. Officers appointed: R. J. Chambers, Esq. *Pres.* Edward Francis, Esq. *Treas.* Rev. W. S. Austin, *Sec.* Collection and Subscriptions, about 45*l*.

*Second Anniversary of the Hertfordshire.*

This Meeting was held, in the Town Hall at Hertford, on the 11th of August; Abel Smith, Esq. M.P., one of the Vice-Presidents, in the Chair. Collection, about 25*l*. It was attended by the Rev. E. Bickersteth and the Rev. Joseph Bailey.

A Ladies' Association for Hertford and its vicinity was formed after the August, 1825.

Meeting; the *Patroness* of which is the Countess of Roden.

On the 12th, at Hitchin, another Ladies' Association was formed, for that town and its neighbourhood; the Rev. W. W. Pym in the Chair. Mrs. W. W. Pym is *President*. Thirteen Collectors gave in their names.

#### BAPTIST MISSIONARY SOCIETY.

*Vindication of the Serampore Translations.*

We noticed, at p. 302 of our last Number, the refutation, by the Rev. Joseph Kinghorn, at the last Anniversary, of some accusations brought against the Serampore Translations of the Scriptures. His remarks are subjoined.

Among the circumstances which call for our attention this day, allusion has been made to certain charges against us, insinuating that our Missionary Undertakings are altogether a system of deception. Aspersions were thrown out at a late dinner of the Unitarian Fund, which seriously affect the character of Dr. Carey and his coadjutors, and the Translations in which they have been engaged; and, as these statements have since been circulated in the Newspapers, it seems proper to take some notice of them on the present occasion.

Their Versions are charged with misrepresenting and destroying the sense of the Scriptures. Matter of accusation has been drawn from the various revisions and corrections to which they have been submitted. "They pass," it is said, "through so many filtrations, that little of the real meaning of the Sacred Volume can be discovered." Every proof sheet has certainly been revised three or four times, and then it has received the final correction of Dr. Carey. But we never should have thought of a public censure being founded on the very means which were employed in order to attain the greatest possible accuracy.

One charge against Dr. Carey is, that he translates from the ENGLISH into the Bengalee. This we positively deny. That he makes use of the English Version, and many other Versions, is readily admitted; and that man can know nothing of translation, who would blame a translator for availing himself of every assistance to be derived from the labours of any or all who had gone before him.



But the text which Dr. Carey uses as the basis of his translations, is what is commonly called the "Received Text" of the Originals; the same which has been used by all the Churches and Translators of the Western World.

This, however, constitutes another charge; though the two charges are not quite consistent with each other—that Dr. Carey has not taken Griesbach's Text of the New Testament, but has followed the "Received Text." To this we answer, that when Dr. Carey commenced his career of translating, the labours of Griesbach were but just beginning to be made public to the world; and literature is a republic which is slow in its decisions. Is Dr. Carey to be blamed, for not taking upon him to decide a question which the Literati of Europe had not decided? And, even now, they are far from being agreed respecting Griesbach's emendations. Besides, Griesbach's Text contains only two or three serious variations from the "Received Text"; and, consequently, its rejection or adoption can but very little affect the general value of any translation.

Again, an old story has been brought forward, and it has been affirmed, that, in the Serampore Version of Matthew in Hindoostanee, the language employed in the first verse of the seventh chapter conveys to a Hindoo the same idea as an Englishman would receive if it were rendered in English—"Do no justice, that justice may not be done to you." Now I must confess, I should not think it matter of any great wonder, or the translators worthy of any great blame, if there had been a few such errors. But, in order to obtain all the satisfaction that we can in this instance, we have submitted the accused translation to Dr. Gilchrist, who, in his reply to our Secretary, says—"I have examined the first and second verses of the seventh chapter by St. Matthew into Hindoostanee, in the Naguree Character by the Baptist Missionaries at Serampore, and I cannot detect any thing like a FALSE or UNFAITHFUL translation from either the Greek or the English. The severe accusation, brought against the translators of the two verses in question, seems ENTIRELY GROUNDLESS." To a subsequent inquiry by our Secretary, whether we were at liberty to make public use of this opinion, Dr. Gilchrist replies—"I give yourself, and the very respect-

able Society of which you are Secretary, full permission to use my communication to you wherever and whenever you please; for TRUTH cannot change by time and place. On the present charge by the Unitarians, it seems to me ENTIRELY on the side of the Baptist Missionaries." Dr. Gilchrist proceeds to speak of Dr. Carey in terms of warm regard, as his old friend and colleague in the Calcutta College, a real Christian, an honest man, and an indefatigable Orientalist. Would Dr. Gilchrist have given this character of Dr. Carey, if he had not known him to be both able and disposed to execute with faithfulness the work which he has undertaken?

Another charge is, that the Baptist Missionaries have brought forward a translation into a language that never existed—that was never spoken by any people upon earth. Really, if Dr. Carey and his associates had possessed ingenuity enough to invent a new language, and to do all that this charge insinuates, they must be men of far greater ability than we have ever yet taken them to be. But, seriously, this charge also must be met by a positive denial. People have come forward who have spoken this language from their infancy, and to whom the Version alluded to is perfectly intelligible.

Another charge is, that the Bible is translated in such a way that men laugh at it. But need we go far, even in this country, to find persons who laugh at all that is sacred; in too many instances, we fear, to their own destruction? But does it follow from this, that the Bible is not the Word of God? Wicked men often laugh, where Satan trembles! A considerable check upon mistranslation must have been furnished by the Bible Society in their offer of Five Hundred Pounds for a Version, on condition of its undergoing such an examination as to give satisfactory proof of its accuracy. It is easy to find fault with every translation. The first translation ever made of the Old Testament was the Septuagint: every one, who knows any thing of the matter, knows that many difficulties have arisen in reference to it, and that many objections to it have been made. Jerome made many attempts at correction, when he published the Latin Version, commonly called the Vulgate. There have been many variations in all our successive English Translations; and modern criticism has pointed out-

many advantages to be gained, by a revision of the best of all translations, our Authorised English Version. For this, I would only refer to that eminent scholar, formerly Bishop of London, Dr. Lowth.

The demands in India for the Bengalee Bible have taken off several editions. Now was ever a work in English called for, and repeated editions taken off, unless it was esteemed interesting in its style and matter? We really wish those who object to our translators, would endeavour to do better themselves, and in more accurate and classical language.

#### LANGUAGE INSTITUTION.

An Address from the Committee of this Institution appeared in our last Number. We now add some further particulars.

##### *Officers of the Institution.*

*President,*

Rt. Hon. Lord Bexley.

*Treasurer,*

Samuel Hoare, Esq.

*Honorary Secretaries:*

Thos. Pell Platt, Esq. M.A. and Rev. W. Walford.

##### *Chief Regulations.*

The designation of this Society shall be, THE LANGUAGE INSTITUTION; and its object shall be, to assist in promoting the knowledge of Christianity, by making the best practicable provision for teaching, IN THIS COUNTRY, the Languages of the Heathen.

In furtherance of this object, every opportunity shall be embraced of collecting information relative to the Languages of Heathens and Mahomedans throughout the world, and to their Manners, Customs, and Opinions; and of forming a Library of such books, both printed and manuscript, as are connected with these subjects. Courses of Lectures shall also be delivered, by the best Teachers that can be obtained from time to time, in elucidation of the respective Languages; to which Lectures all persons concurring in the Society's object shall be admitted, under such regulations and on such terms as the Committee shall appoint.

In all the Lectures delivered by the Teachers, they shall confine themselves strictly to the elucidation of the several Languages; with illustrations, as opportunities may occur, of the state of the people, in respect of their Manners,

Customs, or Opinions: but in no case are they to touch on points of Christian Doctrine or Discipline, on which different sentiments prevail among Christians; as it is the design of the Society to afford its assistance to all persons who concur in its object, without subjecting them to any kind of compromise of their own views and principles.

The affairs of the Society shall be conducted by a President, Vice-Presidents, a Treasurer, a Committee, and Secretaries. The Committee shall consist of twenty-four Lay Members of the Society, and of such Clergymen and other Ministers as are Members; with the Annual and Life Governors; the President, Vice-Presidents, Treasurer, and Secretaries, being considered *ex-officio* Members of the Committee. Of the twenty-four Lay Members, one half shall be Members of the Established Church, and the other half Members of other Religious Denominations: of these Lay Members, eighteen, who shall have most frequently attended, shall be eligible for re-election the ensuing year. The Committee shall have power to appoint all Officers, except the Treasurer.

#### NEGRO-CHILDREN-EDUCATION SOCIETY.

##### *Formation and Design of the Society.*

SOME Ladies have united together, under the patronage of Her Grace the Duchess of Beaufort, for the benevolent purpose indicated in the title of their Institution—"Society for promoting the early Education and Improvement of the Children of Negroes, in the British West-Indies." The following extract from a Circular, issued on this occasion, will explain the views with which the Society has been formed.

In so large a body as the Negroes in the West Indies, it is apparent that there must be a great proportion of the Children of an age to receive the benefits of education, in religion, morality, and the arts which contribute to the comfort and order of life. No where does there, perhaps, exist a class of human beings, who have more need of such an education, or who have less chance of receiving it from any other source than the benevolence of this country: they are, themselves, utterly helpless; and their employers are, at present, in no very favourable circumstances to assist them,

however good their disposition may be. The claim of these unhappy children has been recognised by those excellent persons, who have already established Schools for their instruction: the experiment made by them has been sufficient, at once, to shew the practicability of the plan, and the inadequacy of the means of these benevolent persons to produce extensive benefit. With these means, however, they have effected much good; and we rejoice to add, that they have been supported by the concurrence of proprietors and conductors of estates.

It is impossible any longer to deny the greatness of the evil arising from the exclusion of so many human beings from the benefits of Religious Education—the practicability of doing much to abate it by Schools—and the probability of removing those prejudices, which might be supposed to be likely to obstruct their establishment. It is a plan of reasonable benevolence, which, under the Divine Blessing, needs nothing but adequate funds to insure its success.

It has, under these circumstances, been thought fit to form a Society for the purpose of educating the Children of Negroes in the West Indies.

The principal object of the Society will be, in proportion as its means increase, to establish Schools—and, further, to assist such Schools already in existence, as may be approved of by the Society.

The Members of this Society are Ladies; and they hope, in an especial manner, for the aid of their own sex, in the prosecution of so useful and unexceptionable an object.

They particularly hope for the co-operation of West-Indian Ladies, from whose experience and local knowledge, as well as benevolence, they expect the most important assistance.

It is their wish, and their fixed purpose, to carry on a labour of charity in the spirit of conciliation and peace; with tenderness to the feelings of all classes, and with a religious regard to the order of society.

It is requested, that any individuals who are disposed either to connect themselves with the Society in London, or to form Associations in the Country, will forward their names to the Secretaries, Treasurers, or Bankers of the Society.

The *Treasurers* are, the Hon. Miss Calthorpe, Grosvenor Square; and

Mrs. H. J. Sperling, Highbury Hill—*Secretaries*, Mrs. Rich, Cadogan Place; and Miss Fuller Maitland, Bryanstone Square—*Bankers*, Sir Claude Scott, Williams, and Co. Birchin Lane.

The sum of 100*l.* 11*s.* 6*d.* has been contributed; of which somewhat more than half is Annual Subscriptions, and the rest Donations.

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## Western Africa.

### Sierra Leone.

#### CHURCH MISSIONARY SOCIETY.

*Rev. John Raban on the recent Losses and Afflictions of this Mission.*

UNDER date of the 17th of May, Mr. Raban sends to the Secretaries the following particulars of the lamented Labourers, whose death was mentioned in our last Number.

It is now my duty to state to you the mournful intelligence, that death has again made an inroad on our number; and deprived us, at once, of the friendship and services of our dear brother, the *Rev. Charles Knight*. He was taken from us, and removed (we doubt not) to his heavenly rest, on Sunday the 20th of March, after an illness of about 10 days. On Friday, March 11th, he was rather unwell, and continued so the next day. He had previously engaged to preach and to administer the Lord's Supper at Leopold on Sunday the 13th. He went, according to his promise, on Saturday evening; but was too ill, the next morning, to take any part of the Service, except the Communion. Dr. Fergusson was called in; and gave it as his opinion that the fever was slight, and that he would soon recover. His own mind, however, seemed dejected; and he expressed an apprehension that the consequences of his illness would be serious. I frequently heard of him during the following week; and the accounts were, on the whole, favourable, till Saturday the 19th, when Brother Davey, at whose house he was staying, intimated that there was an alteration for the worse, and that he had great fears as to the issue. Early the next morning, the solemn event took place: his spirit winged its way to the mansions of bliss, and entered those regions where pain and sickness are no more. His body was

conveyed to Gloucester, and interred there, amidst the lamentations of his people, the same afternoon. I could not myself be present at the funeral, without neglecting my duty here, it being Sunday; but it was attended by our brethren Brooks, Gerber, Davey, Weeks, and others. Thus has fallen one of the little band, which so recently left the shores of England, and landed in safety on this coast! Thus early are we called to lament the loss of his society: thus early has the Mission been deprived of his labours! His temper was very amiable: the situation was one for which he appeared to be well adapted: the people had already become attached to him; and there was apparently a prospect of usefulness before him. But, in the midst of all, it has pleased the Lord to remove him from the scene of toil, and to call him into His more immediate presence. He has seen good to put an end to his labours, and to confer on him an everlasting reward; and, trying as the event is to us who remain, it becomes us to remember, that HE, WHO CANNOT ERR, hath done this. While, therefore, the loss of our dear Brother and Fellow-labourer is deeply felt by all, and especially by us who enjoyed his company in the passage out on board the "Margaret," we would not sorrow as those without hope; but would bow with humble submission to the will of our Heavenly Father, and earnestly pray that He would vouchsafe to send forth more Labourers into His harvest.

I had written in substance, as above, with the intention of sending it by the "Margaret," on her return; but, previous to the departure of that vessel, such distressing events have happened, in addition to the one already mentioned, that I thought it best to wait a little, in order that I might send some particulars of what, I am sure, will be painfully interesting to you and to the Committee.

We had scarcely recovered from the painful stroke just noticed, when another came upon us, which has been felt the more keenly, as succeeding the former so quickly. We have lost (with grief I record it) the only female companion of our passage—our dear Sister, *Mrs Coney*. She with Br. Coney had, in the first instance, been placed at Kisey; where they remained till the 30th of March: when it was decided by the Quarterly Meeting that they should be placed at Regent; Mr. Lisk

removing to Gloucester, on account of the death of Br. Knight. I heard of their being both unwell, after they had been living at Regent about three weeks; but felt no particular alarm, as they had before had slight attacks of fever while at Kisey, from which they soon recovered. For three or four days afterward, I heard little of them; and, consequently, hoped that they were getting better: but, on the 30th of April, information arrived from Br. Coney that his Wife was considered to be in great danger. The next day (Sunday) passed without any further intelligence respecting her; but, on Monday Morning, May the 2d, I received a Note from Br. Brooks, informing me of the death of Mrs. Coney, the preceding evening. I had heard so little of her illness, that I was almost thunderstruck by this sad news. Being much fatigued by the services of the preceding Sunday, I could not attend the funeral; but wrote a Letter to Br. Coney, in which I endeavoured to suggest suitable topics of consolation.

But what shall I say of the sequel? The most afflictive part of the account is yet to come. The amiable writer of the Note alluded to—the affectionate, the diligent Pastor of Regent—my very dear Friend and Brother—the *Rev. Henry Brooks*, is no more an inhabitant of this lower world! He has been removed from us by a stroke, even more sudden and unexpected than that which deprived us of our other lamented friends. The very next morning after that Note was written, the 5d of May, he was attacked. Dr. Fergusson used every exertion in his power on behalf of our dear Brother, but all in vain. He continued speechless, and apparently insensible, till half-past-two in the afternoon of the next day, when the solemn event took place which has deprived his people of a faithful guide, his brethren of an affectionate companion, and the Mission of a most valuable servant. From several accounts which I have since heard, it appears that our late beloved Brother had not been sufficiently on his guard against exposure to the rays of the sun; and it is believed that he experienced a slight "coup de soleil," about a fortnight before his death. Dr. Fergusson considered his disease to be apoplexy; but this, I suppose, frequently follows the "stroke" alluded to.

From Mr. Davey's Letter, quoted at p. 312 of our last Number, it appears that a second stroke, on the

day preceding his death, was the immediate cause of his fatal illness. Mr. Raban adds—

By this mysterious providence, we have been deprived, as in a moment, of one whose ardent piety and affectionate disposition had very greatly endeared him to all with whom he was connected, and afforded a promise of distinguished usefulness. What my feelings are on this mournful occasion, I shall not attempt to describe: in fact, I consider it my duty to check them; yet I cannot but mourn very deeply, on account of the loss sustained by the Mission, and by the people of his immediate charge. Our dear Brother had been very favourably noticed by the Governor, by the Hon. Joseph Reffell, and by other leading individuals. His Excellency had even nominated him Chaplain to the Fort; though he thought it his duty to decline the appointment, as the acceptance of it might have interfered too much with his other engagements. He applied himself diligently to the superintendance of the Christian Institution, visited his people, and seemed fully to enter into all the duties of his Station: he was entrusted, too, with the care of rebuilding the Church, and had just completed the walls.—But he is gone! Infinite Wisdom has seen good to take him from the midst of all his important engagements, to put an end to all his labours, and to give him thus early the crown of life! Oh may a successor soon be provided, endued with equal measures of piety toward God and love to all mankind!

We subjoin the excellent remarks of Mr. Raban on these trials. Nothing can better serve to strengthen the faith of the friends of Africa, and to encourage other Labourers to devote themselves to this sacred work, than to witness the grace bestowed on those who continue their toil in a spirit like that here displayed:—

I have no doubt that this stroke will be sensibly felt by the honoured Members of the Committee; but I trust that it will not operate so as to prevent any future exertions on behalf of this Colony, which God, in his good Providence, may enable them to make. And as to those of my dear Brethren, still under your care, who may be looking to Africa, as the probable scene of their la-

bours, I hope that this affliction will not cause them to repent of the choice which they have made; though it may properly lead them to consider afresh the motives which have influenced them in that choice—to weigh well the cost—and to examine whether they are prepared, not only for the ordinary trials of the Missionary, but for that sudden removal, either of themselves or of their closest connexions, which, though it MAY take place in any country, seems very frequently to occur in this.

As for myself, I have great reason to be thankful that my health has been as good, since my arrival, as in my native country; except that I am much sooner fatigued, and sometimes a good deal overcome by exertion. Yet I never calculate on a lengthened term of service: I have found myself more inclined, of late, to look into the eternal world, and to reflect on the possibility of an early removal. At the same time, I am far from wishing to indulge unnecessary fears; nor would I selfishly desire to be dismissed from the work, to which I have devoted myself, one moment sooner than my Lord shall appoint. He may see good to spare me many years, even in this trying climate. He CAN and WILL preserve me, so long as my services are required, according to His plan; and I trust that, so long He will enable me to go on cheerfully, in the way which He shall point out.

*Death of Rev. G. R. Nylander, and of Mrs. Gerber.*

The devout reflections, just quoted, will prepare our Readers to receive, in a proper spirit, the following further communication from Mr. Raban, of the 3d of June.

The health of our honoured and beloved Brother, the *Rev. G. R. Nylander*, was much recovered at the period of our arrival: but he has since been repeatedly attacked, or rather has been constantly suffering, with an asthmatic complaint. His strength has been gradually declining; and his whole frame appears to have been so weakened by his severe illness in 1824, as never to have regained its former degree of strength. Nature, at length, gave way; and his spirit left its frail tabernacle, and took its flight to the regions of immortal life and vigour, on the 23d of last month: his remains were committed to the grave on the following day, in

a spot of the Churchyard of Kiskey chosen by himself for the purpose. His departure appears to have been quite unexpected at the time: he was sitting upon the sofa, and conversing with those about him very cheerfully, but a short time before the hour of his departure. He appears to have been very mercifully favoured with a sense of the Divine presence; so that he enjoyed great calmness and serenity of mind, and regulated with the utmost care every circumstance relative to the disposal of his property and his children. His last end was peace.

The following extract of a Letter from this excellent man, written on the 5th of May, only between two and three weeks before his death, will be read with peculiar interest. It was addressed to the Assistant Secretary.

I received your Letter, of March the 2d, yesterday; and, as we do not know at what hour we may be summoned from the field of labour, I thought it best to send you a few lines in return immediately.

I have been severely afflicted with great debilities of my poor frame; and am still so weak, that I am not able to attend to any duty. I just manage to walk about my room, which has been the case now about three weeks: however, I live in hopes of getting round again. But how astonishing and mysterious are God's dealings with our Mission with respect to others! Mr. Knight died a few nights after his arrival: Mrs. Coney departed a few weeks after him: and, in a day or two, to the great surprise and disappointment of all, Mr. Brooks was conveyed to the grave!

Mr. Coney, I understand, speaks of returning to Europe; and we cannot say much against it, though we cannot exactly approve of it. And, now, what is all the assistance which you speak of in your last? All our expectations and hopes with respect to Regent, Gloucester, and the Institution, are again thrown to the ground; and we must, as heretofore, cry out again, SEND US HELP—and that, the sooner the better!

Mr. Raban seems to keep up health and spirits—May the Lord preserve him in them! Mr. Weeks has had attacks of fever, but is now well. Mr. Pierce is well, and so are all the rest of us, with the exception of Mrs. Pope and myself:

Mrs. Pope has been dangerously ill; but is recovering.

Mr. Raban thus proceeds, in his Letter of the 3d of June:—

Almost at the very time when the solemn event of Mr. Nyländer's departure took place, death was executing his commission in another direction. We have lost our dear sister, *Mrs. Gerber*. She was removed from this transitory state after only a short illness, late in the evening of the 22d of last month, not twenty-four hours before dear Brother Nyländer's departure. She was favoured with a comfortable hope in her last moments, and Br. Gerber also appears to have been mercifully supported under the stroke. He will, no doubt, take an opportunity of writing to you on the subject, so that I need not mention particulars.

I seem already to have said enough that is of an afflicting nature; nor would I anticipate the statements which will more regularly come before you when the minutes of the last Special Meeting are forwarded: but I cannot forbear adding, which I do with much regret, that the continued illness of *Mrs. Pope* is such, that her Medical Adviser has thought it right to press upon her the necessity of a change of climate. She has yielded to his representations, though with some reluctance; and will probably leave in a few weeks. The state of *Mrs. Taylor's* health, also, is declared by the Physician to be such, that she cannot with safety continue any longer in Africa. Mr. Taylor wishes to accompany her, having himself been lately attacked with fever. Br. Pierce is lying ill with fever, though, it is hoped, not in a dangerous state.

And now, Honoured Sirs, I need not say, that WE ARE IN AN AFFLICTED CONDITION. Since the day we landed, we have lost six of our number by death, and FOUR are now about to return. The ways of God are in the deep, and His footsteps are not known. Yet we know that He changeth not; and we firmly believe, though sometimes strongly tempted to doubt and dismay, that "ALL the paths of the Lord are mercy and truth," toward every one of His servants.

We feel most deeply these numerous and painful losses; and HAVE NO RESOURCE WHATSOEVER, BUT IN HIS WISDOM, POWER, AND FAITHFULNESS. It is cheering to our hearts to receive repeated assurances

that you bear us in constant remembrance at the Throne of Grace: and we trust that He, who inspires prayer, will also condescend to answer it; if not in the way which we desire, yet in such a way as shall conduce to the glory of His own Name.

I would earnestly pray, that the honoured Members of the Committee may be endued with much patience, under the repeated and heavy trials with which they are exercised in this Mission—that they may be peculiarly directed, by wisdom from above, in all their deliberations with respect to it—and that they may, at length, notwithstanding all the threatening appearances which now present themselves, see a rich harvest arising, as the fruit of their long-continued labours in this Colony.

We had thought of adding some remarks in reference to the trials of this Mission; but shall, for the present, abstain: we would not weaken the salutary impression, which we would fain hope that the communications just quoted will make on every Reader. We will copy, however, the similar sentiments of one of Mr. Raban's companions in the "Margaret," in reference to these afflictions: he writes, on the 25th of May—

While with feelings of gratitude I embrace the opportunity of sending you an account of our safe arrival, with sorrow of heart I inform you that three of our little number in the "Margaret" have already been taken away; but not without leaving us reason to hope, that they have only been released from the bondage of corruption, to rejoice more fully in the glorious liberty of the Children of God. It is true, indeed, that their death is such a trial to us who remain, as I believe none of us have ever before experienced. But while we mourn for them as the servants of God, and as our dear fellow-labourers in the common cause of establishing the Redeemer's kingdom on earth, yet we rejoice to know that they have only been removed from a world of sin and sorrow, to that place where the wicked cease from troubling, and where the weary are at rest. We feel, also, that their death calls loudly for us to prepare to meet our God; as it shews us, in a most striking manner, that this is not our home, and that we are but pilgrims and strangers

here below. Oh that we may have grace to receive the warning! And, seeing that our life is but as a vapour that appeareth for a little time and then vanisheth away, may we give all diligence to make our calling and election sure; so that when it shall please our Heavenly Father to call us from time to eternity, we may not meet death as the King of Terrors, but as the Messenger of our final deliverance from sin and sorrow!

*Obituary of the late Rev. C. Knight.*

THE following notices relative to Mr. Knight's last days have been collected from Mr. Davey's communications.

*March 12, 1825*—Br. Knight, having come to Leopold to administer to-morrow the Lord's Supper, was requested to conduct our Evening Family-Worship. He did this in a manner that was peculiarly striking to some of us, in speaking of the Divinity of Jesus, and of His sympathy for His suffering people as their Mediator, being both God and man. Connected with the circumstances which followed, the passage of Holy Scripture which came in course was very appropriate: it was Mark i. 23—31.

*March 13, Sunday*—After I had read prayers and said a few words to the people, Brother Knight, who had been attacked with fever, came into the Church, though hardly able to stand; and I almost blamed myself, for not having dissuaded him from any exertion. He went through the material parts, however, of the Communion Service, though with some difficulty. It was a solemn season; and there was one present, if not more, who had some fears, lest it should be the last of his work upon earth, as there appeared something in his manner which it is in vain to attempt to describe—something more than earthly.

*March 14*—Br. Knight exclaimed—

Oh what will become of my people! I feel very much on their account; but I feel most of all on account of the Society. It will be such a very great discouragement to them, if they hear of my death, so soon after my arrival; and I fear it will be a hindrance to the work, by preventing others from coming out.

*March 17*—Observing that I was much depressed in spirits, he mentioned several very appropriate passages of Scripture, and made some remarks upon them—Psalm xliii. 5. Isaiah ii. 10. John xiv. 1—3. 1 Cor. x. 13.

*March 19*—This morning, about eight o'clock, a very visible and alarming

had change for the worse took place in him. I immediately wrote to Dr. Ferguson and some of the Brethren, to inform them of it. He continued to get worse during the day. Toward evening the following Brethren came to see him; viz. Brooks, Gerber, Weeks, Lisk, and Taylor. We knelt by his bed-side, while Br. Brooks offered up a prayer to the Father of Mercies: he also read the Twenty-third Psalm, and spoke to Br. Knight concerning it. I doubt whether he was able to understand the observations which were made.

From this time, Br. Knight was observed to be sinking apace: the sand in the glass of life ran out silently but swiftly; and he only continued till about two o'clock in the morning of Sunday, March the 20th, when he gently breathed his last; and resigned his spirit into the hands of his Divine Saviour, till the morning of the Resurrection.

Thus early was he removed from the scene of labour, and separated from us and from his people; though, so far as man can judge, he seemed calculated for much usefulness. He was TRULY HUMBLE; appearing to esteem others better than himself: and such was the general amiableness of his character and deportment, that though I had known him but a little more than six weeks, I loved him much. Oh that by grace I may be enabled so to follow him, as he followed Christ! Amen.

The remains of our dear Brother were conveyed to Gloucester the same day; and were committed to the earth, about five o'clock in the evening, amidst the lamentations of his bereaved Congregation. The funeral was attended by all the Brethren who could conveniently be present.

*Extracts from the Journal of the late Rev. Charles Knight.*

THE following extracts will awaken regret, that the Liberated Africans of Gloucester have been again so soon deprived of an affectionate Pastor; while they will prove that there is every encouragement, in the state of the people, to make the most strenuous exertions to supply them with such Ministers.

Feb. 3, 1825.—What abundant cause have we for gratitude to the Father of Mercies, for His wonderful goodness toward us through the whole of our voyage,

August, 1825.

age! Preserved in a secure harbour, until the watery element had expended its rage without affecting us, we were then speedily and safely conveyed to the place of our destination, without encountering a single storm or heavy gale of wind.

Feb. 5, Saturday—Came to Gloucester. The poor Africans were much delighted to see another Minister come to be with them. Many of them came to pay their respects to me, and to shake hands and shew how pleased they were. In the evening, I entered on the duties of my Station, by conducting their Meeting for religious edification. Several spoke about the feelings of their minds, but I could not understand much that they said.

Feb. 6, Sunday—Morning Prayer-Meeting, at half-past six: a good number attended. At ten, the regular Morning Service: a very fair Congregation, but not quite full. At three, addressed the people from the narrative of Martha and Mary: great attention manifested: this Service I much enjoyed. At six, Evening Service: text 2 Cor. iv. 5. I desire to acknowledge, with gratitude, the assistance and support which I have this day received from above, to go through the various duties of the day—four Public Services, besides Family Devotions twice. I do not know that it will be prudent to continue to do so much. I gave notice of administering the Lord's Supper next Sunday.

Feb. 7—Held a Meeting in the Church, early in the morning, for reading and prayer. Walked out a little, after breakfast. Went into several of the Houses: some of them have very decent furniture, and look like comfortable habitations. The town contains persons of all trades. Married a couple. They were dressed very decently, and were attended by very respectable companions. In the evening, I visited them, and prayed with them; and then walked before them to the Church, to attend the daily Evening Service. I gave notice that I would visit Leicester tomorrow evening. The care of so many souls is a great and important charge. Oh may I be blessed with all that strength of body and vigour of soul, which a proper discharge of my duties will require!

I am much pleased with the house of the Minister here: it is the property of Government. Mrs. Renner is to live with me until another house is provided.

Y x



for her. The inhabitants treat her with very great respect.

*Feb. 10, 1825.*—In the evening I visited Leicester Mountain, as a part of my Ministerial Charge: I gave them a word of exhortation, and had a serious and very attentive Congregation. It is my intention to visit them once a-week. I directed them to come to Gloucester on Sunday Mornings. Left William Tamba to perform Evening Service at Gloucester: he has carried on the Service at Gloucester, in the absence of a regular Minister; as W. Davis has done at Leicester.

*Feb. 11*—One, who formerly was a Communicant, but was suspended for improper conduct, called to express his desire to be re-admitted: I conversed and prayed with him. After Evening Prayers, I visited some of the cottages—much pleased with the apparent piety of some of the people.

*Feb. 12, Saturday*—In our Meeting for conversation this evening, I inquired the opinions of the Communicants respecting the re-admission of two persons into fellowship at the Lord's Table: when I determined to admit one; but to suspend the other for another month, as it appeared that his conduct was not so circumspect as it ought to be, and that he did not manifest those signs of contrition which are necessary. I also proposed giving the Communicants a subject to think upon, that they might deliver their sentiments on it on the following Saturday Evening; for only a few of them say any thing, and in what they say there is a sameness. I intend, however, to adhere to the old plan sometimes; particularly on the evening preceding the Sacrament. The subject which I gave them for the next week was, The Love of God.

*Feb. 13, Sunday*—I thought it prudent to remain at home, and not attend the early Meeting; for, intending to administer the Lord's Supper, I feared it would be too much for me to go through. At ten, Public Service: some of the people from Leicester were present. I had the happiness to unite with these poor people at Gloucester, in commemorating the dying love of our Saviour around the sacred board: the number was about 120. I found it a solemn and delightful season; and I think that some of them also found it a blessing to them. At three, I gave a short exhortation from the account of Jesus sitting down with

the Publicans, Matt. ix.: much attention manifested. Public Service at six. I desire to be thankful, that I have so comfortably got through another Sabbath. Oh, may the Lord make use of my feeble exertions to promote His own glory!

*Feb. 15*—In the morning after breakfast, I proceeded, with Messrs. Brooks and Lisk, to Freetown. Messrs. Raban, Wilhelm, Brooks, Coney, Weeks, Pierce, and myself, waited on the Governor, about twelve o'clock; being introduced by Mr. Reffell. His Excellency received us with great affability. Among other remarks, he urged us to try to promote a spirit of industry among the people; expressing, at the same time, his regret, that the Market was so badly supplied with articles of provisions, and that they were at so high a price—eggs, half-a-crown a dozen—mutton, 1s. per lb. &c. Afterward, Messrs. Nylander, Taylor, and Davey came and paid their respects to his Excellency.

*Feb. 16*—The Monthly Prayer Meeting was held at Gloucester, in the Minister's House. The regular time would have been yesterday week; but circumstances have prevented its taking place before to-day. The Meeting consisted of the Brethren Brooks, Lisk, Davey, Taylor, and Weeks, with myself, Mrs. Davey, Mrs. Taylor, Mrs. Renner, and Mrs. Pope, besides W. Tamba and W. Davis. We began the Meeting soon after eleven in the forenoon; and afterwards, all dined together.

*Feb. 17*—This evening I went over to Leicester, and gave them a word of exhortation: the number was less than on last Thursday, but they heard with great attention. May the word be blessed to their good! Neither at Leicester nor at Gloucester do so many attend as I expected to see. The Schools at Gloucester have been carried on. The Girls' School is in pretty good order, under the care of Mrs. Renner, with a young woman for an Assistant—the Boys' School is in bad condition: being kept at work all day, they are only at school in the evening, except the very small boys: they are taught nothing but reading. The girls sew and write.

*Feb. 18*—This morning, clothes were delivered to such of the people as are yet supported by Government. The person who came up from Freetown to deliver them, expected to have to settle

many plavers, but I believe there were none. The town is, upon the whole, remarkably quiet—very little uneasiness of any kind.

*Feb. 19, 1825, Saturday*—In the evening we had our Conversation Meeting: the subject was, The Love of God. About half-a-dozen spoke. Some of them made some very sensible and pertinent remarks. One of them, for instance, spoke, in the first place, of the love of God in sending His Son into the world—then, of the goodness of God in permitting us to have the Gospel; and ascribed it to the Love of God that he was brought from his own country into this, that he might learn the way of Salvation: he afterward spoke of the Love of God in raising him from a state of affliction. This evening, we had the seats placed in the form of an oblong square, and sat round the inside of it: they have been accustomed to sit all over the Church. The subject which I gave them for next week was, The Evil of Sin.

*Feb. 20, Sunday*—Attended all the four Services to-day. In the morning, we had a pretty numerous and a very decent Congregation: text, Psalm xxxiv. 21, 22. In the afternoon, I exhorted the people from Mark x. 13: a good number present. In the evening, not so many. I must say that I had hoped to meet larger Congregations. I should be glad to see a spirit of inquiry among the people. There does not appear to be so much spiritual life as is desirable; but God only knows the heart.

Two Gentlemen from Freetown—Captain Nyshaw, and Mr. Lewis the Government Navy-Agent—rode up hither, and visited several of the cottages: they went to Church in the afternoon, and expressed themselves very highly gratified with the comfort, order, and decency of the people. Indeed, the general order and quietness of the town are remarkable; particularly on the Sabbath Day. Here we witness no scenes of strolling, rioting, and drunkenness, which are so common in villages in England; nor scarcely any kind of Sabbath-breaking. This afternoon, however, I saw some fires lighted to burn the bush off the ground, and also some carrying burdens: concerning these things I spoke to the people in the evening at Church; and trust it will have a good effect.

*Feb. 23*—This morning I visited some of the people who live at a distance from the Church; and found, in some, a

lamentable degree of ignorance, without any idea of their souls, or of their need of a Saviour—themselves with very little clothes on—their children quite naked. The habitations appeared wretched, and their gardens uncultivated; and they appeared altogether destitute of the comforts, which it is in their power to possess.

*Feb. 24*—His Excellency the Governor called here, in his way to Regent, about seven o'clock in the morning. He examined the Church and the Girls' School. By means of inquiry respecting the Boys' School, it came out that they were not necessarily employed more than three or four hours in the day; but that, through the negligence of the Masters, they were not kept at school, except in the evening.

I followed His Excellency to Regent, where we breakfasted. He afterward entered into a calculation and inquiry respecting the number of people supported by Government at Regent and their expense, with the manner in which the rest of the people supported themselves, &c. He is very desirous of exciting the inhabitants to greater industry, and to the use of more permanent means of acquiring a livelihood. Hitherto they have depended on the Government to buy the produce of their farms.

The Governor proceeded from Regent to Leopold and Bathurst.

In the evening, I addressed Mr. Brooks's parishioners; and remained at Regent all night. Regent is a large town, situated in a delightful vale.

*Feb. 25*—This morning, having returned home, I put the Boys' School into action earlier than it has been accustomed to. I intend to look after them rather closely. They were not sent to work to-day.

*Feb. 27. Sunday*—Staid at home during the Morning Prayer-Meeting. Went through the other three Services. In the morning, I brought before the people a view of their sinful state, by explaining the account of the Leper in the Fifth Chapter of St. Luke. After the exhortation in the afternoon, I baptized eight children: though the parents were not all baptized, yet I thought it would not be right to refuse their children; requiring an engagement, however, on the part of the parents, that the children should be kept at School and brought to Church, and should be

trained up in the Christian Religion; insisting, likewise, that they should procure godfathers and godmothers from among those who are Communicants. There is something very pleasing in this Service. May these infants be partakers of inward and spiritual grace! In the evening, I spoke a little from the First Psalm. Gave notice in the morning of the Lord's Supper next Sunday.

Feb. 28, 1825—Mr. Cole, from Free-town, visited the Villages, to give notice of the new plan with respect to the Liberated Africans; which is, to give them three months' rations in advance, and a suit of clothes, and so to discharge them.

I did not attend Morning Prayers at Church. I think it prudent to give up both Sunday and Monday early prayers, while there are persons who can conduct those Meetings. It may be right to be careful.

March 3—This evening I went to Leicester, and addressed the people on the sufferings of the Saviour. The number assembled was between 20 and 30. This place was once the first of the Mountain Villages, but is now in a very deserted condition.

March 5, Saturday—In the evening we had a Conversation Meeting in the Church, and discussed the subject proposed for last Saturday, its discussion at that time having been hindered. One or two made some suitable remarks upon the "Evil of Sin." Their doctrinal knowledge appears to be very limited.

March 6. Sunday—Service at ten: administered the Lord's Supper to about 90 persons: I hope many hearts were affected by this solemn Ordinance. The other Services as usual. In the evening I commented a little on the Third Psalm. Pretty good Congregations throughout the day. Truly, the Sabbath, when spent rightly, is a delight. Oh to be more spiritually minded!

This was one of the last records in the Journal of this faithful servant of Christ! He adds, on the Monday—

I received a Letter from Mr. Reffell, the Colonial Secretary, requesting immediately a Return of the number of persons attending Divine Worship on Sundays. I returned the number of 250 on Sunday Mornings, which is about half the whole population.

### Liberia.

#### AMERICAN COLONIZATION SOCIETY.

##### Some Account of a Native Convert.

The following narrative may serve to encourage those who are labouring, amidst multiplied difficulties, to communicate the blessings of the Gospel to Africa. Many may have received, from some or other of the faithful servants of God, the saving knowledge of the truth, who may have passed into the eternal world, before they had an opportunity of disclosing to any intelligent person the state of their minds. This Convert was admitted to baptism by the Rev. Lot Carey, one of the Africo-American Missionaries in this Colony, who was himself a Slave till he was thirty years of age. He thus states the circumstances of this case, in a Letter of the 4th of April:—

Early in the morning of the 18th of March, being the Lord's Day, the Church met to hear the relation of a poor Heathen, who was led to believe that God for Christ's sake had pardoned his sins. His name is John: he came all the way from Grand Cape Mount, about 80 miles, down to Cape Mesurado, to be baptized; having heard that here was a people who believed in Christ and practised baptism. He stated, that, about three or four years ago, he had spent three or four months in Sierra Leone, being sent there by his father to learn English. It pleased the Lord to direct some word from the mouth of old Hector Peters to his idolatrous heart. The following is his own relation, without being asked any questions:—

When me bin Sa'one, me see all man go to church-house—me go too. Me be very bad man too—suppose a man can cus [curse] me, me can cus im too—suppose a man can fight me, me can fight im too. Well, me go to church-house—the man speak, and one word catch my heart [laying his hand on his breast]. I go to my home—my heart be very heavy, and trouble me too. Night-time come—me fear me cant go to my bed for sleep—my heart trouble me so. Something tell me go pray to God—me fall down to pray—no—my heart be too bad—I cant pray—I think so—I go die now—suppose I die—I go to hell—me be very bad man—pass all turrer [other] man—God be angry with me—soon I die. Suppose man cus me this time, me can cus im no more—suppose man fight me, me cant fight him no more. All the time my heart trouble me—all day—all night me cant sleep.

—by and bye my heart grow too big, and heavy—think to-night me die—my heart so big. Me fall down this time—now me can pray—me say, Lord, have—massey [mercy]! Then light come into my heart—make me glad—make me light—make me love the Son of God—make me love every body.

He appeared to be strong in the faith of the Son of God. While at Sierra Leone he got the knowledge of his letters. After about three months' advantage of schooling, his relations called him from Sierra Leone to Grand Cape Mount, where he now lives. He, however, took along with him a spelling-book; and he continued praying, and trying to spell. Providentially, while one of the men belonging to our Settlement was on a trip up there in a boat, the boat was lost, and he himself was carried ashore by the waves, and fell into the hands of this native man John, who treated him with a great deal of hospitality; and all he charged or asked him for was a Testament, which the man happily had, and gave him. Since that time, which was about a year ago, he has learnt to read the Bible, and has read and meditated on the different subjects of religion, until he found it was his duty to be baptized, when he came down to our place for that purpose.

## African Islands.

### Madagascar.

#### LONDON MISSIONARY SOCIETY.

##### Public Examination of the Royal School.

THE following particulars of this Examination, which took place on the 19th of April before the King, are extracted from a Report drawn up by James Hastie, Esq. the British Agent.

His Majesty, as on a former occasion, readily accepted an invitation to preside at a visit to the Seminary, and I accompanied him. The order and cleanliness, which prevailed in the Schools in July 1823, was then a matter of high gratification. The attention of the Pupils to the regularity then observed, might possibly be attributed to feelings originating in the novelty of so great a change from their native and very opposite state. Since that period, cleanliness has become habitual to the Children, and attracts immediate notice; inasmuch that Radama, looking around, soon after entering the door of the Seminary, re-

marked, "This is good: it is clean, and it gives pleasure."

After the usual salutation to their Sovereign, the FIRST CLASS, consisting of 19 Boys, stood up to read. The manner in which the Sacred Records were opened, testified that they had been taught to respect the book and its contents; and they read in the Eleventh Chapter of Exodus and Eighteenth Chapter of Judges, in such a way as evinced that their knowledge of the purport of those chapters is not confined to the mere meaning of words: they also read to the King, in their native tongue, some verses of Scripture; many portions of which, both in the Old and New Testaments, have been translated into the Madagascar Language by Mr. Jones, and his equally indefatigable companion, Mr. Griffiths: one of their Lessons was the Twentieth Chapter of Exodus; and, on the Moral Law being laid before the King in the tongue in which he can best understand, he repeated the Commandments, and said, "This is a good law: it is good indeed!"

Radama then exercised the Boys in orthography and recitation, and dictated some of the sentences for them to copy; specimens of their writing and attainments in the English Grammar—the use of the terrestrial globe—translation of English Sentences into their native tongue—correction of the same—their knowledge of Arithmetic, as far as Practice, and both Vulgar and Decimal Fractions, and some Problems of the First Monitor's working in Plane Trigonometry, were also exhibited to the King. The Boys answered so correctly to unusual questions connected with Dr. Watts's Catechism, and that framed in their native tongue for their instruction by the Missionaries, that it is evident, that they are now acquainted with the purport of many questions and replies to them; and the Examination afforded so many pleasures on every subject that we entered on, that the sun, which gave our full-length shadows when we commenced, had arisen to its greatest height before the conclusion of the engaging inquiry.

On our turning to the SECOND CLASS, the writing of the Boys was submitted to Radama: and so near did some of them approach to the performance of the Senior Class, that the King exclaimed, "They are all on an equality; this company may contend with the

grenadiers." These Boys read distinctly, and appeared to know what they read: their Lesson was in the Thirteenth Chapter of Job, and the Ninth Chapter of Matthew. They spell well, both in English and in their native tongue: They were found to have a good knowledge of the rudiments of Arithmetic and the Catechisms; and they answered with readiness casual questions proposed to them, both in English and in the Madagascar Language.

Though the THIRD CLASS may not be termed competitors with the second in writing, their copy-books are clean and fair: they read in the New Testament; and shew such proficiency in other branches, as proves that the necessary attention has been paid to their juvenile state.

The FOURTH CLASS, more advanced in years, yet of junior standing, have, by intercourse with their seniors, obtained much local knowledge; which, in addition to the instruction with which they have been favoured, enabled them to answer, with readiness and correctly, many questions proposed to them by Radama. They can write well; and are intimately acquainted with the sounds which it has been found convenient to apply to the Roman characters for their native tongue, so that they did not find any difficulty in writing several sentences dictated by the King: they are also proficient in the First Rules of Arithmetic, and answer questions in the Catechisms.

The FIFTH, or junior CLASS, is composed of Children of a very tender age; who read easy lessons, spell a little, and some of them have commenced writing on slates. Among these, by whom a correct pronunciation, even of their own language, could hardly be expected, it was interesting to hear many questions, both in the English and Madagascar Catechism, answered with acuteness; and, though the day was far advanced on our arrival at their benches, Radama derived so much satisfaction from the inquiry which he had undertaken, that these young Students were favoured with his minute attention.

The GIRLS' SCHOOL is composed of three classes. The First Class read in the Twenty-fourth Chapter of Genesis and Twenty-seventh Chapter of Matthew: some of them write well: particular care has been taken to instruct all of them in the Catechism, both in English and their

native tongue: they have some knowledge of the First Rules of Arithmetic, and the orthography of Madagascar Words, and they spell well in English. The Second Class read in the Second Part of the Sunday-School Spelling-book, and part of Murray's Easy Lessons: some of them write fairly, and spell well; and the whole of the class answer questions, both moral and religious, with a promptness which evinces that their zealous Instructors have afforded them such lessons on these subjects as have made a proper impression on their tender minds. Many of the Third Class are very young: some have commenced to write on paper: the majority use slates: questions, put to them from the Catechism and the First Rules of Arithmetic, were answered in so satisfactory a manner, that there cannot be a doubt of some of them being soon able to undertake the lessons of the advanced class; and that they, like their seniors, will, by their improvement, add new honours to those who have been so assiduous and so successful in instructing them. The Females are 46 in number: their progress proves that much attention has been paid to their education by the Missionaries; and they have also had the advantage of receiving lessons and instructions from Mrs. Jones and Mrs. Griffiths, under whom they have attained to such knowledge in needle-work in various branches, as is advantageous to themselves and very beneficial to the country.

On the conclusion of the Examination, the Children sung parts of several Hymns in the Madagascar Tongue, which have been composed by Messrs. Jones and Griffiths; and which form a part of the Service on the Lord's Day, since those Gentlemen have commenced preaching in the native language—the only language in which instruction can become general here; and in the study of which, the application and perseverance of both the Missionaries now enables them to deliver religious and moral Lectures very fluently, and to compose Hymns, which, with Catechisms and Reading Lessons from the Holy Scriptures, are the usual study of the Sunday School.

Radama experienced pleasure on entering the Seminary: the result of the examination of every Class materially augmented that feeling; and he left the School-room expressing his warmest thanks to the Missionaries.

*Letter from the Madagascar Youth,  
Joseph Verkey.*

The baptism of this Young Man was stated at p. 37 of the Survey. On his return from England to Madagascar with two other Youths, he thus writes, on the 24th of February, from the Mauritius, to one of the Secretaries:—

I have the opportunity, through the blessing of the Lord, to write to you these few lines about our arrival at the Isle of France. May they find you and your family well and happy!

On Monday, November 1, 1824, we left England at Gravesend, in the morning. In our going out of the Channel between England and France, we had a gale of wind which blowed tremendously hard, so that the ship rolled about very much, by which means we were all sea-sick: we three were very weak on the next morning, so that we could hardly dress ourselves. Though we were weak and faint, yet the Lord was our relief and comfort: thus the Lord Jesus has been gracious to us in our trouble. In crossing the Bay of Biscay, (Nov. 14,) we again had stormy winds mixed with rain, so that the ship rolled very much, and we could not sleep in the night: every time when she rolled, I was fearful the ship would upset, for *the waves were lifted up*, as it is mentioned in the 107th Psalm, and verse 25: but, *though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof*, we will not be afraid, *though the Lord of Hosts is with us, the God of Jacob is our refuge*. Pa. xlv. 3, 11. Yea I say, *the Lord is mightier than the noise of many waters*, for He is the Creator and Preserver of all: He, even He only, can save from the uttermost danger, seen or unscen.

We bless and thank Almighty God for all His mercies. We have, through His kind Providence, escaped many dangers of which we are not aware, and from which no care of ours could have saved us. May our hearts feel the thankfulness which our lips express!

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## Mediterranean.

CHURCH MISSIONARY SOCIETY.

"CHRISTIAN RESEARCHES IN SYRIA AND  
THE HOLY LAND."

*General View of this Publication.*

THE new Volume of the Researches

conducted by the Rev. William Jowett in furtherance of the Society's objects, which has been some time announced, has lately, under the above title, left the press. Since the publication of his "Christian Researches in the Mediterranean," Mr. Jowett has availed himself of every opportunity for prosecuting the inquiries which that Volume opens. His visit to Syria and the Holy Land, in the latter part of 1823 and the beginning of 1824, furnished the chief materials for the present Volume. We extract the Preface; as it will both furnish a general view of the Work, and will shew what a wide field for further Research is opening round the Mediterranean.

The present Volume is designed as a continuation of those Christian Researches, in the prosecution of which the Author was engaged during the first five years of his labours in the Mediterranean, from 1815 to 1820; and of which an account has already been published by the Church Missionary Society.

In the former publication, a wider range was taken; and a general view was given of most of the countries adjacent to this sphere of Missionary Labour. In this Volume, a fuller description is offered of one particular portion of these regions—a portion by far the most interesting to Christians, on account of its connection with all the great events recorded in the Holy Scriptures.

The limited extent of the region here described dispenses with the necessity of that systematic arrangement, which was observed in the former Volume—an arrangement, which was, in fact, absolutely requisite to the clear development of the condition and opinions of so great a variety of Nations and of Churches, as was exhibited in that publication. In the following pages, many of the Author's observations are given in the form of a Journal. It would not, indeed, have been difficult to subdivide the Volume into Parts, each furnishing a separate account of the different classes of society to be found in Syria and Palestine. Since, however, that small country does, in fact, present an epitome of nearly all the Bodies of men existing around the Mediterranean, it is evident,

that, in such a partition of subjects, some would have been found too inconsiderable to form by themselves a detached chapter.

The want of lucid order, incidental to this mode of publication, will appear, however, to be, in a considerable measure, remedied by the Introductory Section of the Work; in which, by means of an extensive compilation from a variety of Authors, there is presented to the Reader a classified view of the different Bodies of Men existing in Syria and Palestine.

In the Sections which follow the Journal, the Author has aimed at developing more fully than his Journal had done, the condition of the people; not without an ardent hope, that the picture exhibited may be the means of rousing the British Public to a deeper sense of their obligations to prosecute Christian Missions in this part of the world. Various suggestions, the result of frequent communication with men of intelligence and piety, are likewise offered, in reference to the character of Missionaries and the measures of Missionary and Bible Societies.

In the Appendix is given the Journal of a Visit made, last winter, to the Regency of Tunis by Mr. Joseph Greaves—a friend from whose assistance the Church Missionary Society has, during several years, derived great benefit; and who was desirous to attempt at least, previously to his quitting Malta, a commencement of Christian Investigation and Exertions in North Africa—a region hitherto untrod by the feet of any Protestant Missionaries. Besides distributing many copies of the Holy Scriptures and useful Tracts, he has added to our general knowledge of the States of Barbary some valuable and interesting particulars, which may hereafter serve as a foundation of various practical measures.

The Church Missionary Society has felt the advantage of the System of Research thus far conducted, with sufficient force to desire that it should be, in its proportion, steadily pursued. In fact, the former Volume may be considered as a general Survey of the whole of the Mediterranean Sphere; the particular divisions of which will require, each of them in succession, to be filled up, so far as shall be found practicable, more in detail. On this plan, it would be desirable for the public to be furnished with an exact view of the circumstances and

opinions of the following principal countries:—the PAPAL STATES, together with the Nations more immediately in relation with them—MODERN GREECE—TURKEY IN EUROPE AND ASIA—ARMENIA, and the neighbouring regions—PERSIA—SYRIA AND PALESTINE (the review of which is, in the present Volume, in a considerable measure, executed)—ARABIA—EGYPT AND NUBIA—ABYSSINIA—and the BARBARY STATES. An intelligent investigation of the condition of these various regions, prosecuted by the different Missionaries in a truly Christian spirit, with accuracy of observation, sound judgment, meekness of temper, and a practical determination of mind, would furnish to the conductors of Missionary and Bible Societies, and to Missionaries actually on service, an invaluable depository of information, on which to form their opinions and direct their measures.

It is, however, fully to be borne in mind, that such a System of Research forms only a part—a small, and continually decreasing part, of the work of a Missionary. Enough has, indeed, been already effected, to open an introduction to immediate and important labours. The various Christian Societies of our own Country, of the Continent, and of America would probably all of them concur in this judgment, and many of them are acting upon it. But the spirit and the measures of all need a vast enlargement. It is high time for the faithful members of Christ to be instant in their supplications to Him, who is the great Head over all things to the Church—that He would vouchsafe to pour out the gift of His Holy Spirit more abundantly than ever, preparing all the Nations by a feeling of anxious expectation of some great event, and at the same time sending forth a numerous company of Evangelists to visit all the dark places of the Earth in the fulness of the blessing of the Gospel of Christ.

The Volume is divided, as appears from this Preface, into Four principal Parts, besides an Appendix.

Under the first division of the Work, entitled “Religious Denominations of Syria and the Holy Land,” which occupies about 60 pages, a view is given of the Jews—of the different bodies of Christians—and of the Mahomedans,

Druses, Ansari, Ismaly, and Yesidiens.

The "Journal of a Visit to Syria and the Holy Land," which occupies, with the Notes that follow it, about 230 pages, forms the second division of the Volume. It is illustrated by a Map of Syria and the Holy Land, and by Plans of Tyre and of Jerusalem and its environs. This Journal will be read with peculiar interest, as it describes, in a very touching and profitable manner, many scenes full of the most endearing associations to the minds of Christ's sincere disciples. The Journal commences with Mr. Jowett's arrival at Beirut, in the middle of September 1823—details various information relative to that place and the neighbouring parts of Mount Lebanon, obtained in a residence and excursions till the end of October—and states the incidents and reflections occurring in a Journey to Jerusalem which occupied about twenty-four days, and in a residence of the same duration in the Holy City. Mr. Jowett was generally accompanied in his visits on Mount Lebanon by Mr. Fisk and other Missionary Brethren. Mr. Fisk was also his companion to Jerusalem.

The third part of the Volume, about 40 pages, consists of "Remarks on the Natural, Civil, and Religious State of Syria and the Holy Land."

The fourth division, of nearly 130 pages, is entitled "Notices of the former State of Religion and of Missions in the Mediterranean and Levant; with Remarks and Suggestions relative to Future Measures." The comprehensive nature of these Notices, Remarks, and Suggestions will be seen from the following view of the topics here discussed:—

*Work of an Evangelist, and Education of Natives.* Notices of Past Measures—Remarks on Past Measures—Hints on Future Measures: 1. To

August, 1825.

ascertain the Nature of the various Classes. 2. How to address these various Classes. 3. Considerations on great and fixed Establishments. 4. Fitness of the Travelling or Itinerant Character. 5. Ability to discourse in the Native Language. 6. Disavowal of all Party-feeling. *Critical and Devout Study of the Holy Scriptures.* Collateral Benefits of such Study—1. Qualifies to prepare Native Teachers. 2. Tends to counteract Divisions. 3. Recommends the Sufficiency and Free Use of the Scriptures. *The Bible Society; its Principles, Operations, and Extension.*—Principles: 1. The Divine Inspiration of the Holy Scriptures. 2. Their Sufficiency for Salvation. 3. The Right of all Men to read the Scriptures. 4. The Holy Scriptures are those Books, which, on good evidence, are proved to have been of Divine Inspiration. 5. The Maintenance, as nearly as possible, of a Pure and Original Text. 6. New Versions should be executed with the utmost Advantages that can be had. 7. Voluntary Association—Suggestions on a Bible Society at Jerusalem. *Translation of Books*—Elementary: Religion: History and Biography. *Image-Worship, and Invocation of Saints. The Jews. Appeal for more Labourers.*

The Visit of Mr. Greaves to Tunis, which forms the Appendix to the Volume, is well characterized by Mr. Jowett in the preceding Preface. The whole Volume, indeed, is replete with valuable information, and is deeply imbued with Christian feeling. Our limits will allow of our extracting but a small number of the passages which we should wish to incorporate with our pages. These passages will be chiefly selected from the Journal: we have, indeed, but lately gone over much of the ground over which Mr. Jowett travelled, in the copious extracts from the Journals of other Missionaries, given at pp. 501—509 and 539—550 of our last Volume: but though the scenes there depicted may with fresh delight be reviewed in Mr. Jowett's pages, we shall study as much variety as practicable in our extracts. These, however, we must reserve for a future

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Number ; and shall now close with Mr. Jowett's

*Reflections on the Religious Denominations in Syria and the Holy Land.*

These reflections occur at the end of the first division of the Volume.

It may, in some measure, require an apology, to have exhibited to English Readers such a tissue of various customs and notions, many of them almost unmeaning, others utterly absurd, and not a few of them impious.

The principal motive, which the Author has in making this brief introductory compilation, may be, perhaps, its best excuse. It was his wish hereby to facilitate the inquiries, or rather to disembarass the course, of other Missionaries, who may in future times visit this country.

Many Missionaries will have had neither leisure nor opportunity, previously to their arrival in Syria, for inquiring what are the notions or usages of the various Sects existing there. On arriving, they will soon hear a degree of importance, greater or less, attached to all this floating capital of human imaginations. Without some preparation from books, they may enter on investigations of what has long been known ; with a prospect, probably, of advancing no further than others have advanced before them : and this in the pursuit of an object, concerning which, if they had possessed the information already existing, they would have learned to regard additional inquiries as of very little worth.

The wisest of men was taught by his own experience, that *in much wisdom is much grief* : and the great Apostle under the Gospel Dispensation desired to have his converts *simple concerning evil* ; determining, for his part, to *know nothing among them but Jesus Christ and him crucified* ! It might seem, therefore, that, after having investigated much the sentiments of erring men, it were a wise resolution to relinquish such studies—never to revert to them but from a motive of necessity—and gladly to seize the opportune moment for abandoning them.

To be wholly ignorant of the opinions of men in Syria may be the happy lot of private Christians in our own country : but it is otherwise with the duty of a Missionary. His is the painful task to read, not only his own evil heart, but the Volume likewise of other men's ex-

perience ; that he may know whom he has to encounter, what he has to refute, and where it is wisest to be silent and to stop. Happy for him, also, when he finds that period.

For these reasons, while the private reader may pardon, the Missionary Student may probably be grateful to the Writer for this Introductory View. And may all, who shall have scanned these wearying pages, be excited to a livelier sense of pity for the benighted and deluded wanderers, whose characters and sentiments have been thus variously depicted ! How should our hearts glow at the thought of *the bringing in of a better hope* ! That Hope the Christian finds in his Bible : to this unerring Volume he turns his exhausted, aching eyes, and is revived ! Most truly can the Author testify, that, after revolving for hours the ponderous tomes of the Acts of the Councils, the Researches of Asemann, and many other voluminous Works, on suddenly casting a glance upon that *own book*, never to be removed from his table, often has he experienced such a lively transition of feeling, as cannot be better described than by the well-known simile of our sacred Poet—

—As when a scout,  
Through dark and desert ways with peril gone  
All night, at last, by break of cheerful dawn,  
Obtains the brow of some high-climbing hill,  
Which to his eye discovers unaware  
The goodly prospect of some foreign land  
First seen, or some renown'd metropolis  
With glist'ring spires and pinnacles adorn'd,  
Which now the rising sun gilds with his  
beams !—

(*Paradise Lost* : Book III.)

## India within the Ganges.

### BURDWAN.

#### CHURCH MISSIONARY SOCIETY.

##### *General View of the Mission.*

THE Missionaries Perowne, Deerr, and Maisch continue their assiduous labours at this Station. Of Mr. Dunsmore, their Assistant, the Calcutta Auxiliary Committee thus speak :—

The Committee have to report the transfer of Mr. Dunsmore to the Society for Propagating the Gospel. In 1821, the Corresponding Committee reported, that a Youth, seventeen years of age, the Son of an Officer, had, with his Father's consent, devoted himself to be

a Missionary; and was then pursuing his studies under Mr. Perowne. Mr. Dunsmore continued to pursue his studies with much diligence and success, till the early part of 1823; when he was received as an Assistant in the English School of the Burdwan Mission; a situation which he filled with great advantage to the Pupils, and much to the satisfaction of Mr. Perowne and your Committee. He, however, was desirous of pursuing his studies further, with a view to eventual efficiency in the work to which he had devoted himself; and, with the cordial approbation of the Principal of Bishop's College, has been admitted, by the Right Reverend the Visitor, a Student on that foundation.

The Missionaries embrace every opportunity of preaching the Gospel. English Worship and Preaching, with the regular administration of the Lord's Supper, are maintained in the Church; and the Gospel is made known in Bengalee, by a Service on Sundays in the Church, and by conversations with the people. We quote, with pleasure, the just views of one of the Missionaries relative to the topics and spirit of the Christian Ministry:—

When the Gospel is preached in love, the weakest endeavours will be made useful by the power of the Holy Spirit. I trust that I feel more than ever the importance of experimental and practical preaching. The nature, necessity, evidences, and effects of regeneration, repentance, faith, love, and holiness, are, I conceive, the most important subjects for Pulpit Discourses. Mere doctrinal and theoretical preaching, however Scriptural it may be so far as it goes, only tends to fill the head with notions, and the heart with pride; while it leaves the soul barren, cold, formal, unhumbled, comfortless, and un sanctified. Whatever does not tend to humble and purify the heart, cannot be of God, however it may seem to bear the impress of His authority.

For the conducting of Public Worship in Bengalee, the want of a translation of the Liturgy is much felt. Mr. Perowne says on this subject:—

The value of the Liturgy, and, next to the Bible, the importance of making it known to the world, have deeply impressed me; and, from my first arrival,

I resolved to attempt, by the Divine Blessing, should I ever be able, a translation into Bengalee. My residence in this country has, in a variety of ways, strengthened in my mind the feeling of its importance; and I have, accordingly, entered on the work. The Pundits in general complain of crudeness, and want of perspicuity, in the translations of Europeans. Mr. Ellerton was, perhaps, the only person who ever wrote with all the ease of a well-educated native; the reason was, that he thought in Bengalee, as well as wrote and spoke it. All these I conceive to be necessary to the production of an acceptable translation; and, for want of these, I am not satisfied with my first attempt; and probably shall not offer either my second or my third for publication. The Morning and Evening Prayers, the Litany, and the Catechism, are translated; and necessity has compelled me to attempt a translation of some of Joyce's Dialogues on Natural Philosophy; the part which treats on Mechanics being read in our School, and the Boys not being able to understand it without a translation.

It is the Christian Education of the Native Youth which distinguishes this Station. This Education continues to be carried on with vigour and with piety, and under increasing prospects of the best influence on the Native Population. A large addition has been lately made to the number of Schools and Scholars, particularly in the Female Department. The Calcutta Committee report that the Schools were 29 in number, and the Scholars 1917: of these, the English School and four Bengalee Schools, with 420 Scholars, were under Mr. Perowne—fourteen Bengalee Schools, with 1254 Scholars, were under Messrs. Deerr and Maisch—and ten Female Schools were under Mrs. Perowne; by the last advices, it appears that the Female Scholars had increased to 350. The Calcutta Committee remark—

At Burdwan, as in Calcutta, no limit but that of MEANS need be set to the education of children of both sexes.

The Committee thus state the ruinous effects of the Inundation, mentioned at p. 61 of the Survey:—

Fearful desolation was spread over the face of the whole country, by the overflowing of the Damoda River. The mud cottages of the Natives were laid in ruins, and several persons perished in the waters. The Society's School-houses were swept away; the books used in them were destroyed; and the Children for a long time after generally scattered, being compelled to seek shelter where they could find it. The pecuniary loss to the Society has not been less than 3000 Rupees; and as it has been determined to re-erect the English School on the Society's Premises, of materials which may resist a similar calamity, that alone will cost 1200 Rupees. It has been found necessary also, both with a view to the health of the Missionaries, and also as, eventually, the best economy, to build another dwelling-house on the Society's Premises; the estimated expense of which is 5000 rupees.

For a short time after the inundation, the business of the Schools was completely at a stand; but, by the great activity of Mr. Perowne and Mr. Deerr, every thing now has assumed its former appearance.

*Improved State of the English School.*

Mr. Perowne says on this subject—

This School has ever been, till of late, a source of great trouble, expense, and disappointment: yet it is, doubtless, the most important engine which we have at work. A variety of unfavourable circumstances have occurred from its commencement till within this last year; but it now begins to assume a character altogether different, and is become far more promising.

Experience has taught me several traits in the native character, which I did not well understand before. The people require a mixture of firmness, kindness, and condescension; and each of these must predominate as occasion requires. While the most disinterested love should be manifested towards them, instances will sometimes happen in which you must SEEM even to be SEVERE. On a late occasion, when the Boys refused to take their food on the Mission Premises, I was compelled thus to act: had I yielded to the request of the Boys, (which had no foundation in their religion,) and given them a house to eat in, separate from the Mission Grounds, many evils then existing would not have

been remedied, and many present advantages would not have been obtained. There was a great deal of dishonesty and gross immorality among some of the elder Boys; which, of course, had a very bad influence on the school: but this is now removed, with its authors. Our Native Christian is now First Monitor; and his pure, humble, patient, and disinterested conduct has an effect on his school-fellows, as salutary, as that of the former Monitors' was corrupting. I cannot feel sufficiently thankful, even in this point of view, for his conversion to God.

*Promising Character of the Elder Boys of the English School.*

In a later communication, Mr. Perowne writes—

The English School continues to advance slowly toward the point in view. It has always been my ardent wish to render it a Christian Institution; and to train up the Boys in those regular Christian Habits, which tend to form a respectable and consistent character: but the difficulties arising from caste have hitherto prevented the execution of my plan. Still, however, some advances have been made. When I first took charge of the School, no boy would consent to reside on the same premises with me: and this feeling remained for some time; till, by degrees, they were prevailed upon, first, to come nearer—then, to attend Worship—and, lastly, the whole of the First and Second Classes consented to remain with me entirely, stipulating only for a short time, twice a year, to visit their friends. Thus, in effect, they give up idolatry; and since they are taken almost entirely from their idolatrous relatives and connexions, and brought under regular Christian Instruction, there is every reason to hope for the most blessed results with regard to them. Though their number is small, they are, in general, promising Youths; and their conduct is evidently improved. There is more respect for Divine things—more teachableness—less guile and levity.

Our Lord has taught us to judge of persons by their conduct; and this is the only sure criterion, especially in a Heathen Country. A variety of unworthy motives may induce men to profess the Christian Faith; and some, like Nicodemus, may, for a time, be deterred from an open profession of what they feel to be true: but I think we are, in

all cases, bound to hope well of those who are willing to be instructed; and who endeavour, in any measure, to shape their conduct according to the precepts of the Bible. In this respect, I have, for some months, regarded with increased pleasure the Elder Boys in the School. When their faults have been pointed out, I have found most of them willing to acknowledge what was wrong, and ready to promise amendment; and I have generally had the pleasure of seeing that they kept their word. To mention an instance or two.

Some time since, there was a Mahomedan Holiday, on which occasion a good deal of singing and dancing took place; in a village near the Mission House. The Boys attended School and Worship as usual; but I was told, that, at night, some of them were seen witnessing the dance. I, therefore, sent for the eldest boy; and asked him whether what I had heard was true, and which of the boys were present. He was evidently ashamed; and, after hesitating a moment, replied, "It is of no use to tell you a falsehood, for that will only add to the fault. I went, and took some of the other boys with me; but we did not go near: we only looked on at a distance." It was evident that he felt he had done wrong: I, therefore, merely pointed out the demoralizing tendency of such scenes, and particularly of the songs sung on those occasions; and begged him to consider how bad an effect his example would have on the younger boys, who looked up to him as their pattern. He assented to what I said; and promised, very seriously, never to go again: and I am happy to say that I have not been able to discover, that any of the Boys who attend Worship have since gone to any of these abominable exhibitions, Mussulman or Hindoo.

A similar effect has followed my reprobation of card-playing. The Hindoos are so fond of this practice, that you frequently see them in bodies by the roadside, at their favourite amusement. I am told, that people of all stations are in the habit of playing; and that a man will often win or lose the amount of two or three months' income at one sitting. Suspecting that something of the kind was going on in the Schools, I inquired; and soon found, that every boy, except the Christians, was in the habit of playing. I pointed out to them the conse-

quences which might be dreaded as resulting from this habit; and said to them, "You know that it frequently occasions strife, and envy, and hatred among you, instead of that love which our Lord has commanded; and, in after life, it may cause you to neglect the duties of your station, and even lead you to the commission of crime." They seemed convinced that what I said was just; and I have good reason to believe that all the Elder Boys have since entirely discontinued the practice.

The last instance that I shall mention refers to the observance of the Sabbath. The Boys who remain constantly with me were in the habit, I found, of spending the hours not appropriated to Worship, either in play, or in general reading. I, therefore, took an occasion of calling their attention particularly to the nature and intent of the Sabbath. The result, I am thankful to say, is, that play has been relinquished by them, and the time is now spent in reading the Bible and other religious books.

I could mention several more instances; but these will shew you, that the Gospel has some influence on the minds of these Youths, and that they are beginning to regard it as their standard of duty. Indeed, there is one boy (a nice simple-minded lad) whose respect for the Word of God has been particularly gratifying to me. Whenever I have pointed out any thing wrong in his conduct, or set before him any duty that he had neglected, he has replied, with great simplicity, "Sir, I wish to do the will of God, and I would not do any thing that he has forbidden."

These facts will shew you, I trust, the salutary tendency of the plan thus partially adopted among the Elder Boys in the Burdwan English School; and, at the same time, will encourage our friends at home to afford the means of its extension.

In the midst of all these encouragements, of course there are many things to discourage me. The ingratitude of many, for whose good much expense, both of labour and money, has been undergone; the disappointment arising from the departure of some whom I had considered as hopeful characters; and the general want of any thing like a religious feeling in the great body of the Boys—all these tend to depress the spirits, and weigh down the mind.

*Proficiency of these Youths in Religious Knowledge.*

Mr. Thomason, on occasion of an Examination of the English Schools, bears the following testimony on this subject :—

The First Class performed uncommonly well. They were examined, chiefly, in Ellerton's Dialogues and the Acts of the Apostles; and their answers satisfactorily shewed that they had not learned them by rote: for the most part, they shewed a good acquaintance with the subjects; and were particularly at home in the parsing of the language. They were also examined in Geography, with the globe; in which they shewed how well they had been taught: few questions in the Geography of Asia could be asked, which they were unable to answer. In writing by dictation, they shewed a good acquaintance with Spelling; and, if time had admitted of a more full examination, they were prepared in the Digdurshun and Joyce's Dialogues: but we could not allow so much time to this interesting Class as we wished.

Yet I must not omit to mention their repetition of Watts's Hymns for Children. We had examined them in this excellent book on the Sunday Evening, and were all much gratified with their knowledge and improvement. Giving them their choice of the hymns, we heard each boy repeat a whole hymn: one chose the hymn, "Praise to God for the blessings of Redemption;" another, "The all-seeing God;" another, "The Advantages of Early Instruction." I had never heard a Bengalee repeat these hymns, and was much delighted. The verses were deliberately spoken: and when they were examined in the meaning of the words, and requested to explain the ideas, they were very seldom at a loss; much less so than at any Examination which I have before witnessed. We all felt thankful to see that so good a beginning had been made. Nothing could be more cheering, than to hear from the lips of these Bengalee Youths such truths as these :—

Blest be the Wisdom and the Power,  
The Justice and the Grace,  
Which join'd in council to restore  
And save our ruin'd race.

And again :—

The praises of my tongue  
I offer to the Lord,  
That I was taught and learn'd so young  
To read His Holy Word.

One thing struck us forcibly, that the Christian Youths were decidedly superior to the rest, in their knowledge and apprehension of what they had learned: in cases of difficulty, their hearts suggested the true answers; and they were thus guided through new questions in a manner very different from the Heathen Youths. On each day, a Christian Boy stood at the head of the School.

On the whole, these Youths are making admirable progress: they are prepared for any thing which may be put before them. They begin to taste the pleasures of learning; and have a value for knowledge, as such. At the last Examination but one, when I proposed to give the head boys a well-bound book as a prize, the Pundits intimated that they would set no value upon it, for which reason we rewarded them with rupees: but one of the Boys of this English Class, on being asked what reward he would choose, answered, "Any thing by which I may gain knowledge." This is quite a new feature. Mr. Perowne is convinced that the feeling pervades this Class; and has requested that books may be sent up previous to the next Examination, for distribution as Prizes. This symptom of an enlarged mind, however, is confined to the First Class of the English School. Mr. Deerr sees nothing of it: his Boys do not stay long enough to admit of their receiving sufficient instruction for such a result.

*Daily Bengalee-Worship with the Youths of the English School.*

Of the behaviour of the Elder Youths, who live with Mr. Perowne, at their attendance on Daily Worship, he gives a most pleasing account :—

You would be delighted to see with what respect and serious attention these Youths attend Worship. At the appointed time, each appears with his Testament, and takes his own place. The Testaments are then laid before them, till the first hymn is sung; when they are taken up with seriousness, and opened in the place about to be read: the mind of every one is fixed on the subject before him; and he is ready to answer any questions which may be put after the portion of Scripture is read. During the explanation, the eyes of all are fixed on me; and, after the explanation, they all bow with reverence to the earth, to join in the Prayers and

Thankgivings; in which I hope that some do more than bow the body. After another hymn has been sung, they take leave, or remain to converse with me in English, as I direct them. The whole Service is gone through with the utmost seriousness and propriety. There is no talking, no whispering, no smiling, no want of attention. How different is this from what it was, when I first commenced Worship in Bengalee! and what a striking contrast does it present, to what these people have been accustomed to call Worship! To you, residing in England, there may appear nothing very extraordinary in the description which I have given of our Daily Bengalee-Service: but if you could sit down with us a short time in this land of darkness, you would exclaim with gratitude, *What hath God wrought!* Could you witness the frantic revelry, the wild yelling, and the gross obscenity, which form the principal part of Hindoo Worship, with what comfort would you turn to the little band who join me in Christian Worship!—with what thankfulness would you reflect, that these have been rescued from the abominations of their countrymen, through the exertions of the Society! But for the Burdwan Schools, they would all, to this moment, have been joining in the iniquities of their fathers. But, with them, *the darkness is past, and the true light shineth.* Oh, may it shine into their hearts, that they may see the glory of God in the face of Jesus Christ!

*Character of a Native Convert.*

The Young Man, whom Mr. Perowne describes in the following extracts, was mentioned at p. 61 of the Survey. He is the Youth alluded to under a former head.

Our Lord said, *By their fruits ye shall know them.* Judging by this criterion, I have hitherto had the most pleasing and abundant proofs of this Young Convert's sincerity. While falsehood, deceit, dishonesty, impurity, indolence, and the love of money disgrace all ranks among his countrymen, he has, since his conversion to our Holy Religion, manifested a constant love to truth, integrity, honesty, purity, industry, and simple disinterestedness. I could also mention many pleasing proofs of his love to the Saviour and to the souls of men—of his fear lest he should be led into sin or

error—of the deep sense which he entertains of the necessity and power of prayer—of his humility and self-denial—of his liberality in the Mission Cause—of his love to the Bible, and the comfort which he thence derives.

We cannot look into the heart; and, therefore, need to rejoice with trembling: but charity will not allow me to suspect of hypocrisy, one who evidently appears to *live in the Spirit, and walk in the Spirit.* Indeed, it would be a want of faith, and of gratitude to God, to doubt the reality of the work, when we see the very marks by which He directs us to judge.

I was well satisfied before I baptized him; but, since his baptism, I have been still more comforted and animated. I have seen him in sickness and in health, in joy and in sorrow; and I have been delighted with his simple faith, resignation, gratitude, and love. Indeed, few days pass, in which, on regarding his conduct, I have not reason to raise my heart in gratitude to Heaven.

The enemies of Missions may tell us that we are doing nothing: we are ready to acknowledge it. But we rejoice that God is doing something by our unworthy instrumentality. It may indeed, to them, seem nothing, that only few are converted. But is it nothing in reality? Is it nothing in the sight of God? What then meant our Saviour by saying, *There is joy in heaven over ONE sinner that repenteth?* Surely, all, who possess the spirit which actuates the inhabitants of heaven, will rejoice, even in the greatest sufferings, if they may but be instrumental, even in a remote degree, in bringing ONE son to glory. Only let all who are engaged in this glorious work persevere in the spirit of wisdom, nothing daunted by their adversaries. While they oppose, let us labour. While they revile, let us pray. While they condemn, let us commit our cause to Him who judgeth righteously. Let us seek to be imbued with the spirit of the Redeemer; and all opposition will only defeat its own end.

*Benefit and Good Prospects of the Bengalee Boys' Schools.*

Of these Schools, which, as before stated, contain nearly 1700 Scholars, Mr. Perowne thus speaks in September:—

These Schools present a most interesting subject of contemplation to the pious mind. When the Missionary casts his

eyes on the myriads of adults around him, his heart is ready to sink at the thought of their ignorance and misery: he finds that he cannot benefit them: their prejudice and apathy seem to exclude conviction from the minds of those to whom he is able to preach; while, to the multitude, he, as yet, speaks not at all: it is to very few that his voice can reach; and, from these, experience tells him to expect either opposition, or an unmeaning and heartless assent to the truth. Under these circumstances, he is in danger of becoming disheartened; and he would be ready to lament that he had laboured in vain, did not the rising generation afford him encouragement. Here, though there is nothing, extensively, of a DECIDED nature, still there is that which gives us a pledge of the Divine Blessing—there is that which should fill the minds of all our friends with thankfulness, and encourage them to renew and increase their exertions. The Name of Christ, once an object of contempt, is now treated with so much respect, that the Children invariably speak of Him as “our Saviour:” the Scriptures, formerly dreaded in the Schools, are now read with pleasure: and the Christian Scheme, which was supposed to inculcate little more than the eating of beef and drinking of wine, or a total disregard of all order and all customs, is now understood, and admired for its purity and excellence. You cannot go into any of our Schools without perceiving that the Children are better acquainted with the leading truths of Scripture, than most children in Christian Countries are. Ask them who made them—they will reply, That glorious Being who made the Universe: ask them what his attributes are—they will describe, not a wretch guilty of adultery, falsehood, theft, and other nameless crimes (the object of their fathers' adoration), but a God of infinite purity, goodness, justice, and love: inquire how sinful man is to approach this Holy God—they will point to the sufferings and righteousness of Christ, as our only means of pardon and justification: ask, further, how the sinner is to obtain an interest in these—they will tell you that he must be born again of the Holy Spirit, must become a new creature in Christ Jesus, and must receive the Redeemer by faith as his only hope and confidence. Nor are they less acquainted with the Duties than with the Doctrines of our Holy Religion. They know that supreme love

to God, manifested in keeping His commandments, is the duty of all; and that the good of our neighbour should be sought equally with our own: they will tell you that we ought to love our enemies, do good to them that hate us, and pray for our greatest persecutors: in a word, they know that purity and love should dictate every thought, word, and action. These things they are taught: and these things are received by them as true; though, alas! so far as we can see, they, as yet, in respect of the great body of them, have no place in their hearts. We hear of no anxious inquiries about Salvation—none of those holy fruits, which always mark a work of Grace on the soul.

This state of things certainly falls far short of what we all desire to see, because it leaves the Children short of Salvation. Still, it is most gratifying, to contrast things as they now are, with what they formerly were; and to see what prejudices must have been removed, to effect what has been already effected. The removal of these prejudices we must attribute to the secret working of God, who appears to be gradually preparing for the establishment of His kingdom in this land.

So far, therefore, from discouraging us, the present state of our Schools should only excite to increased labours; and should lead us, and all who feel an interest in the promotion of our Master's Cause, with more frequency and more fervour to the Throne of Grace. It is our place to wait and pray for *the promise of the Father*; and if we do what we can, we have every reason to expect that *the Spirit will be poured out*, and that *these dry bones will live*.

A bright view opens before us. We may assume it as certain, that *the Word of God will not return void*: it will prove *the savour of life unto life* to some. Supposing this to be the case with only three out of every hundred, and that every third Youth should become a Teacher (of some kind or other) to his countrymen; then, since there are upward of 1600 Boys in the Schools, and the average number of years which they remain at school is seven, every seven years would produce sixteen Native Teachers at least, and forty-eight Christian Families, merely from the Schools; without reckoning the far greater number of Converts, which may be expected from the exertions of those pious Native Labour-

Indeed it is impossible to calculate what good may arise from the instructions now giving to the rising generation. I am speaking hypothetically, of course: still I have not, I think, gone beyond reasonable probability. A few years, I trust, will shew that such expectations are not wholly groundless. It is the prospect of future success, the hope of an abundant harvest, which supports and animates us in the midst of our discouragements. The ground is tilled—the seed is sown—we wait, in humble confidence, that God will give the increase.

Mr. Maisch writes, in reference to these Schools—

Our Station at Burdwan is one of the most flourishing of your Mission in Bengal; and, as my dear Brother Deerr pleads his insufficiency in English, I trust a few remarks from an eye-witness who intends, if God permit, to take an active share in its labours for the future, will not be unacceptable.

The National System is adopted as far as it can be done, and strictly adhered to. Mr. Deerr has found it very beneficial, in regard to order and harmony. The Hindoos themselves, at least the less prejudiced, are admirers of it; and it has been often observed by them, that this plan was far more expedient than their own. The progress which the Children have made is considerable, taking into account the disadvantages under which many labour. The occasional visitors are often astonished at the answers which they give, particularly those of the First Classes.

It was not without great difficulty that parts of the Holy Scriptures were introduced as School-books; and, though the suspicion of the Hindoos has watched every step of the proceedings, they are now quietly read, and we humbly hope that future days will shew effects more striking than now appear. Br. Deerr has, for the last year, laid a particular stress on their being read in all the Schools. As it was necessary to adopt a plan subversive of the native prejudices, only the more-advanced Classes were at first permitted, and that by way of reward, to read the Scripture; and the success of this plan has exceeded all expectation.

As soon as the prejudices of the people had a little subsided, Br. Deerr began to explain the Scriptures. It was to be expected, that they should be, in a August, 1825.

great measure, unintelligible to the Natives, however clear they may appear to us. Necessity obliged him to begin with the Teachers: as an illustration of the manner in which they were led to misinterpret expressions, I will adduce an example: one of the best Pundits came to Mr. Deerr, observing that he could not understand fully the passage, *Enter ye in at the strait gate &c.* On being interrogated as to what he thought was the meaning of this portion of Scripture, he replied, that it could mean nothing else than “an injunction to bathe:” the word “gate” being, in their language, frequently taken for water, he explained it thus—“Enter ye into the gate, or flight of steps, leading to water.”

After Ellerton's Dialogues on Genesis, a work which cannot be too highly valued from its being so excellently adapted for the Hindoos, Br. Deerr introduced the Gospel of St. Matthew; and, in order to facilitate the understanding of it to every one, he wrote short comments on it, copies of which were circulated in every School, and each Teacher was advised to make a copy for himself. The Book of the Acts, with comments, was next introduced: it was, however, considered advisable to move cautiously; and, therefore, a pause, sufficient to enervate the apprehensions of the Natives, was afforded before the introduction of a new Book of Scripture; and their eyes were diverted by a Book of Arithmetic or History, which we obtained from the School-Book Society. In July 1823, Mr. Deerr introduced the Epistle to the Romans: it was received universally, with the exception of one School; and I doubt not but that the Boys of that School would have done like the others, had not an old Brahmin seduced them by telling them that this was the very thing calculated to ruin Hindooism: the approaching Examination, however, and the expected rewards, induced them to resume their lessons in it voluntarily; and they are now going on in it like the others: here, too, has Br. Deerr been obliged to write notes; and it is with much difficulty, and this chiefly on the part of the Teachers, that he can make it clear to them, particularly as it respects the Scriptural ideas of Justification.

The Hindoo method of learning has, in some measure, aided the intentions of the Missionary. As they learn all things by rote, this practice has been



esorted to: not only the Scriptures, but Geography and History, are committed to memory. Many of the Boys have learnt the whole of St. Matthew's Gospel by heart, together with the comments, and are now doing the same with the Acts of the Apostles; and four or five among them have also committed to memory Ellerton's Dialogues, and are beginning with the Romans: so that they are ready to answer almost every question which is put to them. All those who read the above-mentioned books are advised to get them by heart; and, in a great measure, they do so: but, as their capacities differ, I can speak in this place only of the best; and we look forward with anxiety to employ these as Teachers, when at a proper age.

Mr. Thomason bears a strong testimony to the religious knowledge acquired by these Youths:—

Mr. Deerr has prepared a Commentary on the Romans, in which the important words and subjects are opened in a manner suited to the ignorance and capacities of the Boys. The Examination tried them in all that they had read, but especially in this Epistle. We were delighted and astonished at the proficiency exhibited. Very interesting statements were given by them, on the folly and sinfulness of idolatry—the power of conscience—the inexcusableness of the Heathen—the privileges of the Jews—the fall and corruption of man—redemption by Christ—justification by faith—peace with God—the Christian Baptism—and on other important topics arising out of the earlier Chapters of the Epistle. I have never known English Boys give such answers, and manifest such acquaintance with Divine Truth: the reason, doubtless, is, that English Boys are not so TAUGHT. In our Village Schools here, the staple commodity is the Word of God: hence the Scholars acquire an accurate knowledge of truth, very unusual. The Judge at the Station, who takes a warm interest in our proceedings and has often attended the Examinations, expressed himself highly pleased with the progress of the Boys; and never left the School with such a strong persuasion of the ability of the Mission.

*Difficulties from the Character of the Bengalee Masters.*

The following extract from Mr.

Maisch's communications will shew some of the peculiar trials with which the Missionaries have to contend:—

The patience of the Missionary is exercised, to a degree not to be comprehended by any of our friends in Europe. The Teachers, in general, of all the Schools, have, in common with all Hindoos, a love of idleness and a disregard of their own honour: this leads them, as often as their purposes require it, to forge a story; and we have ceased, in this respect, to believe any of them. They are frequently the first transgressors of the order and established rules; either in not coming regularly, or in absenting themselves as soon as they believe themselves out of observation. We cannot expect it to be otherwise, so long as they do not feel the influence of that Blessed Religion, which teaches us to act as being under an All-seeing Eye: but, in order to remedy this evil, Mr. Deerr has a fixed rule to curtail their wages for any neglect. This is by far the most expeditious way of bringing and keeping a money-loving people in order. All the Teachers are assembled at the end of each month; when those who have conducted themselves regularly, or have shewn increased activity, are sometimes rewarded with an additional rupee; while, to impress those with some degree of shame who have been indolent, they are told, in the presence of all, the reason why they are deprived of a part of their wages: this has, in several instances, had a good effect.

These remarks on the native character will fully convince you, that the reports which they have to give of the state of the Schools are not always to be depended on: we have had, indeed, to complain less during the last year than formerly: the reports are made with more regard to truth; but solely, we apprehend, under the fear of losing some rupes if detected in falsehood.

Br. Deerr makes it his constant aim to visit and examine the Schools: at every season of the year he looks over the Register, examines the Classes in succession, rewards the diligent, and questions them on what they have either learnt by heart or attentively read. This is the only way of keeping them in activity. Some small rewards are given at each visit. The examination

of each School generally occupies three or four hours, in order to come at a knowledge of its real state; otherwise the treachery of the Hindoos would conceal any thing which might displease. These visits take up, of course, the greater part of Br. Deerr's time; and, however exhausting this course may be in the hot season on account of the distance, some of the Schools being seven or eight miles from Burdwan, yet it is of necessity that they should be made, if we wish to see the work prosper.

*Method of stimulating the Bengalee Scholars.*

Mr. Maisch continues—

It happens sometimes, that a School begins to fall behind the others, without the fault of the Teachers; particularly if the Boys believe themselves more advanced than the others: and it is with some difficulty, in such a case, that their zeal is kept up. A method has been found out, which has, in many respects, the desired effect, in proving a stimulus to their exertion. We invite the first two or three Classes from a School where they have been diligent, and also from one where they have abated in diligence; and place them opposite one another, in one of our rooms, with their books in their hands. Each is at liberty to interrogate his neighbour by turns, in any branch of Science, or in the New Testament. This is what you would call debating; and, as the Teachers are not permitted to interfere, nor does Mr. Deerr himself, it assumes frequently that character, in decently rebuking the ignorant for their sloth and inactivity. I was present at the last of these meetings, in August; and was astonished at the questions which they put to one another: I can assure you that it exceeded all my expectation. That they totally disregard, on such occasions, their character of Hindoos, is a matter of course: for instance, one asked "How came it that men resorted to idolatry?" the answer to which he expected to be given according to Mr. Ellerton's Dialogues. At the end of this private trial of skill, they are either rewarded or gently admonished, as occasion may require.

You will easily believe me, Dear Sir, when I inform you, that their own system is not at all calculated to furnish them with sound ideas: the share, there-

fore, which they possess of truth is acquired at the Schools, and not their own; but pleasing it is, and encouraging, that they endeavour to MAKE it their own.

*Increase and State of the Female Schools.*

The degradation of the Female Sex among the Hindoos, which Mr. Perowne describes in the following passage, lays the strongest ground for exertions in their behalf.

The ignorance and degradation of the Female Population cannot even be conceived by those who live in happy England. Wretched as is the state of the men, that of the women is far worse. Destitute of instruction, and shut out from the means of obtaining it, they have nothing scarcely to guide them, but the dictates of their own passions and desires. Hence a man has no confidence in his wife: and his jealous fears drive him to shut her up, from the age of ten or eleven, and to exclude her from all society with the other sex except that of her nearest relations. Here she becomes, in reality, his slave: she cleans his house, cooks his food, and waits upon him at his meals—taking her meal after he has done. They are not companions: little or no conversation passes between them: they have their separate apartments; and are so far from being *one flesh* and *one spirit*, that they have not, in fact, the same language or the same religion. In every thing, the poor women are made to feel their inferiority. Under such circumstances, of course there is no domestic enjoyment—no sympathy—none of those endearments, which tend so much to sweeten the cup of life. With what pleasure, then, will every lover of our race hear, that a brighter day is beginning to dawn—that the ignorance of the females is beginning to be dispelled—and that they are receiving that knowledge, which must eventually not only raise them to their proper rank, but tend to humanize and reform the other sex also. With what gratitude to the Giver of all good will Christians learn, that their degraded and despised Sisters of India have the means of rescue from their spiritual thralldom—that they are taught *the truth*, which alone can *make them free*—and that their minds are beginning to be stored with those holy and comforting doctrines of our Religion, which will prove both a guide and a solace in after-life!

In attempting, however, to con-

fer these benefits on the Females of India, peculiar difficulties, as will appear from Mr. Perowne's statements, were at first encountered in this quarter.

It is good for us to be disappointed, and to feel our own weakness. If every thing prospered, there would be no room for the exercise of faith, patience, and resignation. On this account, we ought not too much to regret that all our endeavours to raise a Female School have hitherto proved abortive. Thrice have our expectations of success been raised, but almost immediately again dissipated. At no point have I laboured so much as at this. My dear Wife, although in a very delicate state of health, gave herself incessantly to the work, sparing neither pains nor labour. But the event of the whole was disappointment. At one time it was reported, that the children would be made Christians; at another, that they would be sent to England; and, at another, some of the neighbours threatened excommunication to any who should send their children to school. A Mussulman of some little property, the first man in his village, had sent his two Daughters, and was very desirous for them to learn; but the poor man was speedily frightened out of his purpose by a Relative telling him, "If your females learn to read, you shall not smoke my hooka." We have never, however, given up the hope of eventually having Female Schools. We have only been waiting for some more favourable opportunity to renew our endeavours. I am thankful to say that a fairer prospect than ever now opens before us.

This hope was not disappointed. Soon afterward he wrote—

A Female School is one more begun; and Mrs. Perowne had the pleasure to find 20 Girls present this morning. The house, in which it is held till a School-room can be built, being too small, a neighbour offered me the house of his "debota" (idol) till I could get the School-room ready. "That," said he, "will hold a hundred, if you inclose the verandah with a few mats; and I will both send my Daughter, and will also use my influence with my neighbours to send theirs." On my observing that the poojah (worship) was near at hand, and that then he would require the house, he replied, that he would have the image got ready elsewhere— that the school

might be held till the poojah commenced—and that, as soon as it was over, the Children could assemble again. This, of course, is all that is necessary. He then pointed to his garden and premises, and said, "These belong to me: if you wish to build a School-room, choose any spot you please; and I will let you have it, even in the midst of my garden." We hail these as favourable tokens; and, while we rejoice with trembling, desire to be thankful.

In September last, Mr. Perowne sent the gratifying details which follow.

There are, in the Burdwan Schools, about 350 Female Children, of all castes from the Brahmin to the Haree. They manifest a power of intellect superior to most of the other sex. They have more simplicity, and less prejudice. This arises from the ignorance in which they are kept, even with regard to their own religion. Hence, while they learn in half the time in which the Boys do, they receive what they read as true, having no opposite system in their minds to counteract it.

Indeed, the instruction of the Female Children is, every way, most important: the objects are the most destitute: their future situations in life, as Wives and Mothers, will give them the means of doing extensive good or evil, as they may be disposed; and the present time of life is the only period when Christian Benevolence can afford them the necessary aid. When, to this, we add the consideration that they are both willing and able to learn, we have every motive, surely, to urge us on to increased endeavours for their good, and every reason to hope that our labour will not be in vain.

I may appear sanguine—but I cannot pass along the road, without seeing objects whom I regard as presages of future good. To behold, in every direction, little girls, with bunches of leaves under their arms and inkstands in their hands, hastening with smiling faces to school, is so new a thing in this country, that the very novelty may well excite peculiar sensations in the mind. Be that as it may, it has often been the means, I confess, of affording me comfort and encouragement; and, I trust, of exciting gratitude to Him, who is beginning to give sight to the blind, and to bid the prisoners go forth.

It is in the Schools, however, that the

chief satisfaction is to be found. Here we look upon immortal beings, capable of knowing, serving, and enjoying God to all eternity; but who were so sunk, as to be without a single spiritual idea! If asked who made them, they could not tell: and to the question, "Who is God?" if able to give an answer at all, it was only by pointing to a shapeless block of wood or stone. This was the state of these poor Children when they first came under instruction. But, in twelve months, this *desert has begun to rejoice and blossom as the rose*. Ideas have been imparted—their mental powers have been called into exercise—and they have learned the leading truths of Revelation, and the relative duties which it enforces. All looks fair and promising: we only wait for the outpouring of the Spirit from on high, to give life and perfection to the body thus formed.

These remarks will shew you what abundant cause we have for thankfulness, and what encouragement we have for the future. If it be thought that the number of Children is small, compared with the immense population of Burdwan, we confess, with regret, that this is the case: but, looking at the openings in every direction, and trusting to the blessing of God, we say, with confidence, "Give us the MEANS, and, by next year at this time, the number shall be DOUBLED."

*Moral Influence of the Schools.*

On this subject, the Calcutta Auxiliary Committee thus speak:—

Mr. Deerr is happy in the conviction, that, as there is a general reception of the Gospel, so there is a growing acquaintance with it. Beyond this, however, he has little to say.

It was particularly inquired of him, whether he could relate any striking MORAL effects of his instructions, either among the Boys themselves or in the Villages: he could say nothing satisfactory on this subject. The people are still given up to their idols: the Boys are still devoted to their poojahs and festivals. No apparent change has been produced, except in the very few instances wherein the Word has been received in truth.

In reference to the actual moral effects of instruction, concerning which Mr. Deerr's experience, as above related, has offered him so little that is encouraging, Mr. Perowne appears to entertain some-

what better hopes. At HIS School the Natives are BOARDED as well as taught; instead of mingling daily with their relations, they remain together at the School; having accommodations for sleeping, contiguous to the house. Many of them continue for several weeks separated from their homes; and, as they are constantly under a laborious course of instruction in the English Language and Scriptural Reading, Mr. Perowne thinks they have acquired a somewhat HIGHER TONE OF THINKING AND REGARD TO CHARACTER, in many instances, than other boys manifest: however, he thinks the good thus acquired is lamentably destroyed by the recurrence of holidays and poojahs; the attendance on which produces a manifest deterioration of character. The disappointment of hopes, in cases of this nature, is among the severest trials of the Missionary. Still, however, the Missionaries are far from being discouraged. Relying on the faithfulness and almighty power of Him who hath promised, they go forward with hope, yea with the assurance that their labour shall not be in vain in the Lord.

Mr. Maisch, in a communication of later date than the preceding extract, gives some encouraging proofs of the influence of the Schools under Mr. Deerr and himself. He writes—

It cannot be expected, that, under the present state of things, and at the beginning of the work, the effects produced should be shining and numerous. Supporters of the Cause, and Labourers in it, must alike defer their joy to that brighter future day, which, according to the gracious promises, will CERTAINLY come. In the mean time we have SOME encouragement under a burning climate, which rouses our spirits to new exertions. The introduction of the Holy Scriptures has, in some measure, paved the way to our work among the Adults; and, as the Children are at perfect liberty to take their books home under the promise of bringing them again, or leave them at school each day, it has induced some, if not many, of their parents, to have some portion of them read by the younger branches of their families, probably out of curiosity; and, sometimes, the good seed has fallen at least so deep, that he who has received it can recollect passages and chapters. The Parables of our Blessed Lord are, in this respect, admirably adapted for Asiatics.

Br. Deerr had the following conversation with a man who attended one of his School Examinations, as numbers of them do. He saw the man uncommonly attentive; and could not help asking him, after his work was done, who he was. "An oil-merchant," he replied; and added, "I am come here to hear you." "As you are a merchant," rejoined Mr. Deerr, "come to my house, and I will give you a pearl more valuable than all your oil-shares." He replied confidently, "I know what you mean: you will give me your Holy Book, in which is the Parable of the Merchant and the Pearl: it occurs in the thirteenth of Matthew." On inquiring how he learnt that, he answered, that he had a Boy at this School who had read it to him in the evening.

In many other respects, we have found similar, though less striking instances; but enough for our encouragement: and it is very pleasing to see, sometimes, numerous attendants at the Examinations, and that from the higher orders. It is greatly to our encouragement, to look back on what has been done—what prejudices have been conquered, or have vanished. There are school-books in our possession, and those of a historic nature, in which the Name of Jesus is obliterated wherever it occurs in the printing, even in a matter of Chronology: the Boys obstinately refused, at that time, to pronounce that Name; but now they read it with reverence.

*Discussions with the Natives.*

Mr. Maisch writes—

Mr. Deerr has opened the house to adults of all descriptions, who may chuse to come; but he declines every occasion of discussion while he is in school: for the state of morals is such, as to lead the people very soon into some unbecoming and indecent stories, either from their mythology or their present practice, in the presence of the young, who thus become corrupted themselves: or, when the disputant is put to shame, or refuted before many witnesses, he will perhaps meditate revenge, and at the first opportunity create disturbance in the Schools and dissuade the Boys from attending: there are, moreover, grey-headed men sometimes among the disputants; and regard for their age leads us to avoid exposing them to the laugh of the Children, who, in the degraded state of their morals, have no respect to

any one; and though these old men might deserve ridicule, it always leaves an unpleasant impression on their minds.

On every application out of school-hours, Mr. Deerr devotes his time to the Natives; and it has been not unfrequent that six or eight, and sometimes more, all adults, have attended.

It is a striking feature in the character of the Hindoos, and of the Brahmins in particular, never to yield, though their objections have been answered: the more ignorant are the worst in this respect: they will frequently take refuge, to prove the point in question, in the most absurd and even disgusting stories. On these occasions, the most talkative is considered the most clever, notwithstanding he talk nonsense.

It happened at our house last year, that a number of Brahmins assembled for the purpose of arguing; and one of them talked away in a manner that would have astonished any one, supporting an idea quite pantheistical, from the Vedanta: the night had commenced a good while before he had finished; and, on this account, Mr. Deerr told him, in a friendly manner, to sum up the evidences against him more concisely than he had done, observing that he could not comprehend what he had said. "I cannot do so," was his answer. "Why do you then talk?" asked Mr. Deerr. He coolly replied, "This is a custom with us when disputing, in order to gain the point in question." Such are the blindness and pride of the class who are called Teachers, enough to raise feelings of compassion in us.

*Remarks on Statements of Conversations with the Natives.*

Mr. Perowne gives the following salutary caution on this subject.

When it is stated, that the Natives listen with attention to what Missionaries advance, and assent to the truth of their declarations, the next thing which the Reader, in England, expects to hear, is, that they have cast away their idols and embraced our holy religion. But, alas! we, who are among them, feel the futility of such expectations. The people will listen, and they will assent; and, as soon as you have left them, they will deride all that you have said. It is natural for us to believe the case to be as we desire. But we must recollect, that flattery and deceit are the leading features in the native

character: and these render the Christian's labours among them peculiarly trying. If they would openly avow their disapprobation and state their objections, there would be some room for hope; but, now, we have *against hope to believe in hope*. Oh! for an increase of faith, patience, and humility, to labour and not be weary in this difficult, but important and blessed work! God WILL make bare his arm: Christ SHALL see of the travail of his soul: the Spirit SHALL be poured out: and these dry bones SHALL live! This is the basis of my hope—the great prop of my mind, in the midst of discouragements and disappointments. He is faithful who has promised. He will realize the expectations of His believing, obedient, praying people.

*Care in reporting the State of the Mission.*

We subjoin some excellent remarks by Mr. Maisch, in reference to this point.

Of our future prospects, I know you will excuse my writing: however fair they may be at times, they are often darkened and disappointed; and we cannot expect it otherwise among a deceitful people.

There are members of the Heathen Community, who give us every reason to believe that they may come to be part of the flock of Christ; but we consider it our duty to refrain from saying more, till our expectations have been realized. It remains only, on our side, to proceed step by step; informing you, in all things, of the bare truth. So far as I know, I have not written any thing which might lead you to form too exalted an idea of our Station at Burdwan; nor would any one feel himself disappointed, were he to see it to-day.

I submit this Letter to your Secretary, the Venerable Archdeacon Corrie; who will kindly remark and correct any error, which perhaps my short stay in India may have led to.

He adds, in reference to the Native Christians at Burdwan—

They have their failings, nor can it be expected otherwise: they must be guided and watched; but we have every reason to be thankful: they make us, on the whole, very joyful; and, as they advance in knowledge, we trust that they will grow in Grace also. It is no small thing to stand exposed alone among idolaters, and we must be merciful in judging respecting them.

## Ceylon.

AMERICAN BOARD OF MISSIONS.

THE promising state of the Missions of the Board was noticed, somewhat at large, at pp. 91—94 of the Survey. Further details have been since received of the work of Divine Grace manifested among the Natives.

*Progress of Religion at the Station of Oodooville.*

The Journal of the Rev. Miron Winslow, the Missionary at this Station, will enable us to trace the progress of religion among the Natives under his care or connected with his Station. An extract of a Letter from Mrs. Winslow, in November 1823, in reference to the facts stated at p. 92 of the Survey, will serve as a proper introduction to the Journal of her Husband:—

I know of nothing that appeared as a preparation for what we have seen, except a Day of Fasting in December, which was an uncommon day to most of us. At Oodooville, we had been chastened for some time, by the illness of Mr. Winslow and myself with our children; but, in other respects, were as usual. The Prayer Meeting on the first Monday in February was a time of wrestling at the Throne of Grace, when the Spirit seemed to make *intercession for us, with groanings which cannot be uttered*: and, since that time, the spirit of prayer, which was before given to some extent, has been abundantly increased; so that days, and almost nights, have been spent in *waiting before the Lord*, as I never witnessed before. It seems to be a greater privilege to pray than it ever was before.

Mr. Winslow writes as follows:—

Dec. 11, 1823—This day was set apart at the last Prayer Meeting, by the Missionaries of the District of Jaffna, as a season of humiliation, fasting, and prayer for the special influences of the Spirit; a day of mourning for our own sins and the sins of the people, that the way of the Lord may be prepared.

Jan. 21—The day before yesterday I went to *Tillipally* to assist Mr. Woodward, as several of the Boys were inquiring *What shall we do to be saved?* and he has not strength to perform the necessary labour with them. On arriving

there, just at candlelighting, found a large room nearly filled by Boys, and others; most of whom appeared very solemn, and some much affected. There was a peculiar expression of the countenance, which seemed to say, "God is here:" and there is reason to believe that God was and is present there. We had frequent meetings, during the time I was there, with all who chose to attend; and private conversation and prayer with most.

*Jan. 25, 1824*—A memorable Sabbath in Oodooville. The Word, which was spoken with much feeling, drew tears from many. Some, particularly two or three of the elder girls, who went with us to Tillipally, and a few others, appear seriously impressed. After prayers at evening, a number of them stopped to speak about the concerns of their souls.

*Jan. 31*—Had an interesting meeting with the Schoolmasters belonging to the Station. Some of them were affected even to tears, and all of them professed to believe in the Christian Religion. During the week, have had several Inquiry Meetings with the Girls, and am much encouraged.

*Feb. 15*—The good work seems going forward at this Station. A woman who has some care of the Girls, three other persons employed about the family, and two Schoolmasters, appear under concern of mind, together with 12 or 14 Girls in the school, including all the eldest and most forward. To the Lord be praise! The Schoolmaster at the Station, who is much impressed, but in much fear of his friends, burst into tears when urged to forsake all for Christ, and wept like a child.

*Feb. 25*—To-day we had a general meeting, at Oodooville, of all the Schoolmasters and Superintendants of Schools connected with the Mission; all the Brethren of our Mission, and Mr. Knight of the Church Missionary Society, attending: the Schoolmasters from Nellore, Mr. Knight's Station, were also present: in all, there were seventy men, with many of the elder boys of the Schools. A meeting was first held with the Masters, in the verandah of the house; at which several of them expressed their hope in Christ, and their readiness to forsake all for Him; and about thirty testified their belief in the Christian Religion, as the ONLY true religion. In the afternoon, a general meeting was held in the Bungalow: at this meeting

the serious Lads from Tillipally, Panditaripo, and Manepy, were present; and the Girls of the school here. A short account of the revival at the different Stations was given by Philip Matthew, in a very interesting manner; and those present, who had become the subjects of it so far as to be willing to leave all for Christ, were called upon to testify their determination to follow on to know the Lord: more than sixty rose and desired to be on the Lord's side: the Schoolmasters, who professed a belief in Christianity, were then addressed; and solemnly warned to flee from the wrath to come. The exercises of the day were very interesting; and a great blow has, we hope, been given to Heathenism.

*Feb. 27*—Went to Jaffna, to attend an evening conference; and met the Rev. Mr. Rhenius of Palamcotta, who has come for a visit here, on his way to Madras. We had a good meeting. Mr. Rhenius seemed much interested, and spoke very earnestly and readily in Tamul.

*March 1*—Prayer Meeting at Oodooville. Besides our own number, Mr. and Mrs. Rhenius, Mr. and Mrs. Mooyart, Mr. David and three or four other Jaffna friends, Mr. and Mrs. Knight, and Mr. Carver, were present. The revival, with which the Lord is blessing our different Stations, and the pleasing appearances in Jaffna, formed a prominent and interesting subject of conversation in the morning: to which was added a very encouraging account which Mr. Rhenius gave of the state of things around him at Palamcottah, especially in the Seminary for Tamul Youth which they have there. He gave many interesting particulars concerning the power of Grace on their hearts; and expressed a hope that nearly twenty of them had, within the last year, passed from death unto life. It appeared from his account, also, that the state of things without, is also encouraging: in one village, about twenty families had signed their names to a petition for Christian Instruction. Mr. Rhenius addressed the Meeting, in the afternoon, on the subject of BROTHERLY LOVE; a subject, which, through the mercy of God, is well understood and FELT here.

*March 14*—Had a pleasant Sabbath; not, I hope, without some evidence that the Spirit was present, though there was no special excitement. One of my schoolmasters, two persons em-

played in the family, and nine of the Girls, express a hope of having passed from death unto life. Of most of them we also have hope, though it is with trembling and much diffidence that we speak of some. This afternoon, in conversing with the Girls, they told me of some errors in the conduct of two of their number. I inquired more particularly into it, and gave the needed advice; when one of them wept much, and begged the Girls to forgive her, as her fault was having been angry with some of them. The other girl, who was in fault, said nothing until the one who had made the complaint against them remarked, "You must not be angry with me for telling these things, as you have done wrong;" at which the girl, whom she addressed, burst into tears, and wept a long time; and all who were present wept and sobbed together.

July 13, 1824.—The old church at Oodooville having been repaired, so far as to make a decent Place of Worship, has to-day been solemnly dedicated to God, in the presence of the largest and most respectable Native Congregation which we have at any time seen assembled. There were about 700 persons seated within the house, and a few standing around. The Brethren and Sisters of the Mission, one of the Wesleyan Brethren, and Br. Knight, were present. As we all entered the Church together, and walked up the aisle, the Congregation rose and sung a Hymn in Tamul. This was followed by an Introductory Prayer by Mr. Meigs; who also made an explanatory Address to the people, founded on the dedicatory prayer of Solomon, which was read, after singing again in Tamul. The Dedicatory Prayer was offered by Mr. Poor; and was followed by a Sacred Song in Tamul, prepared for the occasion. A Sermon was preached by Mr. Spaulding, and a Concluding Prayer and short closing Address were made by Dr. Scudder. In his Address, Dr. Scudder asked, "Who is willing to renounce idols, and join us in worshipping that God to whom this House is now dedicated?" About two hundred rose: but in this number was included nearly sixty persons from Jaffna, who are members of Mr. David's Congregation, and most of the Boarding Children in the Mission who are serious. The Christian Doxology in the Tamul Language, sung in the tune of Old Hundred, closed the interesting exercises; which

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were attended to throughout with much stillness, and some apparent solemnity. In the afternoon, a Sermon was preached to an audience of about 200, by Gabriel Tissera, from the text, *The glory of this latter house shall be greater than of the former.* May this indeed be verified, by the fulfilment of the remaining part of the prophecy, *In this place will I give peace;* and by the revelation of the *Desire of all Nations* to this people in this holy place! May His glory fill this house! and oh may it be found, when *He writeth up the people, that this man and that man were born here!*

*Summary of apparent Conversions.*

„ The Board remark—

During this very interesting season of special attention to religion, not less than 150 persons, at all the Five Stations, manifested more or less concern for their souls. It was, however, with the revival in Ceylon, as it is with revivals in our own land—a part only of those, whose attention is excited, whose fears are roused, really repent of sin, and believe in Christ.

The numbers of those, at the several Stations, who, in the judgment of Christian Charity, gave, in March 1824, some evidence of a change of heart, are as follows:—

At Tillipally,	about	15
At Oodooville,		12
At Manepy,		12
At Panditeripo,		20
At Batticotta,		10

Total . . 69

But, as many of these are quite young; as the native character, owing to the operation of various causes, is not remarkable for firmness; and as peculiar temptations and dangers are always present; the Missionaries rejoice with much trembling. Still, as the former converts from among the Boarding Scholars have, in general, sustained a good Christian Character, though their age and circumstances were the same, strong hopes may be indulged respecting the subjects of this revival. The Churches should remember them at the Throne of Grace.

*Renewed Influence of Religion.*

A Letter from Mr. Winslow, of the 14th of January last, contains further encouraging information. In reference to the religious impressions which had appeared, he writes—



The fruits remain to a very good extent. We are expecting to gather from them, as the first-fruits, about 35 Young Persons and Adults into the Church, in the course of a fortnight; unless the prevalence of the Cholera Morbus, which is now spreading around us, prevent the anticipated meeting. That disease is very mortal, and is considered contagious: the people are, therefore, in great fear of it, and will not go where it prevails. We have made preparations to have a **GRAND MEETING** in one of our populous Villages, near the centre of our Stations; and to have all the present candidates baptized and admitted to the Church at once, and to have the **COMMUNION**. A temporary building has been erected, sufficiently large to contain from 2000 to 3000 people; and if the season be favourable, twice that number will probably be present, in and about the building. We hope that great and good effects will result from this public administration of the ordinances in the midst of the Heathen. There is evidently progress made in Christianity here. Light is spreading, and knowledge is increased. This is not all: the influences of the Holy Spirit, without which all light and knowledge become vain, have not been withheld.

After the excitement which had attended the events before described, Mr. Winslow says—

We were left in rather an exhausted, or at least in a cold state. But it was not long before our deficiencies began to alarm us; and, of course, some symptoms of returning animation began to appear.

The minds of the Missionaries were roused to increasing watchfulness and more earnest prayer, and the gracious influences of the Holy Spirit manifestly attended their labours at all the Stations. Mr. Winslow particularly instances the Schoolmasters and the Native Assistants, as giving hopeful evidence of religious concern. Of the Schoolmasters he says—

There are about 70 employed in the Mission, who are more or less respectable for their family and learning. At a meeting with them in November, when all were called together and particularly addressed, almost the whole body of them arose and expressed their belief in Christianity, and more than thirty pro-

ceeded to have some concern about their souls: of this number, a few evidently felt; others seemed well inclined, but without any proper views of their sin and danger. How many of them still feel, or have begun to serve the Lord, I know not: we have hope of some eight or ten, and some others are serious.

On the Native Assistants of the Mission, Mr. Winslow adds—

Of this class, we have occasion to speak with perhaps still more thankfulness. One of them, an Assistant in the Central School, a young man of much promise, has lately come out decidedly on the part of those who follow Christ; and we hope he is indeed a true disciple. Two others, who have been (and one now is) Assistants in the Boarding School at Tillipally, have recently, as we hope, been brought to repentance: they are the sons of hired men, and have studied English considerably. Of the same class are two who assist me at this Station in superintending the Schools: one is the son of a Manegar (the principal head-man of a parish), and the other a cousin of his. I stand in doubt of the first; but his cousin appears promising: his convictions of sin were long and deep, and he now seems to be truly rejoicing in the Lord: he will, if steadfast, do much for the Christian Religion, as his talents are good, his family very respectable, and he is somewhat rich for a native youth.

*Difficulties in the way of Young Native Converts.*

Mr. Winslow proceeds, in the Letter just quoted—

There is still another Young Man, who superintends the Schools at Manepy and is the son of a Manegar, of whom we entertain some hope, though he is not yet willing to give up his friends for Christ. In fact, that is not an easy thing to do here. These Young Men find that it is not. Our Saviour's words are here verified—*If any man come unto me, and hate not his father and mother, yea, and his own life also, he cannot be my disciple—And a man's foes, shall be they of his own household.* These Young Men, and also a Schoolmaster at this Station, who appear very promising, have met with much persecution: the people even say of them, as they said of our Saviour—*They have a devil, and are mad.* The mother of the Schoolmaster threatens to throw herself into a well—the grand-

father to leave the country; but, before he goes, he wishes the privilege of shutting son and mother up together in a house, and setting fire to it! A company of his friends came to him the other day, and said, "We have vowed to come and stay by you, until you promise to renounce Christianity; and we will neither eat nor drink, until you give us such a promise: and now it is better for one to die than for us all to perish." He answered them from the Scriptures; and they could not reply, but left him without obtaining the promise. The other Young Men are much opposed and ridiculed: at a meeting, two or three weeks since, at Tillipally, they all, one after the other, rose up, in presence of their friends and a great number of respectable natives, and testified their love to Christ; but they suffered for it when their parents and relatives had them alone. The Lord is able to make them stand. Oh! may no reproach fall on the Christian Name, by the backsliding of any of these, who are so much known, and have so much influence; but may they have grace, not only to save themselves, but to be instrumental in saving others also!

*Increase of Female Instruction.*

On this subject, Mr. Winslow adds—

The Female Boarding School, which is at Oodooville, under Mrs. Winslow's care, is doing as well as could be expected. The number of Girls now in it is 32; and all the older and more promising of them are hopefully pious. They are instructed in reading and writing their own language, in arithmetic and geography, and in sewing, knitting, &c., and especially in Christianity. When the Mission was commenced in this district, scarcely a single female could be found who was able to read: now there are, in our different Schools, more than 250 who are learning, and many of whom are now able to read.

*Remarks of the Board on the Religious State of the Mission.*

The revival of religion in Ceylon is another instance, to be added to the thousands which have been witnessed since the days of the Apostles, of the success attending Missions to the Heathen. Here is success, of the most animating nature—success experienced in circumstances like those which exist, or which may be produced, with Divine

Aid, in a greater or less degree, in almost every evangelized nation.

A number of Missionaries take up their abode among an ignorant, degraded, idolatrous multitude—learn their language—and seek every opportunity to inculcate a knowledge of the True God. They preach, hold conversations, and distribute the Scriptures and Religious Tracts. Among the Children they established Schools: not less than two THOUSAND are taught the rudiments of learning and the simple truths of Christianity. From these, the more promising Youths are selected—are received into the families of the Missionaries—are supported by Benefactors in this country—are exposed to fewer demoralizing influences, than others of their countrymen—and enjoy peculiar opportunities for acquiring knowledge. Among these Boarding Scholars, in number about 200, the Spirit of God seems chiefly to have operated. The Missionaries indulge the hope, varying in degree with respect to different individuals, that more than ONE-THIRD of these Scholars have become pious.

This is a grand result. And how was it brought about? While the Missionaries are all men of finished education, and would be respected for their talents and attainments in any society of men, they imitate, in their mode of operating on Heathen Minds, the great Apostle to the Gentiles, who determined to know nothing except Jesus Christ, and Him crucified; and preached, not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. No parade was made of human learning. Philosophy had no agency. The grand result was produced by the simple inculcation of religious truth—by the simple means, which are used by all Evangelical Missionaries, at every Missionary Station in the world.

If similar causes are in operation among other nations, why may not similar effects be anticipated? They may be anticipated. Human nature is modified only by circumstances, and is everywhere substantially the same. More laborious exertions and a longer time may be necessary in one place than in another; but what has been experienced in Ceylon may occur in any other portion of the Heathen World.

Among the Liberated Slaves in Western Africa, similar effects have been witnessed. Ignorant, degraded, wild

men, upon whom the severities of martial law were ineffectual—these has religious instruction enlightened, elevated, tamed; and such transformations of character were wrought upon many, at the same time and in the same neighbourhood. In the Society Islands have arisen, from the same causes, moral changes still more surprising: a whole nation seemed to yield to the dominion of Christianity at once. Among the Cherokee Indians, also, similar causes have produced similar effects: in this tribe, during the year 1824, more than 50 Natives were thought to have become pious.

Nor are these things peculiar to the present time. In all ages, religion has been advanced chiefly by what are termed REVIVALS OF RELIGION. Spiritual blessings, when they came, descended in abundance, like showers upon the earth.

The CHURCH OF THIS AGE is probably preparing the way, for great revivals of religion in SUCCEEDING AGES. The large fields, which are now broken up, and sown with precious seed, may then wave with a glorious harvest. When Preachers, and Bibles, and Tracts are scattered over India, for instance, when the light of heavenly truth has met the eyes of the great mass of population in that country, then, public opinion being moved from its ancient foundations, a mighty change will be witnessed. We know not where the general revolt from the dominion of idolatry will commence: but, as it was in Tahite, in Eimeo, at the Sandwich Islands, and in ancient nations, so, we believe, it will be in India. Perhaps the fire will kindle in Ceylon, and pass up Peninsular India to Bengal. Perhaps it will commence in Bengal, proceed over to Bombay, and down to Cape Comorin. But, whenever there is once a decided and general revolution in any important district, the fact will be known, and the influence will spread far into the neighbouring regions. *The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.*

*Grateful Acknowledgment by the Missionaries.*

Mr. Winslow writes, in reference to himself, and his associates, Spaulding, Woodward, and Scudder, with their Wives (see p. 59 of the Survey for 1820), on the 8th of June of last year—

All those of our number, who came

out in the Indus, are permitted to see the return of the Fifth Anniversary of the interesting day on which we left our native shores; and, what is perhaps more than can be said of any equal number who have come into the Missionary Field together and remained so long, are in as good health as on the day when we swung on the wharf in Boston, "Blest be the tie that binds" &c. Nor is it a less occasion of gratitude, that, as we have all been preserved, and are all placed near one another among the Heathen, we have found the tie, which was then blest, more and more endearing and strong. We have met, according to custom, to recount the way by which God has led us, to offer our thankgivings, and to renew our vows; and truly we have had abundant reason, this day, to say with Joshua, *Not one thing hath failed, of all the good things which the Lord our God spake concerning us: ALL are come to pass.*

## Australasia.

### New South-Wales.

#### CHURCH MISSIONARY SOCIETY.

##### Formation of an Auxiliary Society.

THE establishment of this Society was noticed at p. 327 of our last Number. This design has long been in contemplation, but various circumstances have retarded its execution. His Excellency Sir Thomas Brisbane has been pleased to accept the office of *Patron*, and His Honour Chief-Justice Forbes that of *Vice-Patron*: the Rev. Samuel Marsden is *President*, A. K. M'Kenzie, Esq. *Treasurer*, and the Rev. Richard Hill *Secretary*. The Committee consist of all Clergymen who are Members of the Society, and not less than six Lay Members: the following eight Gentlemen were appointed to act on the first Committee:—

H. C. Antill, Esq. J. P.—Saxe Bannister, Esq. (Attorney General)—W. Carter, Esq.—W. Cox, Esq.—G. Cox, Esq. H. M'Arthur, Esq.—James Norton, Esq.—and John Stephen, Esq. (Sol. General.)

An extract from a Circular issued on this occasion will shew that the circumstances of the Colony open a field for the Society's exertions:—

The late alarming and fatal contests

which have occurred between the Aborigines and Europeans, as well as the increased extent of more populous coast, now occupied by the Settlement of Port Macquaria and the more recent Settlement of Moreton Bay, render it expedient to exert every prudent measure, to open and maintain a good understanding between the Europeans and the Aborigines; in order to prevent, in future, the destruction of property and the loss of human life: which desirable objects, it is believed, may be accomplished by the establishment of the long-projected Auxiliary Church Missionary Society; by which Missionaries may be appointed to reside among them, for the promotion of their civilization and general improvement, as well as, in other respects, to co-operate with the Parent Society.

The following are extracts from the Minutes of the Committee appointed at the General Meeting:—

Resolved, That the Chaplains be requested to preach to their respective Congregations, a Sermon on the subject of Missions, at their earliest convenience; and also to form Associations in their respective neighbourhoods.

Resolved, That the Committee invite Plans and Suggestions for the Improvement of the Aborigines, to be read at their Quarterly Meetings.

The President stated to the Committee, that if a proper person should offer himself to become a Missionary to the Aborigines, he would undertake, on behalf of the Church Missionary Society, to afford support for him for twelve months, or until a reply be received from the Society.

In communications addressed to the Society, both the President and the Secretary urge the Committee to send some self-denying and devoted Missionaries. Mr. Marsden writes, on the 7th of February—

Many of the Aborigines were murdered last year, and many of the Europeans by the Natives. I had two of my servants killed by the Natives, from a spirit of retaliation. These murders would be prevented, if we should be able to place proper Missionaries among the Natives in the interior—honest, plain, simple men, of principle and character; and who would be able to learn their language. As the Europeans are extending into the interior, the Natives will be finally extirpated, unless some measures be adopted to prevent crime; and this cannot be prevented but by the blessing of God on the labours of Missionaries.

## Polynesia.

### Georgian and Society Islands.

#### LONDON MISSIONARY SOCIETY.

THE arrival of the Rev. W. Ellis in the United States, on his way to England, was stated at p. 286. At the last Anniversary of the American Bible Society, he bore the following testimony, in speaking of these Islands, to the

#### *Change effected by the Gospel.*

Here, the Bible has effected a greater moral change, than all other means combined ever could produce—a change, which has extorted from the sceptic, the infidel, the licentious, and the profane, a confession that the power which produced it could be none other than the mighty power of God.

In those islands, a System of Idolatry has been annihilated, which was reared by treachery and crime; and had, for ages, through the terrors which it inspired, sunk the population to a state of most abject wretchedness, and threatened their extermination. In its place, the light and blessings of the Gospel are now enjoyed; and not only has that ever-blessed Book imparted to them the social comforts of the dear domestic circle and the advantages of civilization—it has also shed its mild, consoling light on their passage to the grave; and has opened to their view a glorious immortality beyond, with all its interminable joys.

Dark and terrific were their former views of death, and of a future state. They supposed that the spirit, when it left the body, was in darkness devoured by demons; not annihilated at once, but consumed by slow degrees, with most excruciating tortures. Hence, in dying agonies, they would often cry to their attendants, "There—there stand the demons, watching for my spirit!—O guard its exit!—O preserve it from their grasp!" Now, those who die in Christ sometimes pass the swelling flood of death rejoicing in the support of their Almighty Friend, or singing the Saviour's love.

#### *High Value of the Islanders for the Scriptures.*

On this subject, Mr. Ellis stated—  
The British and Foreign Bible Society has, with that liberality which charac-

terizes all its proceedings, furnished the means for printing and distributing among them the Holy Scriptures, in their native tongue; and in no part of the world has its labours been crowned with greater success.

The Bible is there received, with honest, unsuspecting faith, as a Divine communication to mankind. Its doctrines are believed, and its precepts rigidly observed. Frequently, when we have proposed some measure to the people, they have inquired, "What says the Word of God?" If we have answered, "There is nothing directly relating to it there; yet it is according to the custom of good people; or, we think it would be conducive to your comfort or to your advantage"—they have generally answered, "It is only your opinion then: perhaps you are right—perhaps not." But I cannot recollect any proposal ever made to them, with the sanction of the express declaration of Scripture, that has not been unhesitatingly received.

So highly do they prize the Scriptures, that when, about to leave those islands, I wanted to procure a copy of the Gospel of St. Luke, to bring with me, I could not find a person that would part with one for any article that I could offer in exchange.

I recollect, in the Island of Huaheine, a man had his house burnt; and was himself considerably injured, in attempts to save a part of his little property. He came to my house, a day or two after, to procure, I think, some dressings for his burns. I told him that I was sorry for his misfortunes. "True," said he, "it is some work to build a house; but, though I have lost my house, I have saved my Book"—pulling, at the same time, a copy of one of the Gospels out of his bosom, and exhibiting it with great satisfaction.

Their desire to possess the Word of God will appear, when you are informed that I have seen twenty or more canoes, from distant parts of an island or different islands, drawn up on the beach, near my dwelling, in which persons had arrived, whose only errand was to procure copies of those parts of the Scripture nearly ready for distribution. I recollect, one evening, a canoe with five or six persons arrived at the district in which I resided: the people came up to my house, and asked for some books: I told them that I had not any prepared

that night; but that if they would come again in the morning, I would give them as many as they needed. They took leave of me; and, I supposed, returned to the house of some friend in the village, there to spend the night: but, looking out of my window early in the morning, I saw these same persons lying on the ground, outside of the door. I went out, and asked them if they had been there all night: they answered, "Yes." I asked them why they did not go to the house of some friend to sleep: they said they were afraid, that if they should go away, somebody else would come before them in the morning, and get what books there were to spare, and they should have to return without any. I called them in; and gave them, as soon as I could prepare them, as many as they wanted. They hastened to the beach, launched their light canoe—spread their little matting sail—and, with a favouring breeze, steered to their native isle, rejoicing.

These people are also desirous that others should possess the Scriptures. Once a year, in most of the islands, they hold a Public Meeting to aid in spreading the Gospel over every group and every solitary island in the Pacific; and when an aged Chief or venerable Prince, after delivering a speech, has asked, "Shall we continue our exertions, brothers! friends! that the Word of God may be sent to all lands?" I have seen sixteen hundred hands frequently lifted up instantaneously, to answer, "Yes!"

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## South America.

### Columbia.

#### BIBLE SOCIETY.

*Formation of the Columbian Bible Society.*

THE following account of the Formation of a Bible Society in this New State is extracted from a Bogotá Newspaper of the 7th of April.

On the 4th current, there assembled, in the Chapel of the University at Bogotá, those Foreigners and Columbians who have so generously contributed to the formation of this Establishment, and whose names will be published on another occasion. Rules and Regulations for this Society were read, and were unanimously approved of as the Laws of its organization. In conformity to these Rules the

Subscribers proceeded to the election of a President, Vice-presidents, Treasurer, and Secretaries; when the following Gentlemen were duly elected:—

*President*—Don Pedro Gual, Secretary of State for Foreign Affairs.

*First Vice-President*—Don Jose Maria Castillo, Minister of Finance.

*Second Vice-President*—Doctor Jose Maria Estevez, Prebendary and Rector of the College of St. Bartholomew.

*Third Vice-President*—Doctor Juan Fernandez de Sotomayor, Rector of the College del Rosario.

*Treasurer*—Don Juan Sans de Santa Maria, Senator and Comptroller of the Department of Cundinamarca.

*Secretaries*—Father Antonio Marco Gu-

terres, Secretary of the University. Doctor R. N. Cheyne.

In the same manner the Members present proceeded to vote for a Committee, consisting of twenty individuals, one half of whom are Clergymen.

It was then resolved to print as soon as possible, in the form of a pamphlet, the Speeches made at the Meeting, the Rules and Regulations of the Institution, a List of Subscribers, and the Transactions of the Society. Finally, it was agreed that the Subscription List should lie with the Rector of the University; at whose apartments all who wish to subscribe may have an opportunity of doing so.

## Recent Miscellaneous Intelligence.

### *Church Missionary Society.*

The Rev. W. Williams and his companions (see p. 327) embarked, at the Lower Hope, for New South-Wales, on board the "Sir George Osborne," Captain Thompson, on the 12th of August; and sailed from the Downs on the 15th, with every prospect of agreeable society during their long voyage. Captain Thompson, who formerly commanded the Society's ship the "Active," afforded every facility for the maintenance of Divine Worship on board.

Mr. James Coney's health having suffered from his residence in Sierra Leone (see p. 341 of the present Number), he embarked on the 11th of June, on board the "Coriolanus," with a view to seek its re-establishment in this country. He landed at Dartmouth on the 17th of August, and arrived in London on the 19th.

The Rev. J. W. Doran (see p. 286) reached Madeira, after a favourable passage, on the 20th of June, and sailed from thence on the 26th.

By Letters from Malta, of April, May, and June, it appears that Mr. Andrews (see p. 42 of the Survey) had been advised to spend the four hot summer months in the country; his Medical Attendant hoping that he might thereby be enabled to resume his labours; and that he and his Wife proceeded, accordingly, to St Julian's; where they very usefully occupied themselves in folding, stitching, and binding the Tracts which had been printed in Italian, Greek, and Arabic.

Despatches have been received from New Zealand to the end of March; at which period all the Missionaries were well, except Mr. W. Hall, who was suffering from Asthma, and was about to proceed to New South-Wales for the benefit of his health.

### *Jews' Society.*

Dr. and Mrs. Dalton, whose arrival at Malta in June of last year was stated at p. 43 of the Survey, continued there till November, when they sailed for Alexandria, and reached that city in about seven days. After some stay there, they arrived at Beyrout, having

had a tedious and rough passage, on the 6th of January. Dr. Dalton writes, on the 17th, that they were contemplating a residence either at Jerusalem or at Safet. It appears that, subsequently, he and Mr. Lewis had proceeded together on a visit to the Holy City.

### *London Missionary Society.*

The Rev. W. Reeve, from Bellary, has proceeded on a visit to Ireland, in behalf of the Society; and the Rev. James Bennett, of Rotherham, and the Rev. Thomas Durant, of Poole, to the Norman Isles.

Mr. Threlkeld, from Raiatea, who accompanied the Deputation to New South-Wales, was to be stationed about 40 miles north of Sydney, for the benefit of the Aborigines in that quarter.

### *United Brethren.*

Mr. Godfrey Haga, of Philadelphia, a Member of the Brethren's Church, died lately in that city, leaving property to the amount of more than 300,000 dollars, which he appropriated chiefly to charitable and pious uses. Besides 25,000 dollars left to various Societies and 50,500 to different persons, he gave 28,000 to the Brethren for specified purposes. It is said, in an American Publication—

The residue of his estate, valued at more than 200,000 dollars, is bequeathed to the Brethren's Society for propagating the Gospel among the Heathen; to be appropriated, from time to time, as the Society shall direct. Mr. Haga, who had no patrimonial estate, acquired his large fortune by industry and economy. Throughout life, he sustained the character of a good man. (we use the word emphatically,) and did not wait till the hour of death to become charitable. For his connexions, both in this country and in Germany, he made provision while he was in the enjoyment of health. His donations for the relief of the poor, and to public institutions, were many and munificent; and those who were best acquainted with him say, that from the time of Mrs. Haga's death until the period of his own dissolution, he expended in charity more than 100,000 dollars.

The simple interest of the money, which Mr. Haga has here given for the propagation of the Gospel among the Heathen, will constantly support Twenty-five Missionaries. Mr. Haga's donation will enable the Society greatly to enlarge its sphere of operations.

### *Mediterranean.*

The Scottish Missionaries have, at length, been compelled, through the unhappy change

### 376 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

which has latterly taken place in the Russian Councils, to abandon every Station in that Empire, except Karass. Mr. D. M'Pherson, who was five years at Astrachan, has proceeded to the Mediterranean: he arrived at Malta, with his wife and their three children, in the beginning of May; and sailed, on the 11th, for Alexandria, whither he proceeds in connexion with the Wesleyan Missionary Society. He has some knowledge of Arabic and is acquainted with Persian, which will give him considerable advantage in the Mediterranean. Mr. Jowett writes from Malta—

We were all much refreshed by their stay, although so short; and accept it as a token for good from the Head of the Church, that the spiritual wants of the Levant continue to affect the hearts of the different Societies. I observe that the Society for propagating the Gospel is apparently about to assume a more Missionary Character:

perhaps no part of the world would more try of what quality of metal the good Churches of England are made than the Mediterranean.

Hayti.

A Treaty has been formed and ratified between the French Government and the Republic of Hayti, by which the Independence of this New Commonwealth of Africans and the descendants of Africans is secured, on condition of their paying the sum of 150,000,000 francs, or about 6,250,000 pounds sterling, as an indemnification to the proprietors of land who have lost their possessions in consequence of those political troubles which have thus happily ended in the Independence of the Island. This event cannot but have a most important influence in quickening the progress of the various plans of beneficence, and piety for the benefit of the West Indies.

## Miscellanies.

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

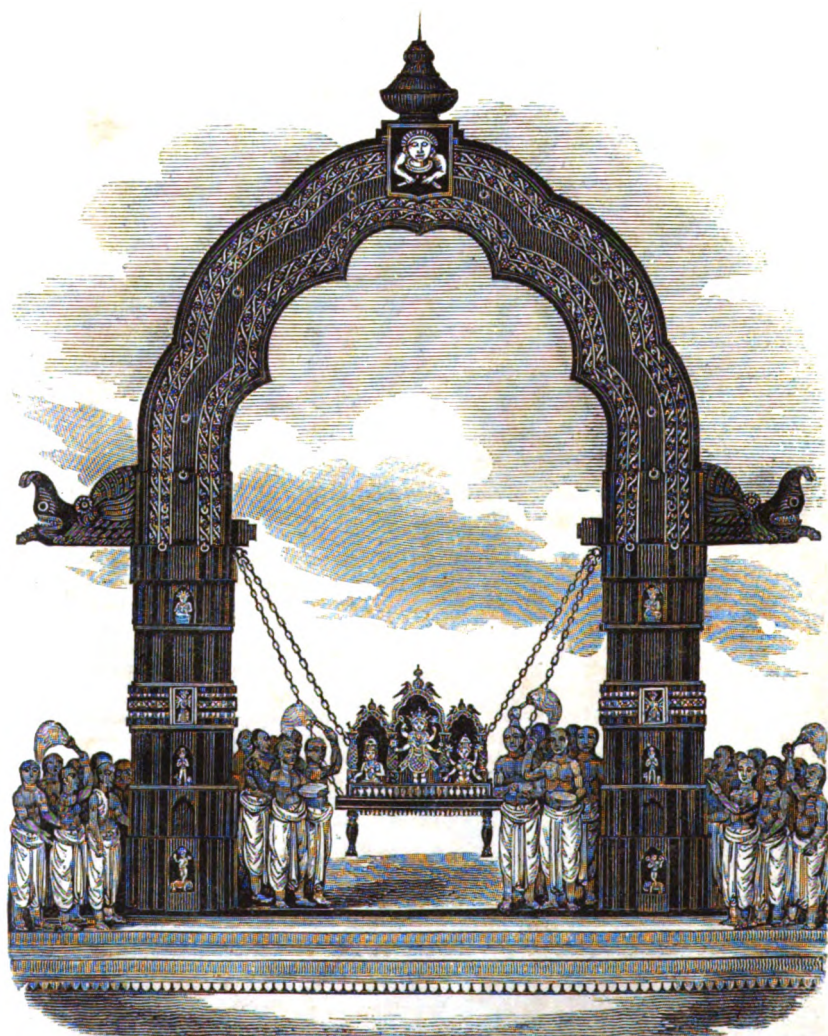
From July 21, to August 20, 1825.

ASSOCIATIONS.	Present.		Total.		ASSOCIATIONS.	Present.		Total.	
	L.	s. d.	L.	s. d.		L.	s. d.	L.	s. d.
Bath and its Vicinity	13	10 0	2545	11 8	Staines and its Vicinity (Shepperton 39.5.1)	98	0 0	807	14 3
Birmingham (Ladies' Assoc. 65.16.6)	97	0 0	6685	16 10	Taunton & West-Somerset	120	0 0	370	0 0
Bucks, South (Iver)	99	10 6	2084	19 6	Warrington	50	0 0	555	18 9
Camborne, Cornwall	8	0 0	39	1 10	Wellington, Somersetshire	80	0 0	708	14 8
Carmarthen	8	8 0	110	4 0	Westbury, Wills	67	4 10	67	4 16
Clapham (Ladies' Assoc.)	12	17 8	3985	7 5	Whitehaven	5	0 0	23	11 8
Colchester and East-Essex,	287	6 0	4998	9 3	Worton, Oxfordshire	9	0 0	98	8 6
Deddington and its Vicinity, (Banbury 24.)	18	6 10	111	19 10	Yeovil	180	0 0	1477	6 8
Derbyshire	150	0 0	7168	17 0	York	49	18 0	8241	9 11
Devon and Exeter (Htra- combe 31.7.6; Teignmouth 65.19.4)	97	6 10	5585	0 6	COLLECTIONS.				
Devonport	50	0 0	1463	14 8	Hayle, Miss A. Dunstable	1	0 0	3	12 0
Dorchester	66	10 10	911	18 9	Brelford, Serjt.-Major, &gd	7	11 8	183	11 9
Drayton, Oxfordshire	3	4 10	10	11 7	Royal Welch Fusiliers	4	8 0	84	0 5
Gloucestershire (Camden)	4	17 11	7853	13 10	Hunt, Mr. J. from Work- men in the employ of Mr. Storr, Gray's Inn Lane	4	8 0	84	0 5
Guernsey	191	0 0	3907	15 8	Lake, Rev. Edward, Worcester	90	0 0	346	15 3
Halifax, Yorkshire	66	14 6	1937	17 6	BENEFACTIONS.				
Halifax, Nova Scotia	9	11 0	38	1 0	East Lothian Society, Members of,			3	1 0
Knaresborough	43	0 0	1506	16 9	"Tithe of Gratitude", by Mr. Nisbet,			15	0 0
Leicestershire (Syston)	3	10 0	6015	19 5	CONGREGATIONAL COLLECTIONS.				
Liddington cum Caldecot, Rutlandshire	19	12 10	254	13 10	Begelly (Pembrokeshire) Rev. T. S. J.,			9	0 0
Lincoln	17	1 6	1143	9 5	Thomas				
Long Preston, Yorkshire	96	5 6	66	18 9	High Harrogate Chapel (Yorkshire) Rev.,			9	9 6
Melcombe Horsey &c. Dor- setshire	87	0 0	67	0 0	Mr. Knight				
Morden, Surrey	6	10 3	233	5 9	Holt (Somersetshire) Rev. C. Turner			15	10 0
Northamptonshire (Titchmarsh)	8	0 0	4499	10 2	Titlington (Wiltshire) Rev. J. H. Johnson			6	15 0
Penzance	70	3 8	625	12 5	INDIA-FEMALE EDUCATION FUND.				
Plymouth and Stonehouse	60	0 0	60	0 0	Brought from p. 368			26	1 2 6
Queen-Square Chapel	14	11 0	1001	10 3	Anonymous (Post-mark "Clapham")			8	0 0
Redruth	97	18 0	144	6 8	Arden, Mrs. Longcroft, Staff. Annual			1	1 0
Retford, East, Notts.	50	0 0	855	1 6	Galway, Viscount			1	1 0
Richmond, Surrey	28	15 10	1037	4 5	Galway, Viscountess			1	1 0
Santon, Rutlandshire	33	13 1	125	5 3	Hett, Rev. W. Bawtry			0	10 6
Serlby, Notts.	15	0 0	503	6 7	Kingston, Christina			0	0 0
Sheffield	33	0 0	2726	14 11	Neale, Mrs. Shepperton, by Col. Phipps			5	0 0
					Phipps, Lt.-Col. Sumbury			5	0 0
					Richardson, Mrs. York			5	0 0
					Salmond, Miss, York, Collected by,			2	7 6

The Committee of the Church Missionary Society return their acknowledgements for a Packet of Clothing received, through the British Ladies' Church Missionary Maternal Society, from Miss Gibbon, during the last Month. Donations of Clothing and Subscriptions will be thankfully received by the Treasurer, Mrs. W. Williams, 39, Portland Place.







*FESTIVAL OF THE SWINGING OF JUGGERNAUT AT HIS TEMPLE IN ORISSA.*

# Missionary Register.

SEPTEMBER, 1825.

## Biography.

### OBITUARY OF ASEERVANTHAM,

ONE OF THE CHURCH MISSIONARY SEMINARISTS AT MADRAS, WHO DIED FROM THE BITE OF A SNAKE, FEB. 26, 1824, AGED 13 YEARS.

SOME account was given, in our Number for May, of Gooroopattam, another of the Youths in the Church Missionary Seminary at Madras, who died on the 30th of July of last year. In that account (p. 203) the death of Aseervantham is noticed; but he is there called Arseervardam, either from an error of the transcriber, or from that variation which is so common and so perplexing in the orthography of Eastern words. A third pious Seminarist died in the course of the year. The Society cannot but rejoice in the gathering of these first-fruits of its labours into the heavenly garner, while it bows with submission to the disappointment of its hopes respecting the future usefulness of these Youths among their countrymen. Of Aseervantham, the Rev. William Sawyer, his instructor, gives the following particulars.

*Jan. 5, 1824*—I spoke with Aseervantham on the subject of Prayer. On asking him whether he felt his need of prayer, he answered "Yes;" and added, "I am a little boy, and have nothing to help me but God." On the subject of his prayers he spoke as follows:—"I first pray that God would make me a good boy, that I may have his grace and favour in the same manner as little Samuel had. I next pray, that God would bless me in my reading and studies, that I may have a good memory and good sense. Sometimes, I pray for my friends and relations; and, at other times, for my teachers in the ways of God. I seldom forget those Ministers who are preaching the Gospel to my poor countrymen."

Upon being asked how many times in the day he considered it proper to pray, he answered, that sometimes he prayed twice, sometimes three times; but he always wished he had time to pray, as he found it often very delightful. I told him that the Christian had various duties to attend to, and that each must be performed in its proper season; but that  
*September, 1825.*

there would be no difficulty in so managing our business, as to set apart a quarter of an hour at least for private prayer in the middle of the day. I told him further, that all good and eminently successful Ministers spent a considerable time in prayer; and that I should advise particular days for particular objects of prayer: for instance, the Lord's Day for His Church and People—Monday, for relations and friends—Tuesday, for the special influence of the Holy Spirit on his own heart, and on all the servants of God—Wednesday, for the Heathen—Thursday and Friday, for preservation from the temptations and power of Satan—Saturday, being the close of the week, for a solemn review of the past and self-examination.

*Feb. 24, 1824*—After prayers at night, I spoke with Aseervantham on the sufferings of Christ. He was deeply affected; but said that he did not recollect to have wept at the thought of what his Saviour suffered. He said, "I love my Saviour." I asked him why—"Because he died for my sins." "Do you believe that?" I asked: he answered,

“Yes—I believe it, and trust in Christ alone for the pardon of my transgressions.”

*Feb. 26, 1824*—It has pleased God to afflict us with a most distressing visitation this day. The little boy, Aseervantham, has been carried off, from the bite of a venomous snake.

While writing in my study, the boy came in, and said that something had bitten him. He described himself as in the act of reaching a book from the top of a wall, which runs across the room in which he was accustomed to sleep, when something bit his finger. On examining the wound, I found it to be deep, in an oblique direction, and about three-eighths of an inch in length. Neither I nor the boy himself had any idea of the nature of the animal that inflicted the wound: he could give no farther description of it than that it appeared to be something white. I conceived it might have been a Lizard of some description, and endeavoured to compose the boy's mind, by stating my opinion. I considered it prudent, however, to administer the usual remedy, lest it should have been the bite of a poisonous snake. The external application of the volatile alkali gave him very considerable pain; and he cried out, “Oh my father! my father!” On inquiring whether he felt any pain in the arm, he said, “Not the least.” His hand was not swollen, nor even the finger. I applied a poultice to the hand. One of the Mission Servants, who was standing by, gave him some pepper-corns, which he chewed, and said that they tasted pungent: the Natives reckon this a good test of poison: if the pepper produces no effect upon the salival glands, they give up hope. The boy appearing to be a little better and free from pain, I left him, to resume my

work; desiring to be called if occasion required. I had sat but a quarter of an hour or twenty minutes, when I was requested again to look at him. He now complained of dimness of sight and violent pain in the breast; but there was still no pain in the arm. Lassitude and anxiety were quickly succeeded by strong convulsive motions of the body. When I spoke to him, he returned no answer; but stretched open his eye-lids, and beat his breast twice or thrice with some force. I was now, for the first time, very much alarmed; and immediately applied very hot water, which was ready at hand, to the breast and the extremities, which I found to be getting cold. The pulse was quivering; and, in two minutes, ceased to beat! The whole time from the boy coming to inform me of the bite was not, to the best of my knowledge, more than thirty-five minutes. The snake was found in a hole in the wall.

Thus died a youth, already an ornament to the Christian Profession, and promising to be a blessing in his generation! His talents were of the first order; and many circumstances, of recent occurrence, combine to satisfy me as to the reality of his being a child of God. These things reconcile me to the loss of my dear little favourite friend; and, in my own sorrows, I can rejoice in his happiness.

Aseervantham was one of a number of youths who had been sent to the Seminary from Tranquebar. His death was greatly lamented by his companions. Mr. Sawyer endeavoured to improve it, on the following Sunday, from 1 Sam. xx. 3. *There is but a step between me and death!*

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## Proceedings and Intelligence.

### United Kingdom.

*BRITISH AND FOREIGN BIBLE SOCIETY.*  
*Speech of the Earl of Liverpool, at Kingston.*  
THE following Address was delivered by the Noble Earl, on the 14th of July, at the Anniversary of the Kingston Branch Society.

Ladies and Gentlemen—I cannot return thanks for the honour which you

have just done me, without troubling you with a few remarks.

It is now ten years since I first attended a Meeting of a Bible Society, in another part of the country; and I can truly say, that the effects of the Society ever since that time have confirmed me in the opinion which I then formed, that it was calculated, in an eminent degree, to promote the interests of religion and virtue.

The character peculiar to it, is **UNI-  
VERSALITY**. It confines itself not to one country alone, but extends to every country in the Four Quarters of the Globe, and to every region however remote: and how could we go to foreign countries, and to people of different religious persuasions—how could we go to the Lutheran, to the Calvinist, to the Greek, or to the Roman Catholic—without first laying it down as our foundation at home, that we admit all our Fellow-Christians of whatever description as Members of this Society; and that if there are any who refuse to accept the Scriptures from us, there are none to whom we refuse to give them?

Standing upon this broad basis, we wish to look on all Christians as Brothers; and desire to regard all the nations of the earth as united in one common tie under the same God, and acting under the direction of the same general code of laws given by his Sacred Word. If I could imagine that this Institution, universal as it is, could in some degree have affected other Benevolent Institutions antecedently formed, but having more limited objects in view, I will freely own that the greatness of the object would not have suffered me to withdraw from it: but it is a satisfaction to reflect, that the effects of it have been—what I should have anticipated that they must have been—to increase the zeal, to augment the funds, and to improve the character of all; because the same principles on which this Society is formed may be applied in a degree to all others, and the motives which lead to subscribe to this would lead to subscribe to others.

We live in a time when great efforts are making toward the general Education of all classes and all descriptions of men; and God forbid that any one should suppose, that there is any branch of education whatever, from the acquisition of which any class should be excluded, and from the knowledge of which some benefit might not be acquired! Yet I cannot but look to **RELIGIOUS EDUCATION** as the only sure foundation of all useful knowledge. If the Bible is the **BOOK OF PIETY**, the Bible is not less the **BOOK OF WISDOM**: and if there are any who have the knowledge of this Book, and scarcely any other knowledge, or what is called knowledge, besides, they will learn from this Book to discharge every duty of life: they will learn, principally and chiefly, their duty toward God; but

they will also learn the duties of good subjects, good husbands, good parents, good children, and good neighbours: they will learn to stifle and to smother the tumult of passion in their breasts, and to rest contented in the condition of life in which it has pleased God to place them. But if there are any who possess all other knowledge and are yet ignorant or neglectful of the Bible, they may become *the disputers of this world*: they may be knowing to some purposes; but they will find themselves involved in all those mazes of error, in which the great men of antiquity were involved, who looked forward distantly and remotely to a Revelation like that which the Christian Dispensation has given to the world.

The object of the Bible Society is to circulate the Word of God among all nations. It has already circulated it in every Quarter of the Globe. The Scriptures have been provided in 140 languages, in fifty of which they had never existed before. It is our object to convey this blessing to every nation, however remote: but, it is our object, and more especially our duty, to circulate them among our own fellow-subjects—to bring up the rising generation in the knowledge of them; and to make them feel, without depreciating any human knowledge, that it is from the knowledge of God, as conveyed in His Word, that their happiness in this world, and their salvation in the world to come, must depend.

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**CHURCH MISSIONARY SOCIETY.**  
PROCEEDINGS OF ASSOCIATIONS.

*Eighth Anniversary of the Guernsey.*

THE Meeting was held on the 5th of August, W. Brock, Esq. in the Chair; and was attended, at the request of the Committee, by the Rev. George Hodson, of Birmingham. Professor Farish, who was to have joined Mr. Hodson from Weymouth, did not arrive till the evening of the 7th; having been delayed by a change in the day of holding the Weymouth Meeting, and adverse winds.

The Report stated the formation since the Seventh Anniversary, of a Ladies' Association; by means of which between 400 and 500 weekly penny-subscribers had been obtained, and upward of 854 had been collected in its first three quarters.

On Sunday, the 7th of August, two Sermons were preached, by the Rev. G. Hodson, at St. James's Chapel. Collections, including that at the Meeting, 56*l.* 5*s.*

*Fourth Anniversary of the Jersey.*

Sermons were preached by the Rev. Richard Potenger, at St. Saviour's and St. Brolade's; and, by Professor Farish, at St. Aubin's.

A Meeting of the Branch Association at St. Aubin's was held on the 11th of August; and, on the 15th, at St. Helier's, the Annual Meeting of the General Association, David Verner, Esq. in the Chair.

Collections, about 20*l.*

*Meetings in Ireland.*

*Boyle:* Aug. 15: Col. Tennison, Chn.—  
*Sligo:* Aug. 16: Col. Parke, Chn.—  
*Longford:* Aug. 17: Alex. Kingston, Esq. Chn.

The Rev. R. H. Nixon, one of the Secretaries of the Hibernian Auxiliary, attended these Meetings; in which the following Gentlemen also took part:—

*Boyle:* Rev. T. Hackett, Morgan Crofton, Esq., Rev. Alex. Hudson, Rev. Rob. Loydd, Rev. Matthew J. Shaw, Rev. W. Percy, Rev. J. M'Crea, and Ven. the Archdeacon of Elphin—*Sligo:* Edward Patterson, Esq., Rev. Rob. Loydd, Rev. Alex. Hudson, and Rev. W. Urwick—*Longford:* Rev. C. Minchin, Rev. Rob. Jessop, Rev. Rich. St. George, Rev. C. H. Minchin, Rev. Henry Brougham, Rev. Rich. D'Olier, Rev. Alex. Hudson, Rev. Hussey Burgh Macartney, Rev. Rich. Flood, and Col. Achmuty.

*Sermons and Meetings in Suffolk.*

On Sunday, Aug. 28th, Sermons were preached—by Rev. Edward Bickersteth, at Framlingham, Laxfield, and Cratfield; by Rev. Joseph Bailey, at Rendham and Sweffling; by Rev. Francis Cunningham, at Gorleston; and, by Rev. Henry Tacy, at Pakefield. Collections, 57*l.* 10*s.* 10*d.*

On the 30th of August was held the First Annual Meeting of the *Lowestoft* Branch of the County Association; the Rev. Francis Cunningham in the Chair: the Collection was 17*l.*: the sale of work, made by the Ladies of the Neighbourhood and the School Children, produced 70*l.* In the evening, a Meeting was held at *Pakefield*. On the 31st, the First Annual Meeting of the *Beccles* Ladies' Branch took place; the Rev. Dr. Owen, Rector, in the Chair: the Rev. J. T. Nottidge preached on the

preceding Sunday: Collections, 16*l.* 18*s.* 10*d.*

*Formation of the Yarmouth Branch.*

A Meeting was held, for the purpose of forming this Branch in aid of the Norfolk Association, on the 1st of September, in the New Hall on the Quay; William Barth, Esq., Mayor, in the Chair. Collection and Subscriptions, 45*l.* 2*s.*

William Barth, Esq. *Treasurer.*  
Rev. J. Nelson, and J. F. Ranney, Esq. *Secretaries.*

**BAPTIST MISSIONARY SOCIETY.**

ANNUAL REPORT FOR 1824-5.

*Receipts of the Year.*

	£.	s.	d.
For the Missions . . . . .	12786	15	10
For the Translations . . . . .	2315	0	7
For Female Education . . . . .	650	18	1
For Native Schools . . . . .	222	5	8
	<hr/>		
	15975	0	2
Sale of Publications . . . . .	20	11	0
	<hr/>		
Total . . . . .	£.15995	11	2

The Receipts of the year have been nearly 4000*l.* more than those of the year preceding. The Committee remark—

This has arisen, in part, from the payment of several considerable Legacies: among which may be specified 1000*l.* from the late Mrs. Calwell, of Bath, bequeathed to the Translation Fund; and a further sum of 643*l.* 5*s.* 5*d.* amount, after deducting legal charges, &c. of a bequest from Mr. Thomas Berridge, late of Northampton.

A friend, who has, in former years, repeatedly favoured the Society with anonymous donations, and now wishes to be concealed under the designation of "An Unprofitable Servant," has presented the noble benefaction of 1000*l.* to your funds, subject merely to a moderate annual payment during life. Mr. Deakin, of Birmingham, notwithstanding the failure of the projected Mission to the Mosquito Shore, toward which he contributed liberally last year, has placed two other sums of 100*l.* each, at the disposal of the Society; and 200*l.* has also been forwarded, in addition to many previous donations, from our generous friend, Thomas Key, Esq. of Water Fulford.

Our friends, in Scotland, notwithstanding the number of similar institutions

among themselves, have continued to afford the Society the most unequivocal proofs of their confidence and good-will. Nearly 1000*l.* were collected by Messrs. Edmonds and Saunders, on a late journey thither; besides a variety of other contributions, among which the sum of 67*9*l.** from the Glasgow Auxiliary, and a renewed donation of 300*l.* for the Translations, from the Edinburgh Bible Society, deserve particular mention.

A third remittance of 200*l.* has been forwarded by our Mennonite Brethren, composing the Netherlands Auxiliary Society; accompanied by the friendly intimation, that, but for the calamitous inundations with which their country has lately been visited, the amount would probably have been larger. A remittance of 90*l.* has also been received, as a token of attachment to the cause of Missions, from several congregations of the same body at Dantzic, Marienburg, Elbing, and other towns in Prussia. A Quarterly Paper of Missionary Intelligence has been compiled, for the information of our Continental Brethren, which is translated into German, and circulated, under the direction of a pious friend in Leipsic, to a considerable extent.

*Payments of the Year.*

	£.	s.	d.
Serampore .....	2546	12	7
Continental India.....	2070	14	0
Ceylon.....	950	0	0
Sumatra .....	1112	2	0
Java.....	302	0	11
Jamaica.....	1798	10	1
Honduras .....	1181	16	1
Mosquito Shore .....	62	15	10
Tartary, in aid of Mr. Schlatter's exertions .....	50	0	0
Students and Books.....	276	17	2
Expenses of returned Miss.	167	18	6
Widows and Orphans .....	248	17	10
Investment on Account of Widows' Fund .....	1000	0	0
Paper and Printing.....	523	7	6
Sundry Expenses.....	1703	13	4
Total.....	£.14055	5	10

*Formation of a Widows' and Orphans' Fund.*

The Committee feel much gratification in announcing, that the unexpected additions to the usual income of the Society have enabled them to accomplish an object, which they have long felt very desirable; but which, till now, circumstances have not permitted them to attempt. They refer to the formation of a FUND FOR THE WIDOWS AND ORPHANS

OF MISSIONARIES; the utility of which, both as a source of future provision for the families of our brethren engaged in foreign service, and as a means of relieving the annual demands upon the ordinary resources of the Society, which may be expected to increase from year to year, must be obvious to all. Toward the commencement of this highly important object, the sum of 1000*l.* has been appropriated, and invested in Government Securities: it is intended further, to make a small annual addition to the fund, regulated by the number of Missionaries in connexion with the Society; and it is confidently hoped, that the plan will receive pecuniary support and encouragement from the friends of the Society, both at home and abroad.

*Missionary Candidates.*

Mr. George Pearce, a student in the Stepney Academical Institution, has been admitted as a Candidate for Missionary Labours; and has since been engaged, together with Mr. Thomas, in prosecuting the study of Oriental Languages preparatory to leaving this country; a plan which there is reason to hope will soon be acted upon generally, in the case of Missionaries destined for India. Several other individuals have offered their services to the Committee, and some of these applications are now under consideration. Still, it should be distinctly understood, that the Committee are desirous to enlarge the number of Missionaries, especially in the East, where important Stations invite occupation, and a variety of causes have combined to diminish our Missionary strength.

*Missionaries sent out in the Year.*

Four individuals have proceeded to foreign stations during the year—Mr. and Mrs. Knibb to Jamaica, and Mr. and Mrs. Swan to Bengal. Mr. Swan was a member of the Church at Edinburgh, under the care of the Rev. Christopher Anderson; and having studied, for the usual term, at the Academy at Bristol, and subsequently in the University at Edinburgh, has gone out, at the invitation of our Serampore Friends, as Theological Professor in the College founded by them.

*Death of Friends.*

The Rev. John Saffery, of Salisbury, whose active exertions on behalf of the Mission, almost from its commencement, are well known to all its friends, has been

removed by the hand of death. More recently, we have been called to mourn the decease of the venerable Dr. Ryland, the Senior Secretary of the Society, whose faith and zeal greatly promoted its formation, and who, from that period to his dying hour, took a deep and parental interest in all its concerns. The loss of such individuals is great, and cannot but occasion feelings of lively regret: but it must not be forgotten that to Him, in whose cause we are engaged, our gratitude is due for the grace bestowed upon our deceased brethren; and that His promises justify the hope that others will be raised up to enter into their labours, and carry forward the work which it was their privilege to begin.

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*WESLEYAN MISSIONARY SOCIETY.*

*Remarks on the Debate in the House of Commons on the Destruction of the Chapel in Barbadoes.*

In the following observations, the Committee have expressed their satisfaction with the issue of the Debate, which arose, on the 23d of June, on a Motion by Mr. T. F. Buxton in reference to the recent outrage at Barbadoes.

The deep interest which our Readers have taken in the painful circumstances in which our Mission in Barbadoes has been placed, and the persecutions which have fallen on the Members of our excellent Society there since the destruction of the Chapel and the expulsion of Mr. Shrewsbury, will render the following account of the proceedings in Parliament on this case peculiarly acceptable.

The Society owes it to Mr. Buxton to state, that he, without any application from them, from his own sense of justice and respect to religious liberty spontaneously gave notice in the last Session of Parliament, almost as soon as the accounts of the outrage had been made public, of his intention to bring the case under the attention of the House of Commons. In the same spirit of liberality, and regard to the cause of religious liberty, and the instruction of the Slaves by Missionary Labours, his Motion was supported in the House by different speakers.

His Majesty's Government had taken every step to protect the Mission in the island of Barbadoes; but not only past outrages, but the continuance of an un-

abated spirit of religious intolerance and persecution, and a defiance of Government itself, certainly rendered an expression of the sense of Parliament necessary, in a state of things so extraordinary and disgraceful. The case was met in the most manly and honourable manner by Mr. Canning, whose Amendment embraced all the strong points of Mr. Buxton's Motion, without qualification; and the unanimous expression of the "indignation" of the House of Commons at the transaction in Barbadoes, and the assurance which its Address gives to His Majesty of its "readiness to concur in every measure, which His Majesty may deem necessary for securing ample protection and religious toleration to all His Majesty's subjects" in the West-India Colonies, is a shield thrown around the Missionaries, and the religious liberties of the People of Colour, and the Slaves themselves, which will henceforward, we trust, be found sufficient to ward off all the attempts of violent or prejudiced men to disturb them; and will be felt as an additional motive for the peaceful and prudent use of those inestimable advantages, the free enjoyment of the liberty of worship and the rights of conscience.

No immediate effect may be produced on the excited and headlong mob of Barbadoes; but the better part of that community will feel the necessity of exerting themselves to rescue the Colony from its present disgrace. Mr. Rayner, a Missionary from St. Vincent's, recently attempted to land, in order to re-establish the Mission; but, though military protection was offered him by the Governor, such was the violence of the mob, that riot and mischief were apprehended, and he accordingly returned to St. Vincent. An unmanly prosecution had been threatened, too, against that excellent woman, Mrs. Gill, a widow, and person of colour, of excellent sense and deep piety, who had suffered the Members of the Society, bereaved of their Ministers, to meet in her house, for the purposes of prayer and the reading of the Scriptures: the Magistrates, some time ago, suppressed these meetings; but she was also threatened with prosecution for having once permitted them: we are happy however to find, from a hint thrown out in the Debate, that she is likely to be protected from this malevolent proceeding.

The only points in the Debate, on

which any censure was attempted to be fixed upon Mr. Shrewsbury and the Committee, were most satisfactorily answered by Mr. Butterworth; and we trust that the whole of this affair, painful as it has been, and much of the Society's property as has been destroyed, will turn out for the *furthurance of the Gospel*. The character of Mr. Shrewsbury and the objects of the Society have been abundantly exculpated; and the benefit of protection in their endeavours to promote the true interests of the Colonies, by instructing and moralizing the population, has been, by this decision of the House of Commons, more fully secured to them. That advantage will, we are assured, be used by the Society, for the sole purpose of more widely disseminating those principles of evangelical truth, which redound to the glory of GOD, by promoting *peace on earth, and good-will to men*.

Mr. Canning's Motion was as follows:—

That an Humble Address be presented to His Majesty, to represent to His Majesty, that this House, having taken into their most serious consideration the Papers laid before them, relating to the demolition of the Methodist Chapel in Barbadoes, deem it their duty to declare that they view with the utmost indignation that scandalous and daring violation of the law; and, having seen with great satisfaction the instructions which have been sent out by His Majesty's Secretary of State to the Governor of Barbadoes, to prevent a recurrence of similar outrages, they humbly assure His Majesty of their readiness to concur in every measure, which His Majesty may deem necessary for securing ample protection and religious toleration to all His Majesty's subjects in that part of His Majesty's dominions.

**SCOTTISH MISSIONARY SOCIETY.**  
ANNIVERSARY.

The Annual Meeting was held, on Tuesday, the 31st of May, in the Assembly Rooms, in George Street; George Ross, Esq. in the Chair.

Movers and Seconders.

G. Sinclair, of Ulster, Esq.; and Alexander Murray, of Aytoun, Esq.—Rev. Mr. Barlas, of Dunfermline; and W. Bonar, Esq.—Rev. Mr. Thomson, of Perth; and W. Ellis, Esq.—Rev. Mr. Brown, of Tongueland; and Captain Thomson, R.N.—Matthew N. M'Donald,

Esq.; and Andrew Clarke, Esq. jun. of Comrie—and Lieut. Col. Hutchinson; and James Inglis, Esq.

REPORT for 1824-5.

*State of the Funds.*

Receipts.	
	£. s. d.
Subscriptions and Donations . . .	552 12 2
Contributions from Societies . . .	4833 12 10
Contributions by Collectors . . .	145 2 11
Collections in Scotland . . . . .	1464 10 0
Collections by Deput. to England	744 8 10
Legacies . . . . .	324 2 7
Proportion of the Expense of the Mission to Jamaica paid by the Proprietors of the Estates . . .	68 0 6
Interest . . . . .	75 11 4
	8208 1 2
Sale of Books . . . . .	49 3 1
Total . . . . .	£.8257 4 3

Payments.

	£. s. d.
Missions in Russia . . . . .	2157 10 7
Mission to India . . . . .	941 4 7
Mission to Jamaica . . . . .	160 3 3
Seminary . . . . .	388 18 7
Books for Seminary and Miss. . .	48 19 2
Printing . . . . .	409 3 4
Rent, Taxes, Travelling, and Sundries . . . . .	515 19 10
Total . . . . .	£.4622 5 4

*Want of Missionaries.*

The Directors trust that so far as regards the contribution of Funds, a Missionary Spirit has not only been awakened but is on the increase in this country. In common, however, with the Missionary Societies in the Sister Kingdom, they still feel the want of Missionaries—of men of respectable natural talents and acquired endowments—of wisdom and prudence, of humility and meekness, of patience and perseverance—of disinterestedness, and piety, and zeal; whose hearts burn with desire to promote the glory of the Redeemer, and yearn with compassion over the perishing Heathen; who will go forth in the spirit of Apostles, ready to make any sacrifice, to endure any privations, to undergo any labours; who, with their whole heart, are devoted to the work; and who have no other ambition in life but to spend and to be spent for Christ.

*Offers of Limited Service invited.*

With the view of supplying the immediate calls which may be made upon them, particularly for the West-India Islands, where there is no necessity for



acquiring a new language, the Directors have resolved to accept of offers of service for a limited period from individuals who have already entered on the Ministry or who have nearly completed their education for it. Both in the Established Church and among the various bodies of Dissenters in this country, there may be numbers, who, from peculiar circumstances, may not feel it to be their duty to leave their friends and country for life, who yet may be ready to engage for a few years in the honourable though arduous work of *preaching among the Heathen the unsearchable riches of Christ.*

*Remarks on the Failure of the Tartar Mission.*

The intelligence in the Report relative to the Missions to the East and West Indies will be given in the next Survey. In a subsequent article in the present Number, we shall extract the detail of the circumstances which have led to the withdrawing of most of the Missionaries from the Russian Territory. In reference to this painful subject, the following Resolution was passed at the Annual Meeting:—

That the unpromising aspect of the Society's operations in Russian Tartary, however much it is to be lamented, furnishes no ground of discouragement with respect to the grand object of Missionary Exertions; and that we may still indulge the hope, that the seed which has been sown, by the circulation of the Holy Scriptures and the preaching of the Gospel, may yet spring up, and bring forth fruit to the praise and glory of God.

Mr. Sinclair, in addressing the Meeting, made the following forcible appeal on this subject:—

That in some quarters, indeed, there is no small cause for temporary discouragement, I do not deny; but let not your hearts be troubled, neither be ye dismayed. These trials and disappointments are intended to remind us of a solemn and salutary truth, which, in the midst of much zeal and activity, we are all too apt to forget—I mean the absolute sovereignty of God, and the entire dependence of man.

If it be not the will of the Holy Ghost that the Gospel should be successfully preached in one district, a door of utterance will assuredly be opened in another. When God, for a season, sees it meet to

withdraw from our labours the light of His countenance, let us redouble the fervour and the frequency of our prayers, the extent and the willingness of our aid; and, while earnestly soliciting that He will be pleased to add everywhere to the number of those who shall be saved, let us marvel at His great goodness in permitting such feeble and unworthy instruments, to be in any degree honoured as the harbingers of His message of mercy and of peace.

If our discouragements had been everywhere as numerous, as our prospects in some parts are cheering—if those who, in many distant regions, are asking and learning what they must do to be saved, were beseeching our Missionaries to depart from their coasts, and clinging to all the absurdities of a wicked and debasing superstition—nay, even if the people of God were still slumbering in that ignominious and unaccountable apathy, which for centuries seemed to paralyze, in regard to the conversion of Heathens, the energies of the Christian World—if nothing had as yet been accomplished, or even attempted, in this great and glorious work, I should still, on this occasion, with equal sincerity, make a confident appeal to your hearts: I should insist, with undiminished reliance, on the *more sure word of prophecy*: I should say that *the vision is for an appointed time: though it tarry, wait for it: it will surely come, it will not tarry*: the period must arrive, when the Heathen shall no longer rage, nor the people imagine a vain thing against the Lord and against His Anointed. If, when I reproached you with standing here all the day idle, you were to assert, that no man had hired you, I should remind you, that you are not your own, that you are bought with a price; that the constraining love of Christ should facilitate every sacrifice and impel you to every duty; and I would call on you, in the cause and in the strength of the Lord, to go forth conquering and to conquer.

To the Christian I need not—to the Infidel I cannot—prove the paramount importance of this labour of love. The Infidel, who will not have this man to reign over him, whose language is, *Is not this the carpenter's son?* and who daily tramples under foot the doctrines, the promises, and the threatenings of the Gospel, can never consider that to be a boon to others, which he himself has

never valued as a blessing; nor can we be surprised, that he should contemptuously stigmatize the toils of the Missionary, or the liberal things devised by Christian Societies, as emanating from hypocrisy the most revolting, or from fanaticism the most infatuated. But what Believer, who reflects that millions are perishing around him for lack of that knowledge, which is the light of his own feet and the joy of his own heart, can hesitate to avow that necessity is laid on him, to lend the aid of his alms and of his prayers, in order that those who sit in darkness may be made acquainted with the only Name by which they can be saved—the only Spirit by which they can be sanctified—and the only blood, by the sprinkling of which, they can obtain the remission of their sins?

**PRAYER-BOOK AND HOMILY SOCIETY.  
THIRTEENTH REPORT.**

*Issues of Books.*

The number of Prayer-Books, Psalters, and Homilies in the entire volume, issued during the year, has been 9794: this is larger by 549 books than the issue of the preceding year. The number of Homilies as Tracts sent out from the Depository, or printed abroad, during the same period, has been 113,875; being an increase of more than 11,000 beyond the issue last reported.

*Acceptableness of the Irish Prayer-Book.*

A new edition of the Prayer-Book has just been completed in Irish, consisting of 1500 copies. The correspondent in Dublin observes—

“We have not distributed many copies of the Irish Prayer-Book this year, because our stock was so low; but the demand seems to increase: the people certainly like the book; and, after their manner of expressing themselves, consider it to be FINE IRISH.”

*Exertions for the Supply of Merchant Seamen.*

The most prominent feature in the Society's proceedings, among our own countrymen at home, has been a series of endeavours to supply the Crews of Trading Vessels in the Port of London with the Formularies of our Church. When it is stated, that not less than 100,000 men, on a moderate calculation, are annually employed in these ships, besides 16,000 lightermen and watermen, and very many others engaged in the fishing trade, the MAGNITUDE of the object just adverted to will be sufficiently obvious: and when the probability

of such men—precluded as they are from attendance on religious ordinances, and to a great extent from domestic comforts; subjected, also, to more than ordinary temptations, and let loose from many of those wholesome restraints which act upon others—are considered, its IMPORTANCE probably will not be less perceptible.

This subject having been brought forward in the last Report, and an appeal having been so soon after made to the public—though, it is much to be regretted, with little effect—the Assistant Secretary of the Institution commenced his labours on the River toward the close of June; and persevered in them, with varying success, till the month of March, when violent illness put a stop for a season to his useful efforts.

That in prosecuting such a work, the Society's Agent should have met with many difficulties, will not occasion much surprise. The task allotted him required, indeed, no small share of Christian meekness, courage, and address. It was to be expected, that, in some cases at least, opposition would be encountered; and there have been instances, where such opposition has been of the grossest character: sometimes, however, even this has, after a time, given way to kindness; and, not unfrequently, when enmity has been shewn, and abusive words have been uttered by some, as great a measure of hearty kindness has been displayed and cordial encouragement given by others.

The Society's Agent has, on several of these occasions, witnessed a very strong desire on the part of the Young to embrace the advantages so unexpectedly offered them. In some cases, the un instructed have shewn a wish to learn. There has been marked, at times, the appearance of strong convictions and desires of amendment; and very pleasing instances have occurred of simple piety.

The Homilies have been universally well received. Among 8560 men visited, only 40 had before seen them; but, when read, they have always appeared to give great satisfaction. In one case, also, they seem to have been greatly blessed, in alarming the conscience, and bringing a careless individual to a better mind.

The number of ships visited by the Society's Agent in the course of eight months, as opportunities have offered, is 853. The crews of these ships amounted

to about 3560 persons: of whom 1474 were previously provided with Prayer-Books, and 7086 were unsupplied. Among these, 766 Prayer-Books, and 15 copies of the whole Book of Homilies in duodecimo, have been sold at reduced prices.

One or more of the little Books of Select Homilies having been left for the use of the ship's company, on board each vessel which has been visited, it not unfrequently happens, as your Agent reports, that the Bible, Prayer-Book, and Select Homilies are now given out to Seamen, on the morning of the Sabbath, for their religious instruction in the course of the day.

Application has been made to the Society, also, by zealous individuals at other ports, for assistance in pursuing a similar course. This, in the view of your Committee, is highly important; for, should the necessary support be afforded by the public, benefits of the most extensive kind may result from these incipient efforts, not only in the port of London, but in other sea-ports also.

The translations of the Prayer-Book and Homilies, already procured, have been found very useful in visits paid by the Society's Agent to Foreign Ships on the Thames. In the month of October he visited 140 German, Dutch, and Danish Ships, the crews of which consisted of 579 men; and distributed among them German Homilies, and both Homilies and a Selection of Prayers and Thanksgivings from the English Liturgy translated into Dutch. These were, for the most part, very thankfully received.

#### *Foreign Proceedings.*

That attachment to the Protestant Faith and to our National Church should be encouraged in any of our countrymen who reside in foreign lands, will be allowed, by those who value these blessings, to be highly desirable. With this view, Prayer-Books and Homilies have been sent, in the course of last year, to a colony of English residing in *Normandy*, who assemble on the Sabbath to worship God according to the customs observed in the land of their fathers. On similar principles, as well as with a general view to the spiritual advantage of those who should receive the books, the Chaplain of a ship stationed off the *Coast of Africa*, the Chaplain of the *Blonde* going to the *Sandwich Islands*, and other Clergymen filling similar offices or going to minister in foreign stations, have been supplied with copies of the Formularies, in pro-

portion to the necessity stated, or to the Society's power to give.

In reference to the Continent, a correspondent says—

I am not so sanguine as to suppose that Foreign Nations will ever adopt the Liturgy of the Church of England as their own; but, by the judicious distribution of a few copies, from time to time, mistakes may be rectified, prejudices removed, and their occurrence in future be, to a certain extent, prevented.

The opinions thus expressed are precisely those which the Committee have long entertained, and often stated in their Reports. They can very cordially adopt the language of a foreigner, who says—

The distribution of the Liturgy in the languages of *Roman-Catholic Countries* is most important, with a view to proving, to those who will read it, that Protestants are Christians as well as themselves, and that they agree in many fundamental articles of faith. The Church of England being, like the Church of Rome, governed by Bishops, and having Priests and Deacons, the principal doctrines of the Christian Faith being also distinctly expressed in the Liturgy, it is probable that the Book of Common-Prayer may be acceptable to Roman Catholics; and that many may cease from that prejudice, which causes them to consider Protestants as little better than Jews or Heathens, by shewing them that there exists a Church, besides their own, which is neither Arian nor Socinian.

But, in distributing the Liturgy and some of the Homilies in foreign languages, the Committee have, by no means, an eye only to the information and religious benefit of Roman Catholics. To conciliate, and edify if it may be, any Protestants who have or have not declined from the plain truths of Scripture, is an object equally important in their view. A Resident in a very distant land writes—

The state of Protestants here is most lamentable. The great body of them is apostate from the faith, and consequently unholy in their life and conversation. From this you may conceive what a blessing our simple and scriptural Prayers are likely to be; and what a contrast they make to every thing else here. This is felt by the inquiring Jews, who express their approbation of our Service in strong terms.

In a subsequent Letter the same correspondent says—

Your Prayer-Books are used in Divine Service in places where there are no Ministers to conduct it. The Burial Service, which is also used in such cases, is much admired. As to the translated Homilies, we have distributed a great number; and it is peculiarly pleasing to us to know that the people make the best use of them. They have been so long without spiritual food, that they are literally ungering and thirsting after it.

With a view to the more effectual prosecution of the Society's Foreign Objects, they have, in the course of the last year, printed, in one of the languages of the Continent, four short Selections from the Liturgy.

The Morning and Evening Services, and the Psalter, translated into *Malay* by Mr. Thompson, have been printed at Singapore; and the Prayers, in *Malay*, are read every Sunday. A small part of the work, sent as a specimen, has come to hand. Sir T. S. Raffles has very kindly perused the specimen transmitted, and has materially assisted the Committee by his valuable advice. It will be satisfactory to the friends of the Society to know, that, although the work undertaken by Mr. Thompson is one of no ordinary difficulty, the specimen submitted to Sir T. S. Raffles is considered by him as highly creditable to the translator.

In *Chinese*, the Committee have reason to suppose that 2000 copies of the Morning and Evening Services and Psalter have been printed in the course of the last year. They have also received, from Dr. Morrison, a manuscript copy of the Second Homily, "On the Misery of all Mankind by Sin," translated by him into Chinese before he left Malacca. On this subject Dr. Morrison remarks—

I agree with you in considering the Second Homily very appropriate for distribution among the Chinese; whose moral and religious teachers all feed the vanity and pride of the human mind, by the most unfounded assertions concerning the meritorious efficacy of their deeds. Mistaking men, under the idea of reforming the people here, have drawn up a scale of virtues and vices; and have stated what sort of virtues, and how many, will make amends for so many and what sort of vices. The true knowledge of ourselves, and the right knowledge of God, are equally removed from this people. I pray and hope that the excellent Discourse to which this Letter refers, and which I have endeavoured to translate FAITHFULLY and PERSPICUOUSLY in Chinese for your Society, may become a means, among others, of good to China.

In reference to the Society's Foreign Operations, the Committee have only one more particular to advert to. They have undertaken, on behalf of the Society, to print the whole of the Book of Common-Prayer in the language commonly called *Indo-Portuguese*. This work will entail on the Society very considerable expense; but its importance seems to be proportionably great. It is estimated that 40,000 people at least inhabiting the Island of Ceylon, under

stand this language; and that, should that dialect of the Indo-Portuguese, into which the Prayer-Book has been translated, be found intelligible in other parts of India, a Book of Devotion and Religious Instruction will have been prepared for distribution among a population, the full extent of which it would be difficult to ascertain: while, on the other hand, should the difference of dialect be found to be so great as to render the present translation fit only, or principally, for distribution in Ceylon, it may serve as the basis of other Versions, which may, by the Divine Blessing, assist myriads in praying with the spirit and praying with the understanding also. Part of this Version, made by Mr. Robert Newstead, a Missionary in Ceylon, was submitted by him to the inspection of the late Rev. Dr. Twisleton, Archdeacon of Colombo, who highly approved of it; and it has been used with acceptance by the translator in Native Congregations. The decency and good order, which pervade the whole of our National Worship, are considered by Mr. Newstead as features which render it peculiarly suitable for introduction into congregations newly formed among the Heathen, to whom regularity and decorum in religious rites are quite unknown. He states, that he has observed with delight the effects which the use of it has produced, where untutored Heathens have been disciplined into outward reverence, and a stayed, sober deportment in the House of God. Its social character also presents that, which is peculiarly attractive to the opening mind. On such grounds this large and expensive work has been undertaken.

#### *Just Criterion of the Society's Usefulness.*

That the Committee should be able to produce many remarkable instances of ACKNOWLEDGED usefulness, arising from the ordinary issue of Prayer-Books, cannot reasonably be expected. If by a supply of Prayer-Books the Poor be induced to attend with greater regularity on Public Ordinances, and be enabled to join in the several Services of the Sanctuary with increased benefit; if private devotion be assisted, and a religious frame of mind in many instances promoted; the great object of the Institution is answered, whether this be now known, or whether—as is more probable—till that Great Day when all hidden things shall be brought to light, such results be not recognised.

Daily Words and Doctrinal Texts, for the Year 1836.

JANUARY.

Day.	Daily Words.	Doct. Texts.
1	Is. 58. 12.	Rev. 21. 5.
2	Ps. 23. 4.	Luke 2. 21.
3	Hos. 13. 4.	Gal. 5. 13.
4	Ps. 9. 18.	Matt. 5. 29.
5	Is. 53. 6.	John 3. 18.
6	Mal. 3. 6.	Acts 28. 98.
7	Ps. 37. 31.	Matt. 13. 54, 55, 57.
viii	Levit. 19. 2.	John 4. 42.
9	Lam. 3. 31, 32, 33.	Rom. 12. 10.
10	Ps. 146. 5.	Matt. 20. 8.
11	Ps. 68. 3.	Acts 8. 12.
12	Mal. 4. 2.	Eph. 6. 10.
13	Ps. 115. 1.	Rev. 2. 17.
14	Is. 43. 5.	John 6. 39.
xv	Ps. 13. 6.	Luke 23. 42.
16	Ps. 105. 5.	Mark 2. 16.
17	Ps. 44. 1.	1 Cor. 1. 10.
18	Hab. 2. 4.	Matt. 6. 12.
19	Zeph. 3. 10.	Luke 13. 29.
20	Ps. 2. 8.	Rev. 3. 11.
21	2 Chron. 15. 15.	John 5. 37.
xvii	2 Chron. 20. 20.	Matt. 5. 4.
23	Is. 60. 2.	1 Pet. 4. 19.
24	Ezek. 3. 10.	Rev. 1. 5.
25	Is. 40. 2.	John 6. 44.
26	Is. 14. 3.	Acts 4. 13.
27	Ps. 34. 3.	Matt. 5. 13.
28	Is. 57. 15.	1 Cor. 11. 29.
xix	Dan. 10. 19.	John 5. 23.
30	Zech. 1. 17.	1 Pet. 4. 10.
31	Is. 54. 11, 18.	Matt. 24. 25.

FEBRUARY.

1	Ps. 43. 3.	Eph. 4. 15.
2	Ps. 33. 19.	Luke 2. 21.
3	Prov. 30. 5.	Luke 11. 34.
4	Ps. 138. 6.	John 17. 13.
5	Ps. 33. 9.	Luke 19. 45, 50.
6	Nehem. 6. 9.	Acts 16. 31.
7	Deut. 32. 4.	Matt. 14. 19.
8	Ps. 45. 17.	Rom. 5. 10.
9	Ps. 18. 27.	John 8. 36.
10	1 Sam. 15. 23.	Mark 7. 34.
11	Ps. 137. 1.	Rev. 3. 12.
xii	Ps. 11. 7.	Luke 22. 44.
13	Gen. 28. 16.	1 John 3. 1.
14	1 Kings 8. 23.	Luke 2. 26.
15	Exod. 24. 17.	John 1. 18.
16	Ps. 23. 4.	Rom. 6. 12.
17	Ps. 18. 45.	John 17. 12.
18	Exod. 15. 1.	2 Tim. 9. 5.
xix	Gen. 6. 22.	Matt. 26. 53.
20	Is. 9. 6.	Heb. 9. 28.
21	Is. 35. 7.	Matt. 18. 27.
22	Is. 50. 21.	Acts 11. 18.
23	Ps. 71. 16.	John 6. 45.
24	Jer. 31. 14.	James 4. 12.
25	Ps. 138. 8.	John 6. 51.
xvii	Ps. 139. 2.	Matt. 26. 63.
27	Deut. 26. 10, 11.	Rev. 3. 3.
28	Ps. 73. 8.	Luke 8. 50.

MARCH.

1	Is. 9. 6.	John 17. 20, 21.
2	1 Chron. 23. 25.	Luke 14. 22.
3	Is. 53. 7.	Heb. 11. 27.
4	Ezek. 16. 8.	Matt. 13. 16.
5	Hag. 2. 9.	John 19. 5.
6	Ps. 74. 26.	1 Cor. 16. 13.
7	Ps. 91. 4.	Acts 10. 38.
8	Is. 54. 4.	Mark 7. 37.
9	Ps. 115. 15.	John 6. 64, 65.
10	Ezek. 27. 14.	Rev. 21. 7.
11	Mich. 7. 19.	Rpm. 10. 4.
xii	Is. 64. 4.	Matt. 27. 37.
13	Jer. 17. 10.	Mark 15. 26.
14	Gen. 43. 29.	Luke 23. 38.
15	Josh. 1. 8.	1 Thess. 5. 9.
		Luke 18. 27.

Day.	Daily Words.	Doct. Texts.
16	Ps. 119. 10.	Rom. 13. 15.
17	Ps. 69. 32.	Matt. 16. 18.
18	1 Kings 3. 9.	John 11. 40.
xix	Ps. 80. 1.	John 17. 15.
20	Is. 10. 20.	Gal. 3. 22.
21	Zech. 6. 12, 13.	Luke 23. 47.
22	1 Sam. 26. 24.	Titus 2. 14.
23	Gen. 8. 1.	1 Cor. 5. 7.
24	Jer. 14. 8.	John 3. 14, 15.
25	Ps. 22. 6, 7.	John 12. 24.
26	Ps. 22. 6, 7.	2 Tim. 2. 8.
xxvii	1 Kings 7. 9.	Acts 2. 24.
27	Ps. 58. 3.	Luke 24. 26.
28	Jer. 3. 22.	Matt. 28. 6.
29	Ps. 139. 7.	Luke 5. 11.
30	Ps. 107. 23, 24.	Eph. 5. 1.
31	Ps. 89. 19, 26.	

APRIL.

1	Ps. 35. 10.	Rom. 6. 13.
ii	Is. 26. 7.	John 15. 10.
3	Ps. 96. 3.	Mark 16. 9.
4	Ps. 68. 5.	Acts 10. 36, 37.
5	Is. 49. 8.	1 Pet. 3. 18.
6	Ezek. 11. 19, 20.	Luke 16. 37.
7	Jer. 3. 22.	Heb. 9. 28.
8	Gen. 24. 27.	Phil. 2. 15.
ix	Is. 61. 1.	Col. 2. 12.
10	Deut. 8. 2.	Matt. 5. 37.
11	Gen. 49. 25.	Luke 24. 38.
12	Song 8. 10.	2 Cor. 4. 14.
13	Ps. 31. 7.	Rev. 4. 11.
14	Is. 50. 10.	1 Thess. 4. 9.
15	Is. 53. 10.	Matt. 13. 32.
xvi	Is. 58. 14.	Luke 24. 46, 47.
17	Is. 51. 4.	1 Tim. 6. 7.
18	Is. 62. 10.	Rom. 3. 12.
19	Mich. 4. 7.	Luke 2. 4.
20	Gen. 50. 24.	Heb. 9. 15.
21	Ps. 73. 25.	Gal. 5. 25.
22	Jer. 32. 8.	John 6. 51.
xxiii	Ps. 62. 8.	Matt. 20. 29.
24	Judges 5. 31.	Rom. 8. 7.
25	Ps. 119. 116.	1 Pet. 4. 11.
26	Is. 45. 23.	Acts 15. 10.
27	Habak. 3. 2.	Luke 8. 15.
28	Ps. 4. 8.	Col. 1. 18.
29	Is. 60. 21.	Matt. 8. 3.
xxx	Ps. 118. 1.	Luke 2. 38.

MAY.

1	Ps. 105. 1.	Rom. 12. 21.
2	Ps. 119. 58.	John 12. 26.
3	Ps. 119. 43.	1 John 3. 2.
4	Is. 47. 4.	Mark 14. 8.
5	Dan. 9. 23.	Acts 13. 38, 39.
6	Ps. 106. 5.	Phil. 2. 12.
vii	Ps. 118. 8.	John 16. 20.
8	Ps. 16. 6.	Rev. 12. 10.
9	Jer. 32. 41.	Heb. 9. 12.
10	Exod. 18. 10.	1 Cor. 13. 13.
11	Lam. 3. 26.	Matt. 11. 27.
12	Is. 5. 4.	1 Tim. 3. 15.
13	2 Chron. 31. 21.	1 Cor. 9. 14.
xiv	Is. 58. 8.	John 15. 26.
15	Is. 61. 12.	1 Cor. 3. 7.
16	Hos. 3. 4, 5.	Eph. 5. 9.
17	Ps. 51. 15.	Matt. 6. 19, 20.
18	Ps. 119. 106.	Acts 5. 29.
19	Ps. 116. 8.	Rom. 12. 13.
20	Gen. 6. 3.	John 6. 55.
xxi	Ps. 102. 24.	1 John 5. 7.
22	Gen. 18. 22.	Rom. 6. 14.
23	Josh. 12. 1.	Luke 15. 9.
24	Ps. 10. 17.	2 Thess. 3. 3.
25	Prov. 18. 10.	Matt. 15. 27.
26	Ps. 104. 23.	Col. 2. 9.
27	Job 22. 25, 26.	Rev. 5. 5.
xxviii	Ps. 116. 15.	Luke 8. 14.
29	Is. 33. 5.	Heb. 5. 8.
30	Hag. 1. 13.	John 13. 31.
31	Ps. 9. 4.	Gal. 6. 3.

JUNE.

Day.	Daily Words.	Doct. Texts.
1	Levit. 26. 45.	Luke 5. 22.
2	Ps. 16. 5.	Rom. 12. 13.
3	Ps. 68. 7, 8.	Matt. 14. 26.
iv	Ps. 119. 133.	Phil. 4. 8.
5	Ps. 119. 80.	Mark 13. 27.
6	Exod. 28. 29.	1 Pet. 1. 11.
7	Neh. 6. 16.	Col. 3. 1, 2.
8	Hos. 2. 23.	Acts 16. 14.
9	Ps. 36. 5.	Matt. 13. 25.
10	Exod. 4. 12.	1 John 3. 21, 22.
xi	Ps. 18. 49.	Luke 17. 20.
12	Is. 49. 8.	Matt. 4. 2.
13	Ps. 127. 6.	Rom. 6. 6.
14	Jer. 31. 31, 32.	John 17. 3.
15	Is. 55. 10, 11.	1 Cor. 14. 1.
16	Ps. 45. 4.	Rom. 14. 19.
17	Ps. 122. 9.	1 Pet. 2. 9.
xviii	Ps. 91. 1, 2.	Matt. 28. 14.
19	Ps. 87. 3.	Acty 20. 23, 24.
20	Ps. 45. 6.	Heb. 10. 24.
21	Is. 66. 22.	1 Cor. 15. 58.
22	Ps. 105. 8.	Matt. 4. 19.
23	Ps. 3. 6.	1 Tim. 2. 5, 6.
24	Gen. 41. 52.	Matt. 18. 14.
xxv	Jer. 3. 19.	2 Tim. 1. 9.
26	Deut. 2. 7.	Rev. 1. 5.
27	Jos. 3. 16.	Luke 1. 23, 24.
28	Is. 52. 12.	1 Pet. 2. 12.
29	1 Kings 6. 13.	Rom. 8. 28.
30	Ezra 9. 12.	Matt. 4. 11.

JULY.

1	Deut. 4. 29.	Eph. 1. 17.
ii	Ps. 52. 9.	Col. 3. 14.
3	2 Kings 5. 15.	Acts 10. 43.
4	Ps. 98. 3.	Matt. 10. 23.
5	Is. 26. 8.	Rom. 12. 4, 5, 6.
6	Lam. 3. 25.	John 15. 18.
7	Ps. 87. 5.	Heb. 10. 25.
8	Jer. 31. 20.	Matt. 9. 12.
ix	1 Sam. 3. 20.	Luke 2. 26.
10	Jer. 23. 2.	1 John 5. 4.
11	Ps. 119. 46.	Rev. 2. 4.
12	Is. 3. 10.	James 1. 13, 14.
13	Ps. 65. 6.	John 13. 23.
14	1 Kings 8. 26.	Acty 9. 16.
15	Exod. 24. 9.	1 Cor. 10. 17.
xvi	Ps. 119. 172.	Luke 11. 1.
17	2 Sam. 7. 10.	Rom. 15. 13.
18	Deut. 7. 6.	2 Thess. 2. 14.
19	Ps. 145. 18.	Luke 15. 7.
20	Is. 48. 19.	Mark 13. 7.
21	Ps. 14. 2, 3.	1 Pet. 1. 13.
22	Ps. 147. 1.	Matt. 6. 34.
xxiii	Ps. 12. 5.	Heb. 7. 26.
24	Ps. 139. 1, 2.	1 Thess. 5. 24.
25	Ps. 145. 19.	Rom. 5. 4.
26	Zech. 13. 1.	Acts 14. 15.
27	Jer. 7. 23.	John 8. 5.
28	1 Sam. 9. 4.	Gal. 5. 22, 23.
29	Ps. 54. 4.	Eph. 2. 8.
xxx	Josh. 23. 11.	Matt. 17. 5.
31	1 Sam. 17. 28.	Rev. 9. 12.

AUGUST.

1	Job 3. 17, 18.	Acts 5. 41.
2	Dan. 2. 20.	Phil. 1. 19.
3	Ps. 19. 1.	John 8. 58.
4	Is. 9. 7.	1 Tim. 4. 16.
5	Ezra 6. 20.	2 Cor. 5. 6.
vi	Num. 23. 10.	John 1. 45.
7	Gen. 29. 9, 2.	Luke 9. 48.
8	Is. 66. 13.	Jude 20.
9	Ps. 97. 10.	1 Cor. 1. 20.
10	Ps. 69. 16.	Matt. 10. 23, 23.
11	Mal. 3. 18.	Rom. 12. 18.
12	Ps. 33. 20.	John 15. 3.
xiii	Is. 50. 6, 7.	1 Cor. 10. 16.
14	Is. 12. 8.	Luke 19. 48.
15	Is. 46. 13.	Acts 17. 24, 25.

Day.	Daily Words.	Doct. Texts.
16	Gen. 4. 9, 10.	Luke 9. 51.
17	Is. 50. 14.	Mark 10. 14.
18	Is. 49. 23.	2 Tim. 3. 15.
19	Exek. 24. 16.	Rom. 5. 5.
xx	Pa. 27. 31.	John 1. 46.
xxi	Deut. 28. 10.	Acts 13. 48.
xxii	Exek. 24. 14.	John 17. 18.
xxiii	2 Kings 19. 34.	Rom. 11. 25, 26.
xxiv	Pa. 25. 8.	Rev. 18. 10.
xxv	Is. 43. 13.	Matt. 13. 19.
xxvi	Gen. 18. 27.	Eph. 4. 29.
xxvii	Prov. 10. 7.	Luke 6. 12.
xxviii	Jer. 26. 7.	Heb. 12. 1.
xxix	Pa. 4. 1.	1 Thess. 5. 23.
xxx	1 Sam. 2. 9.	Matt. 3. 15.
xxxi	Jer. 31. 25.	Luke 2. 25, 26, 30.

SEPTEMBER.

1	Pa. 64. 26.	Col. 3. 16.
2	Is. 44. 22.	Matt. 25. 21, 23.
iii	Pa. 62. 9.	Acts 17. 30.
4	Prov. 21. 2.	1 John 4. 9.
5	Pa. 28. 9.	Luke 1. 52.
6	Deut. 28. 29.	2 Pet. 3. 15.
7	Pa. 44. 26.	Eph. 5. 23, 25, 27.
8	Gen. 21. 33.	John 3. 5.
9	Pa. 29. 2.	Rom. 13. 10.
x	Exek. 24. 18.	Luke 10. 39.
11	1 Sam. 2. 8.	2 Cor. 5. 15.
12	Pa. 34. 1.	1 Tim. 5. 22.
13	Deut. 28. 2.	Acts 10. 24, 35.
14	2 Chron. 14. 11.	Gal. 6. 9.
15	1 Chron. 20. 17.	Heb. 10. 19, 20.
16	Is. 61. 9.	Luke 17. 10.
17	Is. 60. 4.	2 Cor. 6. 4.
18	Pa. 119. 52.	Heb. 4. 15.
19	Pa. 37. 23.	John 8. 51.
20	Is. 28. 2.	2 Pet. 1. 21.
21	Is. 18. 5.	John 3. 2.
22	Pa. 95. 16.	Eph. 5. 20.
23	Is. 62. 15.	Rev. 12. 11.
xxiv	Is. 59. 18.	Luke 19. 41, 42.
xxv	Pa. 89. 7.	Heb. 11. 25.
xxvi	Deut. 4. 9.	Rom. 12. 7.
xxvii	Pa. 103. 12.	Matt. 9. 26.
xxviii	Pa. 16. 7.	Col. 3. 9, 10.
xxix	Pa. 45. 11.	Rev. 5. 11, 12.
xxx	Deut. 8. 5.	Rom. 12. 8.

Day.	Daily Words.	Doct. Texts.
OCTOBER.		
1	Is. 40. 26.	Matt. 8. 20.
2	Num. 14. 9.	Acts 21. 13.
3	Pa. 30. 5.	1 Cor. 8. 12.
4	Pa. 111. 9.	Rom. 12. 10.
5	Pa. 116. 13, 14.	John 18. 12.
6	Zech. 7. 9.	Gal. 5. 24.
7	Pa. 40. 12.	John 6. 26.
viii	Pa. 17. 5.	Acts 8. 35.
9	Pa. 147. 11.	Heb. 11. 16.
10	Jer. 5. 2.	Rom. 15. 1, 2.
11	Gen. 8. 21.	Mark 1. 9.
12	Is. 61. 2.	2 Cor. 5. 4.
13	Deut. 28. 4.	Rev. 21. 6.
14	Pa. 125. 2.	Rom. 4. 21.
15	Pa. 27. 4.	Luke 9. 40.
16	Josh. 21. 45.	Phil. 4. 12.
17	Obad. 17.	Acts 17. 2, 3.
18	Pa. 31. 8.	James 3. 17.
19	Is. 59. 19.	John 19. 1.
20	Is. 40. 12.	Col. 3. 12.
21	Exod. 10. 23.	Rev. 4. 8.
xxii	Is. 65. 22.	Matt. 25. 20.
23	Pa. 3. 5.	1 Pet. 3. 22.
24	Is. 66. 11.	Luke 10. 5.
25	Amos 9. 11, 12.	1 Pet. 5. 7.
26	Pa. 130. 5.	Matt. 18. 19.
27	Is. 50. 4.	Rom. 8. 3.
28	Job 9. 4.	2 Cor. 5. 21.
xxix	Zeph. 3. 14, 15.	John 5. 6.
30	Dan. 9. 24.	2 Tim. 4. 18.
31	Ezra 8. 22.	Gal. 6. 15.

NOVEMBER.

1	Pa. 76. 11.	Rev. 7. 9, 10.
2	Exek. 34. 31.	Heb. 4. 9.
3	Is. 39. 19.	Luke 6. 19.
4	Haggai 2. 5.	1 Cor. 12. 13.
v	Is. 55. 3.	Matt. 28. 11.
6	Haggai 2. 4.	Rom. 12. 16.
7	Exod. 15. 26.	1 John 4. 13.
8	Pa. 100. 4, 5.	John 5. 25.
9	Num. 11. 23.	Rom. 14. 10.
10	Exod. 29. 45.	Acts 26. 28, 29.
11	Dan. 2. 22.	Eph. 5. 19.
12	Is. 43. 6, 7.	2 Pet. 1. 10.
13	Jer. 50. 7.	John 10. 7, 9.
14	Pa. 22. 15.	1 Cor. 4. 20.

Day.	Daily Words.	Doct. Texts.
15	Gen. 22. 16, 18.	Eph. 2. 19.
16	Is. 45. 9.	Luke 20. 32.
17	Pa. 72. 17.	Rev. 9. 10.
18	Is. 2. 2.	Heb. 11. 26.
xix	Josh. 1. 7.	John 17. 4.
20	Is. 25. 1.	Rom. 3. 11.
21	Gen. 5. 22.	1 Pet. 1. 15.
22	Pa. 6. 9.	2 Cor. 6. 15.
23	Is. 25. 8.	Acts 4. 17, 18.
24	Num. 14. 17.	Rev. 1. 5.
25	Is. 53. 10.	1 Thess. 5. 22.
xxvi	Deut. 5. 26, 29.	Matt. 23. 34.
27	Is. 50. 6.	John 7. 45.
28	Pa. 77. 11, 12.	Rom. 4. 7.
29	Deut. 4. 8.	Acts 12. 5.
30	Pa. 119. 94.	1 Cor. 15. 31.

DECEMBER.

1	Is. 57. 19.	Rev. 16. 15.
2	Gen. 22. 20, 21.	1 Cor. 12. 12.
iii	Is. 52. 7.	Luke 1. 68.
4	Job 28. 28.	Titus 2. 11, 12.
5	Jer. 18. 6.	Mark 16. 16.
6	Jer. 3. 25.	Heb. 11. 38.
7	Pa. 40. 11.	Luke 1. 71.
8	Is. 30. 26.	Gal. 4. 26.
9	Josh. 24. 22.	Matt. 4. 10.
x	Is. 40. 5, 8.	Mark 14. 62.
11	Is. 40. 6.	Phil. 3. 20.
12	Pa. 25. 13.	Rom. 13. 14.
13	Jer. 15. 16.	Rev. 16. 7.
14	Is. 55. 7.	Col. 4. 3.
15	Pa. 98. 1, 2.	John 4. 8.
16	Pa. 104. 4.	John 8. 12.
xxvii	Is. 66. 19.	Luke 3. 6.
18	Deut. 23. 5.	Titus 3. 8.
19	Exod. 3. 7.	Luke 1. 51.
20	Is. 43. 8.	Heb. 10. 14.
21	Pa. 76. 1.	John 20. 27.
22	Is. 61. 6.	Rom. 5. 5.
23	Num. 23. 19.	Luke 1. 40.
xxiv	Jer. 39. 20.	Phil. 2. 6, 7.
25	Exod. 23. 13.	Luke 2. 14.
26	Is. 44. 8.	Ephes. 3. 8.
27	Deut. 13. 3.	Ephes. 2. 17.
28	Is. 4. 6.	Heb. 4. 16.
29	Is. 2. 3.	Luke 7. 22.
30	Is. 38. 5.	Heb. 9. 14.
xxxi	Pa. 60. 11.	Rev. 22. 13.

Continent.

FRANCE.

ASIATIC SOCIETY OF PARIS.

FROM the Second Report of the Society, lately published, we extract the following

*View of the Progress of Scripture Translations into the Languages of Asia.*

In reference to the efforts made in England for the increase of knowledge relative to the East, it is observed—

In the first rank we may be permitted to place the continuation of those great and noble undertakings, which religious zeal has struck out; and which scientific zeal should endeavour to promote, if it were only out of consideration for the multiplied advantages which they obtain for its own object.

The work of translating the Bible into the Languages of Asia has, this year, been continued with a perseverance

worthy of the highest eulogium; and one circumstance extremely flattering to us is, that several Versions, printed at Paris, are placed under the direction of French Scholars, Members of the Society. They are now engaged in printing at the Royal Press, a TURKISH Translation of the Bible; and the Evangelists in a dialect named KARSCHOUM; which is merely Arabic in Syrian characters: our fellow-member, M. Kieffer, is editor of the first; and the learned President of your Council is charged with the revision of the second. M. Saint Martin has superintended the edition of the ARMENIAN New Testament, which will be executed at the Press of the Society; and which, besides the old literal Version, contains another in the vulgar tongue, perfectly new, for which we are indebted to our fellow-member, Dr. Zohrab. Some progress has been made in the version of the same book in ANATOLIAN TURKISH, a dialect spoken by the Greeks of Asia Minor, and which is written in

Greek letters. That in **JEW SPANISH**, a language used by the Jews of Turkey, is ready for the press. The translation of the two parts of the Bible into **MODERN GREEK** has been completed. The Gospel of St. Matthew in **ALBANIAN** has appeared at Corfu. Mr. Platt has begun the printing of the Psalms in **COPIC** and **ARABIC**, in parallel columns; as well as that of the Four Evangelists in **ETHIOPIC**: and he has published the same Evangelists in the other dialect of Ethiopia, which is called **AMHARIC**. The complete manuscript of the Gospels and Acts of the Apostles, translated into **MANDCHOO** by M. Lipowzoff, a member of our Society, has been received in London; and this Version may be regarded as one of the best hitherto executed under the auspices of the Bible Societies. Another of our members, Mr. Lee, is now revising the Pentateuch in a **PERSIAN** translation, by Mirza Djafer, which has been continued as far as the Historical Books: the same learned person has published a second edition of a Persian Translation of the Psalms, by Martyn; and a third edition of the New Testament, by the same author, has been ordered to be printed. Dr. Morrison has presented complete copies of his **CHINESE** Translation of the Bible.

We are not yet furnished with particular details respecting the state and progress of the Asiatic Versions begun in Russia, in different parts of the East, and especially in Hindoostan. The same zeal, doubtless, realizes there the same prodigies; for it is thus that we must designate the labours accomplished by these Associations of men, as honourable for their talents as for their disinterestedness, who pursue, without relaxation, in every part of the world, the triumph of that Noble Cause which they have embraced. Brilliant success crowns their efforts wheresoever their intentions are not misunderstood; and they cannot be so in countries able to appreciate the salutary effects, which spring from the union of learning and piety, as well as what human society owes to the alliance of Christianity and Civilization.

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#### SWITZERLAND.

##### BIBLE SOCIETY.

*Desire for the Scriptures among Roman Catholics.*

THE Secretary of the Bible Society at Zurich writes, in May last—

The operations of our Bible Society proceed steadily, and with an evident blessing. It is remarkable, that, for some time, the demand for the Word of God has become very great among Travelling Mechanics: many are continually applying for New Testaments, and frequently express their gratitude in tears. Among the rest are many of the Catholic Persuasion. A young mechanic called not long ago, from the neighbourhood of Donaueschingen, entreating us to supply him with a New Testament: we accordingly gave him a copy of Van Ess's, which he took home with him: in the village where he resided, no such book was to be found: his neighbours and friends, delighted with the acquisition, perused it with eagerness and joy: their report of it attracted the attention of the Priest, who requested also to see it; and, having carefully examined it, he recommended it: the consequence is, they frequently meet together on Sundays, and edify one another out of the Word of God. Within these few days, Four Pilgrims, belonging to the same village, who were on their way to Einsiedeln, applied to us, entreating with the greatest earnestness to be furnished with that excellent Book, from which they said they had derived the greatest blessing; and it was through a conversation with them, that we learnt the manner in which they had first become acquainted with it. These are the first, among many hundred thousands of Pilgrims, who have inquired after the Word of God. Oh that the Lord might be pleased to open a door for making known His Name among the people! Dr. L. Van Ess sent us, some years ago, a considerable number of his Testaments; but no one scarcely asked for them at that time: at present, however, a hunger after the Word of God seems to have arisen, and we have only four copies left!

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#### Black and Caspian Seas.

##### SCOTTISH MISSIONARY SOCIETY.

UNDER a former head, we alluded to the trials which afflict this Mission. It is an affecting history which we have now to put on record. The Society has, from the first, been fettered in its exertions by restraints and jealousies. A

Station at Nazran, among the Ingush, had scarcely been formed, but Mr. Blyth, now in Jamaica, was obliged by the local authorities (see pp. 25, 26, of the Survey for 1823) to abandon his undertaking. The disordered state of the Kirghisians led, soon after, to the withdrawing of the Mission which had for a considerable time been maintained chiefly on their account at Orenburg. It will be seen, from the following extracts of the last Report, that Astrachan and Bakcheserai in the Crimea are now also both abandoned.

*Great Indifference of the Mahomedans at Astrachan.*

In last year's Report, the Committee had the pleasure of presenting to the friends of religion a more favourable view of the state and prospects of the Mission, than they had been able to give for many years before. Previous to this, the aspect of things in Russia had become so dark and gloomy, that many of the Directors had begun to entertain strong doubts, as to the propriety of persevering in cultivating a field which appeared so barren and unpromising; a sentiment in which they believe numbers of the friends of religion throughout the country participated with them. Such was the strength of their convictions on this subject, that, two years ago, they resolved materially to abridge their operations in Russia; but while they had this important measure in contemplation, a temporary light burst athwart the darkness in which the followers of the False Prophet had for so many ages been enveloped, and gave birth to the pleasing hope that *the sun of righteousness was about to arise upon them with healing in his wings*. Bright, however, as the light appeared, it proved only a transient gleam; like those meteors, which for a moment illuminate the path of the weary traveller, and leave him to feel the darkness thicker than before.

Last year the Missionaries at Astrachan began to have Public Worship on the Sabbath, both in Turkish and Persian. At first, several Mahomedans were present at all the Services, exclusive of Armenians and individuals connected with the Establishment. One morning there were no fewer than 15 or 16 of the followers of Islamism. The Turkish Service was continued by Dr. Ross, at the beginning of the present year: but, the novelty of the thing being over, the Mahomedans had all ceased to attend; and, in fact, the Turkish Audience was likely soon to be reduced almost exclusively to the Members of the Mission Family. The same was the case with the Persian Service, at which there had not been a Mahomedan present for several months, except one who accidentally came into the

room without knowing how they were engaged. Thus the hopes which the Missionaries had formed as to the probable consequences of having Divine Worship in the Turkish and Persian Languages, were, for the present, entirely disappointed.

In the last Report it was stated, that the pleasing anticipation, which the Missionaries had formed respecting some of the Persians, had been disappointed; but that there were still several who appeared to be inquiring after the truth, particularly two individuals of whom they expressed very favourable hopes. Neither, however, with respect to them, have their fond anticipations been realized. "At that time," says Mr. Glen, "appearances were calculated to strengthen our hopes of a speedy accession to the Church of God from among the votaries of Islamism; and, as the zeal and devotion of the individuals referred to seemed for a time to be on the increase, and, so far as we could discover, real and unaffected, we anticipated the pleasure of having it in our power to report before now, that they had renounced the religion of the Arabian Prophet, and fled for refuge to the hope set before them in the Gospel. They frequented the Mission House daily—heard us read and explain portions of the Word of God—engaged with us in social prayer, with an air of seriousness that I have seldom seen exceeded—and, apparently refreshed thereby, resumed their conversations about spiritual things, quite in the style and manner of persons hungering and thirsting after righteousness. But, to our no small sorrow, the lapse of a few months brought circumstances to light, which afforded but too good evidence, that, in one of them, all this had been affectation; and the other, though he conducted himself with propriety and wished to be baptized privately, was not prepared to run the risks connected with a public profession of faith in Christ. Instead of the anticipated pleasure of announcing their having been added to the Church, I have to report, that, of these once-promising inquirers, the one is now in gaol for theft, and the other has withdrawn for a time to Persia as a Mussulman, not knowing whether he may ever have an opportunity of again hearing the words of eternal life."

In the room of these inquirers, no others have made their appearance. Most of the Persians whom the Missionaries were in the habit of visiting, left Astrachan in the beginning of the preceding winter: and, of the few who remained, the greater part seemed to have made up their minds to avoid all discussion of the points at issue between Christians and Mahomedans; and when the Missionaries endeavoured to give the conversation an useful turn, they were sometimes distinctly told to desist, as they would not hear them. Even strangers, who came to the city for the first time, and who were sometimes led by curiosity to visit the Missionaries, were soon induced by their countrymen to break off all intercourse with them. Mr. Glen, however, still continued his visits to the Persians, as far as he could find opportunity. He appeared in their lodgings as a private friend,



calling incidentally without exciting the attention of the multitude; and, on some occasions, he had it in his power to make known the way of salvation without interruption.

*The Convert, Mahomed Ali, compelled to enter the Russian Service.*

Amidst the declension of his countrymen, Mahomed Ali, the young man who was baptized by the Missionaries, has maintained his steadfastness: but, in regard to him, there have occurred some very painful circumstances of a different nature.

In September last, he was informed by the Governor of Astrachan, agreeably to instructions received from General Yarmeloff, the Commander-in-chief of the Province, that, in consequence of his having become a Christian, he was expected to enter the Russian Service; and that he might have his choice either of the civil, the military, or the commercial service. A short time after, the Governor sent orders to the police of Astrachan, "to make known to the members of the Scotch Colony residing in that city, that the Persian, Ali Beg, converted to the Christian Faith, and named Alexander, should not be employed in discharging any duties laid upon him by the Scotch Colony." On the same day, Mahomed Ali had to sign an obligation, that he would "not at any time go out of the city without the knowledge of the police; and that if he should, of his own accord, go out of Astrachan, he rendered himself liable to the judgment of the law." As notwithstanding his having come under this obligation, he was kept in custody by the police until he found security for the due performance of it, Dr. Ross called at the Police Office to ascertain the reason of their demanding security; when he was informed, that it was in consequence of special instructions from General Yarmeloff—that the police would have their eye upon him—and that he must refrain from interfering or co-operating in any kind of Missionary Work. To relieve him from his confinement in the Police Office, or having a guard set over him in the Mission House, the Missionaries came under a bond that he should "not go out of Astrachan to any place without the knowledge of the police; and that if he should actually leave Astrachan without permission, and they be unable to present him when demanded, they obliged themselves to answer for him according to the law."

In consequence of these proceedings, Mahomed Ali, by the advice of his friends, drew up a Petition to the Emperor, soliciting permission to remain at Astrachan, and to engage in making known the glad tidings of salvation to his deluded countrymen. This Petition the Missionaries transmitted to Prince Galitzin, with a request that he would present it to his Imperial Majesty; but this the Prince judged it prudent to decline. The Princess Mertcherky was then applied to: she kept the Petition for a fit opportunity of submitting it to the Emperor; but observed that, at present, this would not be advisable.

As there was thus little or no hope of his obtaining permission to remain at Astrachan

in the service of the Mission, Mahomed Ali begged that he might be admitted into the College of Foreign Affairs at Petersburg, rather than be obliged to enter into the Military or Commercial Service; and it appears that General Yarmeloff has transmitted his request to the Russian Government.

These measures have obviously a most important bearing on the interests of the Mission; not only from their application to the case of Mahomed Ali, but to that of converts in general. What prospect is there of a Christian Church ever being collected, what hope is there of the spiritual improvement or safety of individual converts, if they are no sooner made than they may be required to leave the Missionaries, and enter into the civil, the military, or the commercial service of the Empire?

*Anti-Biblical Revolution in Russia.*

Combined with these unpropitious circumstances, it is proper to state, that a great revolution has of late taken place in Russia in regard to the Bible Society. This Institution, which for several years pursued so distinguished a career, and promised to supply with the Word of Life, not only the Russian Population, but the numerous Heathen and Mahomedan Tribes of that wide extended Empire, is now completely paralyzed in its exertions, and appears to be dying a lingering death. In consequence of the powerful opposition which was raised to the Bible Society, Prince Galitzin, its Noble President, retired from that office: he, at the same time, resigned his situation of Minister of Religion, and a Russian Admiral was appointed in his place. Its no less excellent Secretary, Mr. Papoff, who visited this country about two years ago, and who was connected with the censorship of the press, was afterward put on his trial by the Criminal Court, respecting a book which had been publishing by Pastor Gossner, in which there were some reflections which were considered as unfavourable to the doctrine of the Greek Church relative to the Virgin Mary. Several others were also involved in the same prosecution, two of them pious men. Pastor Gossner himself, who, though a Catholic, is said to be a most eloquent, evangelical, and useful preacher, had previous to this been ordered away from Petersburg on a few days' notice. The Powers of Darkness, in short, appear to be mustering their forces in the Russian Empire: the measures pursued seem to be a part of that general system for arresting the progress of light, and for involving the nations in all the darkness of the middle ages, which has of late years constituted the distinguishing characteristic of the policy of most of the Continental Princes.

Among the fruits of the revolution in regard to the Bible Society in Russia it may be mentioned, that though it was at one time intended that the Missionaries at Astrachan should be employed in printing a new and corrected edition of Martyn's Persian New Testament, and though the types had been ordered and had arrived in Petersburg, it has been since resolved not to proceed with the printing of it. The Missionaries were likewise informed,

that the Tartar-Turkish Version of the Old Testament, preparing by Mr. Dickson, would have to be submitted to the Archbishops of Astrachan, Kazan, and Ecaterinoslave; so that the publication, in Russia, of the Old Testament in that language, even if the Version were completed, may be considered as very problematical. In the present state of affairs, it was not even deemed safe to print Tracts, without first submitting them to the Censorship: for though their having done so formerly was winked at, it was not supposed it would be tolerated now; and the punishment, for a breach of the law on this head, would be not only the suppression of the work, but a severe fine, if not even banishment.

#### *Suspension of the Astrachan Mission.*

Under all these circumstances, the Directors conceived it to be no longer their duty to maintain the Mission at Astrachan, supported as it had hitherto been at a very heavy expense, while the prospect of usefulness was so very small. If no Schools can be established for the education of the Mahomedan Youth, similar to those in India, as the Missionaries had repeatedly assured the Directors—if the preaching of the Gospel cannot be carried on, unless with extreme caution—if the Scriptures, when translated, cannot be printed without the approbation of three Archbishops of the Russian Church—if Tracts must be submitted to the ordinary Censorship of the Empire—if converts are no sooner made, than they are liable to be torn away from their spiritual instructors—if, in short, the chief Powers of the Empire, Civil and Ecclesiastical, are combined in hostile array, to arrest the progress of knowledge and of unadulterated Christianity—what encouragement is there to maintain a post, where there is so little liberty to labour, and where the prospect of success is so small; while the world presents so many other inviting fields of exertion, which promise a richer and more abundant harvest than the barren wilds of Tartary?

With respect to the particular arrangements to which the decision of the Committee may lead, it would, at present, be premature to enter into any detail. It may, however, be stated, that, notwithstanding the resolution of the Directors to relinquish the Mission at Astrachan, it is not improbable that Mr. Glen may remain in that city, to superintend the translation of the Old Testament into Persic; as the British and Foreign Bible Society have offered to engage him in carrying on that important work, it being understood that the manuscript should be sent to England for the revision of Professor Lee of Cambridge and of other Persian Scholars.

#### *Suspension of the Crimea Mission.*

After the statements which have now been given, the friends of Missions will not be surprised to learn, that the Directors have recalled Mr. Carruthers from the Crimea. In the last Report it was stated, that he had baptized four of the Tartars; but that one of these had afterward conducted himself in such a manner, as could not but excite very

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serious doubts of his Christian Character. It is painful to the Directors to have to state, that two of the others have since acted a part, every way unworthy of the Christian Name and disgraceful to our holy religion. The fourth was the slave of the Sultan Kette Ghery; who, on his baptism, gave him his liberty, and to whom he returned immediately after, in the capacity of a servant.

The facts now stated are not, however, the only discouraging circumstances in the state of this Mission. The opposition of the people to the humbling doctrines of the Cross, so far from sustaining any abatement, appears to be considerably augmented. If Mr. Carruthers in some cases met with a favourable reception, it appeared that this, in almost every instance, proceeded either from ignorance of his object, from curiosity, or from fear; the Tartars in general having the idea that he was in some way or other connected with the Russian Government—a circumstance, which, though it obtained for him external marks of attention and respect, was very unfavourable in regard to the reception of his message.

With respect to the circulation of the Scriptures, Mr. Carruthers, in a Letter lately received from him, gives the following melancholy account:—"For more than a twelve-month past, I have not given away a single copy of the New Testament, or of any religious publication whatever, in my immediate neighbourhood. This has not arisen from any reluctance on my part to grant, but from the aversion of the people to receive the gift. Nor have I, during the last twelve months, distributed in all FIVE copies of the Scriptures. The truth is, the people will not receive them, now that they are aware of the nature of their contents. At villages situated at a considerable distance from this place, and which have not been visited by me, there is no doubt that the Scriptures and Tracts would be accepted: but, on learning their contents, the people would, in all probability, lay them aside; or, as has been done in a great many instances, pack them up and transmit them to the Provincial Police-Office. In an Office of this kind, five vests from Baktchserai, I found no fewer than EIGHTEEN copies of the New Testament, which had been returned in this way, besides a number of Tracts; constituting, I believe, the whole or nearly the whole of the books that had been distributed in the district subject to the jurisdiction of that Office."

Considering the unpropitious aspect of this Mission, and the general unfavourable aspect of Missionary Operations in Russia, as stated in the account of Astrachan, the Directors considered it highly expedient to recall Mr. Carruthers from the Crimea, with the view of his being employed in some other more promising field; and it is probable that he has before now set off on his return to Scotland.

#### *Reasons for continuing the Mission at Karass.*

The Station of Karass, the Directors have resolved to continue for the present: for through many of the reasons which apply to

Astrachan and the Crimea apply with equal force to Karass, yet there are other circumstances which make a distinction between this and the other Stations. Here, if in any part of Russia, the Missionaries will have liberty to carry on their labours; as this is the Parent Settlement, to which Missionary and other Privileges were originally granted. Here, for upwards of twenty years, more of the seed of Divine Truth has been sown than at any of the other Stations; and a more general, though unquestionably not a saving impression, has been made on the Tartars. Here, most of the Ransomed reside, to some of whom it may be hoped that the past labours of the Missionaries have not been altogether in vain; and for whose spiritual instruction, it is at all events very desirable to make some provision. Here, too, a body of Germans settled, a number of years ago, on the faith of the Colonial Privileges; and, had the Directors resolved to relinquish Karass immediately, they might have been involved in great and unforeseen difficulties. Besides, there are, among the Missionaries, individuals, who, from their knowledge of the Tartar Language, are qualified for labouring in the regions of Caucasus; but who, from their time of life, could not with propriety be sent to any other part of the world. From this quarter, too, should unexpected facilities and encouragements arise to Missionary Exertions among the Mahomedan Tribes in the south of Russia, the Heralds of Mercy may, at a future period, go forth among them, to proclaim the joyful sound of *peace on earth, and good-will toward men.*

*Arrangements with reference to Karass.*

But though the Directors mean to leave two Missionaries at Karass, it is not impossible that the Colony may be transferred to the Basle Evangelical Society; which appears to be desirous of having some such Establishment in Russia, as the necessary basis of a Mission which it has begun to establish among the Armenian Christians at Shusha. One of the Secretaries visited Basle this spring, in order to have some communication with the Society in that city on this important subject; and, though there are considerable difficulties in the way of such a transfer, yet, should it on further inquiry be found practicable, the Directors will be happy to accede to this measure.

In the mean while, the Committee have much pleasure in stating, that the Basle Society have, in a very friendly manner, acceded to a proposal which was made to them, to settle one of their Missionaries at Karass, for the sake of the Germans who are resident in that Colony. Mr. Lang has already been at that place about two years; and his labours appear to have made a very salutary impression on a number of the colonists: he has lately, indeed, been appointed to Shusha; but it is intended that he should be succeeded by Mr. Fletmitzer, another of the Missionaries of the Basle Institution.

*Unpromising State of the Mahomedans round Karass.*

With respect to the general aspect of the

Mission at Karass, it is much the same as has been reported for several years past.

"There are many of the Mahomedans around us," says Mr. Galloway, "concerning whom it is difficult to say any thing. At one time, they seem to listen with attention, and shew some degree of earnestness; but perhaps the very next time we meet with them, they appear careless and indifferent: while others, who have not heard us for a considerable time, or perhaps strangers, appear in their stead, and look as if they would attend to *the things which belong to their everlasting peace.* Thus, in regard to obtaining hearers, we have encouragement from time to time; which we esteem as a token that it is the will of God that the Gospel of His grace should still be continued among them. But, with respect to its effects, we are called to live by faith; and have occasion daily to see our own weakness, and our need of increase of grace that we may open our mouths boldly to make known the mystery of the Gospel. The Mahomedans around us have their hearts wholly engrossed with the affairs of the present life; and the whole of their conduct is a comment on the inefficacy of any thing prescribed by man, to be of any avail in weakening the corruption of the human heart. They often confess that they have received no advantage to their souls from the religion which they profess, and they look for none in this world, but refer all to the Day of Judgment; concerning which they do not like to think, as they cannot fix on any reasonable ground-of hope so as to satisfy themselves when they are at any time brought to reflect on these subjects. Many of those around us now see, that, as the Law of God requires perfect obedience, and as Adam lost paradise by one sin, there is no reasonable hope of gaining happiness by their own works. At times, individuals appear considerably agitated on this account, yet they continue to live without God and without hope in the world; and, being earthly-minded, give their hearts wholly to the things of the world, though a free and full salvation is offered them in the Gospel. It is not Mahomedanism as a system, that withstands the Word of God in this quarter; for it is little regarded by many of its professors, and few of its teachers are inclined that it should be brought forward to view: but it is that deadness of soul, which can only be removed by the quickening Spirit of God."

In former Reports, the Directors have had occasion to advert to the indifference, which prevails among the Mahomedans in regard to their own system of belief; and it would appear that this extends even to those Services, which are held most sacred among them.

It is well known, that a Pilgrimage to Mecca is viewed by the Mahomedans as highly meritorious: it is considered, indeed, as so necessary, that, according to a tradition of Mahomed, he, who dies without performing it, may as well die a Christian or a Jew. Meritorious, however, as is this journey, it may be rendered subservient not only to the purposes of religion but of trade. "It shall be no crime in you," says the Koran, "if ye

seek an increase from the Lord, by trading during the pilgrimage." (Sale's Koran, vol. i. p. 34.) Of the advantage which is taken of this permission, the following extract from the Journal of Mr. Carruthers will furnish an illustration, as well as of some other circumstances connected with the pilgrimage to Mecca:—

"Hagi Mehmed called early one morning, and remained with me till the afternoon. He is a Turkish Merchant from Constantinople; and has visited, by way of pilgrimage, Mecca, Medina, and Jerusalem. He has much to say about his travels; and indeed he seems to have been more intent on the gratification of his curiosity, than on the professed object of his journey. It is not, perhaps, commonly understood, that the Pilgrimage to Mecca, as it respects thousands of the pilgrims, is as much a mercantile as a religious journey; the prospect of an advantageous market for the goods which they carry along with them, being probably a more powerful motive than the imaginary merit of a visit to that celebrated city. If the Sultan, in some capricious moment, should interdict this lucrative traffic, the pilgrims, it is probable, would be neither so numerous nor so devout. It is indeed well known, that not only the native population of Mecca is on the decline, but that the Devotees are annually diminishing in number, owing to the relaxation of commerce; to which we may perhaps add, a growing dereliction of principle in almost every Mahomedan Country. Many even of those who do not come under the designation of Merchants, repair thither from other motives than devotion: they too have a species of merchandise; not, perhaps, less lucrative, and certainly less troublesome: they are the representatives of other Mussulmans, who are too weak or too indolent to undergo the fatigues of a journey across the Arabian Desert: they sell their devotions, as others do their goods, to the highest bidder; and, for a handsome remuneration, agree to transfer to their employers the merit of all their services at the Sacred Caaba. Thus, year after year, they visit Mecca; and, having fulfilled the terms of their mercenary contract, return to adjust another bargain as advantageously for themselves as possible."

*Encouragements in the Review of past Labours.*

Though the Directors are abridging, in so considerable a degree, their operations in the Russian Empire; yet, on taking a retrospect of their past labours, they trust that these have not been altogether in vain. Individuals among the Mahomedans, and even among our own countrymen, there is ground to hope, will have reason to bless God through the ages of eternity for the instructions of the Missionaries. So many copies of the New Testament, and of other parts of the Holy Scriptures, have not only been circulated at the different Stations, but have been carried to distant parts of the Russian Empire, and even, it is believed, to some of the surrounding countries, that we may hope they will, here and there, prove instrumental in lighting some poor benighted soul to heaven, notwith-

standing the thickness of the surrounding darkness. Such a consummation will be an ample compensation for all the labour and all the expense, which have for so many years been employed in the cultivation of the wilds of Tartary.

*Togay Tartars.*

*BAPTIST MISSIONARY SOCIETY.  
Views and Proceedings of Mr. Daniel Schlatter.*

THE Committee have published the following extracts from the correspondence of this devoted Missionary (see p. 35 of the Survey for 1824) with his friends in Switzerland. They are dated from Ohloff, in August of last year; and "will convey," as the Committee remark, "some idea of the spirit which animates the exertions of that excellent man, in the distant and self-denying sphere of labour which he has chosen."

In these parts there is much good doing; and a spirit of piety prevails, little inferior to that among you. Many are looking seriously forward to the things which shall come to pass; among the Germans, this is truly a time for sowing the good seed. The Lutherans are in want of the preached Gospel; and the Mennonites are too vain of their pious ancestors, as if it were a matter of course that their descendants, on that account, deserved the name of Christians. Now, however, there are many who lend an attentive ear to the preaching of the Word.

I feel more joy and assurance in my heavenly calling: it is a blessed thing, not to see and yet believe. The Lord has given me an evident blessing among our German Brethren, many of whose hearts He has opened. Pray for me, that I may grow in faith, and continue steadfast to the end; and not become slothful, careless, or lukewarm. I have now been a year at this place, without a passport. I am not looked upon as a mere servant to a Tartar, or I should have received a passport. My manner of life awakens attention, but I am easy. Prince G. and General I. told me that I might stay, as they would answer for me: however, if I should be removed, I shall go whither the Lord leads me, and I am happy everywhere.

Be not uneasy respecting what you hear from Russia. Many important

events are occurring in this Empire, even within my own experience. Almost insurmountable obstacles are to be overcome by a Christian among Mussulmans. No idea can be formed, by a person who has but a superficial acquaintance with the doctrines of Islamism, of the fanaticism, ignorance, and pride, as well as peculiar manners of the Tartars. However, I have reason to bless the Lord, that I have been so successful, and live so peaceably.

I should soon have left Ali and gone to live with another Tartar, if he had not altered his conduct toward his wife Tasche, whom he used to beat cruelly. I remonstrated and reasoned: but he told me that the Korân commanded the men to beat their wives; and that he had bought his wife. I endeavoured to give him correct ideas on the subject, but in vain. I then declared that I would not stay with him, if he treated his wife so barbarously. At his request, however, I have remained till now, and he has not beat his wife since our conversation.

My health is excellent, notwithstanding my diet consists of the flesh of dead or diseased horses. Labour sweetens every thing, and gives an appetite even to the most disgusting viands. A person must be exposed to the cold and wet, and have slept in both, before he can enjoy the miserable abodes of the Tartars; and yet it would give me great pain to see any of my dear relations or friends in such a situation, among this people, in a barren wild, where frequently, during the burning heat and severe labour, not a drop of good water is to be had.

A violent storm lately raged in this district: many houses, even whole villages, were blown down in the old settlement. The misery this has occasioned is very great: many families are without a shelter. The hurricane extended to the Dnieper; into which whole herds of cattle were swept by the violence of the tempest, and even the shepherds were drowned. Waggon laden with corn were overturned, and the corn scattered before the wind.

I am now acquainted with the most familiar things in the Tartar Language; and shall proceed to acquire a sufficient knowledge of religious terms, in order to speak to them soon about the Saviour, which I greatly long to do; for what is every thing on earth to compare with the *excellency of the knowledge of Christ Jesus*

*my Lord?* Nothing appears to me more delightful than this truth, that God loveth sinners, and me who am a sinner also. But we must be assured of being freed from sin in Christ, and feel the powerful influence of the divine love within us. We must resign our lives to Him, else we cannot find true life in Him. Every day I feel more satisfied with my condition, for I am in my Father's house and service.

## India within the Ganges.

CHUNAR.

CHURCH MISSIONARY SOCIETY.

*Extracts from the Journals of the Rev. William Bowley.*

OUR last extracts from Mr. Bowley's Journals (see pp. 191—197 of the preceding Volume) carried his proceedings to August 1822. From such as have been since received, we shall now select some passages which shew the state and character of the people and the nature of his labours among them.

Visit to Places eastward of Chunar.

May 23, 1823—I left Chunar, this morning, at three o'clock, with a bullock-load of books; and came to *Bhoolee*, 10 miles. This is a pretty populous place: most of the houses have tiled roofs. Took up my lodgings under a grove of mango trees, within a hundred yards of the town. In the forenoon the thermometer rose from 80 to 96; at noon 100: at three o'clock in the afternoon, it rose to 104. At five, went to the bazaar: the people, knowing me, soon brought me a bed, on which I was seated, and they spread a blanket for themselves on the floor. A great crowd was collected. Here we argued and conversed for three hours. I laboured chiefly to point out to them the insufficiency of salvation from all to which they trusted. The natives profess to make much conscience of religion; but their whole conduct says that they have no fear of God before them—no real concern for salvation. It is next to impossible to bring them to any degree of seriousness on these important truths. An opportunity was given to unfold the creation, fall, and redemption of man.

May 24—Left at four o'clock, and went 10 miles to the south-west, to *Umrurah*. This place is much more respectable than the last: it has several sacred places for the Hindoos to assemble in. The inhabitants are much more intelligent. I learned that they devoted a great portion of their time to religious disputations and exercises. In the afternoon I went into the town, and was conducted to a learned and very grave-looking Devotee: he has many convenient buildings, and a spacious area where hundreds of people assembled to hear the conversation. The De-

votee was very civil, and conducted himself with great decorum during the whole evening. The people proposed many questions, such as—"What is God?"—"Where is He?"—"Is there any difference between the soul of man and God?"—"Where are Heaven and Hell? Shew us if there be any such places." They said—"All things are emanations from the Deity, and will eventually be absorbed in Him."—"All earthly things are delusions: nothing is real."—"The soul cannot suffer, neither now, nor when separated from the body." Several would fain prove that the soul was God, and would confound the animal with the rational soul. It will be seen from this, what a deal of rubbish had to be cleared away, before a glimpse of the Gospel could be introduced. They were too wise and self-righteous to shew any regard for our books; for though I spent three hours among them, they took but ONE Tract.

May 25, 1823, Sunday—Very early walked into the town, and met a number of learned and respectable Brahmins, who requested me to sit down, which I did, and a great crowd soon collected, among whom were the Thanadar and other respectable persons. To-day the dispute was chiefly with Brahmins who adhere to the Shasters; while those of last evening were Sectarians, who hold abstruse doctrines—the half of them not understanding what they say. The conversation was chiefly on the soul, on God, on good and evil, and on the pardon of sin. They would not reason, but blindly clung to the Shasters. Before breaking up, I read to them the Ten Commandments and a Tract on "Salvation by Christ." They strenuously defended the utility of telling a falsehood to save a Brahmin &c.

About eleven o'clock, the Thanadar and two others came to my little tent: one of these was a Brahmin, the other a Mussulman: they stopped about two hours. The Brahmin argued on the Vedas and Shasters, and said that he would hearken to nothing which was contrary to them. In order to shew him the absurdity of his system, I laid open the conduct of Krishna and other of their Incarnations, as being inconsistent with the character of the Deity. Gave to the Thanadar a Testament in Hindce, and to the Brahmin a single Gospel and two Hindce Tracts.

In the afternoon, went into the town. A crowd soon gathered, to whom I read Matthew v. vi. and viii., and of Christ healing the Leper, with an exposition. All admired, and eagerly accepted of books.

At dusk, I was invited into a shop, where a concourse collected, and heard me on the Parables of the Talents, the Barren Fig Tree, and the Sower. These people entreated that Schools might be established among them; but the distance (ten miles) is too great to have them superintended. Left about nine o'clock, after distributing more books.

May 26—Set off at three this morning; and returned to Bhoolee, 10 miles: arrived before the sun had risen, and directed my steps to a Devotee's who had spacious apartments. On being seated, the people began to collect. I spoke seriously to all. One asked, "Why do you go about labouring in this manner?"

"God has commanded us to preach the Gospel, and I must acquit my own soul."—"But no one attends to what you say." (Alas! this was, generally, but too true.) "I cannot help that; they all have an account to render as well as I." I now read a Tract to them—"Sin no Trifle." The Name of the Saviour stirred up enmity. One spoke, evidently for the purpose of aggravation: he said that another Incarnation would appear to destroy "Muleches," among whom they reckon Christians. I endeavoured to bring him to reason, but to no effect. Another asked whether I believed Ram to be an incarnation of the Deity: I answered, "I wish I could get you to exercise your reasoning powers: that question would then be easily decided." I promised to treat fully of Christ in the evening. When I appeared among them in the bazaar, the people seemed pleased, brought me a bed, and called their friends to hear of Christ, as I had promised in the morning to speak of Him. A light was also brought, when it got late. While I read and explained parts of the Gospels, on Christ's incarnation, birth, preaching (Sermon on the Mount), and healing the leper, all admired, and declared that now they had nothing to say against our books and religion. I left them late in the evening.

May 27—Left Bhoolee at two in the morning; and, at dawn, came to *Simrah*, an insignificant village, 10 miles distant. A very high easterly wind blew all day, so that I could not move out. Soon after midnight, left this place; and, not having any regular road either yesterday or to-day, went across the fields; and was overtaken by rain, by the time we got about 5 miles on our way, which continued the remainder of the night: we had to go 2 miles before we met a single village to shelter ourselves; and when we reached it, we had to lodge in a cow-house, with its cows, where several openings let in the rain and wind plentifully upon us. The weather became very cold, through the wind and rain: all our clothes were wet through, and we could procure nothing but some dried cowdung with which to make a fire, to warm ourselves and dry our clothes. By the time we were well dried, the day broke; and, finding that our stage was only about 2 miles distant, and no likelihood of the weather clearing up, we went forwards, and had another soaking: all the way through the corn fields, the earth was so drenched that great quantities of it stuck to our feet, and required clearing at every few paces. When we came to our journey's end at *Purnundapore*, I could procure no better shelter than a half-finished shed, which had the two gable-ends open, besides four open spaces for windows; and here we were compelled to remain during two days and two nights, as it rained incessantly most of the time: nor could we keep ourselves free from the wet or cold, as a strong wind blew through the place, and a great part of the floor was a puddle of mud and water.

May 29—About noon it cleared up, and we were cheered by a sight of the sun.

May 30—Started at day-break; but our way through the fields was scarcely passable: we were generally obliged to go on the ridges

or banks thrown up to preserve the water during the rains, for the irrigation of the rice fields, a great quantity of rice being grown hereabouts. About eleven o'clock we came to *Bahoorah*, 10 miles. This village is somewhat respectable, and has mostly tiled houses; but there were few who could read. Put up at a fine spacious place, built by the *Zemindar*, or Head-man of the village. As soon as the heat of the sun would permit, I rode to a large village, two miles distant, having many inhabitants (Hindoos), and the houses mostly tiled. On being seated by the Head-man of the place, a very great crowd collected out of curiosity. I read a portion of St. John's Gospel, and from a Tract. They very thankfully and respectfully accepted of Hindoo Gospels and Tracts.

*May 31, 1823*—Set out at four. No road could well be worse. I had to pass through fields, and to cross several streams, one of which was so wide that there was no getting over without some conveyance: we were glad, therefore, to find a few huts within a hundred yards of us, whence we procured a cot and half-a-dozen water-pots: these pots being tied two and two, the bed was fastened on the top, and thus we were nearly three hours detained in crossing. At a village, a number of people got about me: gave away two Hindoo Gospels. About noon, came to our stage, *Rot-soon*, 9 miles; an insignificant village, which has but a few miserably thatched houses: gave to a *Pundit* two Gospels. The new road being within 2 miles, I determined to take to it; and not to venture across the fields and streams any more. In the evening came to a village by the way-side, 2 miles distant.

*June 1, Sunday*—Left at two, and came along the high road, leading north-east to *Jehanabad*, 10 miles, at sun-rise. In the way, I had much talk with two Devotees: they were illiterate, and therefore did not defend their system; but they seemed to approve of what was said and read to them: they promised to come to *Chunar* to learn to read.

*Jehanabad* is a respectable, or rather a populous place; with one or two main streets pretty wide, and the houses chiefly roofed with tiles. It has a *Suroy*, or place for travellers, built by the *Mahomedan* Government, but now in a decayed state.

I went, in the afternoon, to a Devotee's in the suburbs, near a Hindoo Temple. The chief man was absent, but many gathered about me, and heard me from the Fifth Chapter of *Matthew*, and also read themselves. Before leaving them, I read aloud and expounded the Parable of the Good Samaritan: all seemed struck with admiration. Left them at dusk.

One man, well informed, followed me, and proposed a question—"What is God? What idea are we to form of Him?" I answered, "God is a Spirit. With respect to the idea which we are to form of Him, we all know, from its faculties and powers, that we have a soul; so are we to know God by His attributes." "But," returned he, "after God is known by any person, does he not become one with the Deity?" I answered, "That cannot be. No creature can be the Creator. We are separate individuals—created spirits.

If our sins be forgiven, and we reconciled unto God, at death we shall be admitted into eternal felicity; if not, we shall be doomed to eternal misery." He laboured to establish his point; but, finding himself foiled, he entreated leave and ran off to bring his *Spiritual Guide*, who, he was sure, would convince me of the truth of his assertion. In the interim, several learned Brahmins, who had been present, began to ridicule him and his heretical notions. In about half-an-hour, he re-appeared, with the *Gooroo*, who was an artful and intelligent-looking man, and appeared like one who had broken through all restraints with respect to the notions extant on religion among his countrymen: it was pleasing, however, to find the man candid and communicative, which is seldom the case with them. He was, at first, for holding forth the same doctrine as his pupil respecting God and the soul; but, after a few similes in refutation, he admitted that the human soul cannot be God, nor in identity with Him, as he was at first for maintaining. After much argument, he openly said, "There is no coming to the knowledge of the truth without closing our eyes to the world, caste &c.: therefore this people cannot be saved, as the avenues leading to the true light are barred up." He confessed that we Christians certainly possess the truth: and said that he would diligently read and search into our books, several of which were given to him and others; and that he would make the contents known to others, who would be flocking to him for that purpose. His disciple, who began the conversation, seemed struck with astonishment that his *Spiritual Guide* acknowledged the insufficiency of his OWN system. Both promised to see me at *Chunar*. Gave away about 12 single Hindoo Gospels and 24 Tracts.

*June 2*—Went along the main road to *Saseram*, 15 miles. I roved about a large tank, till I was invited, by a great man, to take possession of his house, which was left for the accommodation of Gentlemen travelling. At the tank I met a *Rajah*, who entered into conversation: after ascertaining his residence, I proposed to send him a New Testament. In the afternoon, the owner of the premises (*Shah Kubeeroodeen*) with several of his relatives, and other respectable and learned men, came. I put the New Testament and the *History of Abraham* into their hands. I was questioned about the Divinity of our Saviour, on which they were referred to *Matt. xxii. 41—46*. The old objection was started, of this not being the TRUE GOSPEL. They then spoke of the Trinity, and said that reason could not comprehend this doctrine. I answered, "Though it is beyond the power of reason to comprehend the Trinity, neither can reason invalidate the doctrine. Thus God has revealed Himself, both in the Old and New Testament; and thus we believe." The discussion then turned on the Incarnation of Christ: here they would confound the Three Persons, which caused much arguing. I told them that they could not establish salvation consistently with God's justice, without admitting the doctrine of the Trinity: this they were told, because they

argued that there was no necessity for the doctrine. Gave away several copies of the History of Abraham and of the New Testament.

June 3, 1823—This morning, breakfast was sent to me by the Shah. In the forenoon, he, together with his Moulvee and several others, came. They resumed the dispute on the Trinity: but, finding that they would not stand to a single point, I requested that the questions and answers might be penned. On this being agreed to, I proposed, "How could God, consistently with infinite justice, pardon the guilty?" The Shah said that it was but a simple question, and would easily be answered: but the Moulvee, giving it consideration, thought otherwise, and would give no answer to it at present; but said, on deliberation, that he would bring it me by-and-by. About three o'clock they took leave; and many, versed in the Persian Language, crowded upon me during the remainder of the day, arguing, and accepting books.

June 4—During the whole of the day, I was visited by crowds of people; some to dispute, and others for books. I read to many, from Luke i. & ii. and Matt. xxiii. & xxiv. The Shah, with his Moulvee and others, came in the afternoon, with the answer to my question of yesterday: but nothing satisfactory could be obtained from it; and they said that the answer to my question involved others of an abstruse nature. I plainly saw that they were labouring to give a learned answer, which in fact amounted to nonsense. I endeavoured to bring them down to the point thus—"How can a Judge, consistently with justice, pardon a murderer?" After much talk, they acknowledged that it was a mystery, as I had said that the Trinity was: and thus the matter ended; though not without my previously explaining to them, how Justice and Mercy meet in the atonement of Christ.

In the course of the day, great numbers came for books. I read to the people of Christ's incarnation, and from Matt. xxiii. They argued much on great and small sins: I told them that every sin was a transgression of God's law, and deserved eternal punishment; which seemed to strike them with horror, and they strenuously argued against it: they seemed, however, much pleased at the meetings which we have had; and entreated me to halt here to-morrow also, which I agreed to. I sent to the Rajah, whom I met at the tank on my arrival, a New Testament, Sellon's Abridgment, the History of Abraham, and the Evidences on the Divinity of our Lord, which he thankfully accepted.

June 5—Early this morning a Mussulman came, and endeavoured to solve the question "How can God be just, and the justifier of the ungodly?"—but could not. Several received books: two returned those which they had taken on the preceding day. How grievous this was! The Great Enemy is sure to be alarmed at the Circulation of the Scriptures.

About eleven, the Moulvee came, and resumed the argument on the Justice and Mercy

of God, by saying, 1. That there was no necessity for all the attributes of God being exemplified in His acts; and would hence infer, that He might exercise Mercy without any reference to his Justice.—2. That it was discretionary with God, as with Earthly Judges, to extenuate the punishment.—3. That God would manifest His Justice by punishing unbelievers, and His Mercy by pardoning unbelievers. I said, "This is not an answer to the question proposed. I want to know how a Judge could, in strict justice, acquit a Murderer." He found himself embarrassed; and, at this instant, the Shah himself came, and warmly joined in the dispute. I pointed out, from the Third Chapter of the Epistle to the Romans, how God could be both merciful and just in Jesus Christ. The Shah affirmed that we Christians did not possess the genuine Scriptures, and that the Koran was his authority for so saying. I replied that such a testimony could not, to any reasonable man, be sufficient to invalidate the Bible, because the Bible was in circulation, in many countries, for many ages before the time of Mahomet. The argument then turned on the fall of Adam and his posterity; and on the point, that all who were saved from the beginning, were saved through the merits of Christ: he said, "If we are to be saved by Christ, we might with impunity live in sin;" but was answered, that the love of Christ, with the grace of the Spirit, would constrain and enable us to live righteously, and that our lives were evidences of our being either in a state of salvation or of condemnation. They endeavoured to exalt Mahomet; but I demanded the evidences of his being sent by God, and of the Koran being the Word of God: they said that the miracles which he wrought proved his mission, and that the inimitable language of the Koran vouched its divine origin. I endeavoured to prove the insufficiency of the evidence and the invalidity of the miracles to which they alluded. At three in the afternoon they took leave, after accepting two Arabic Testaments, two Oordoo Testaments, two Oordoo Catechisms, and two copies of the Evidences of Christ's Divinity.

At half-past four I left Saseram, and went forward to *Jumoohar*, 5 miles. In our way to the eastward, we had the hills close to our right: the country was beautifully green—a fine pasturage, but little or no tillage: the inhabitants appear but thinly scattered in villages containing a few huts.

June 6—Set out at dawn, and came to the Western Banks of the Soane, about 6 miles, at a village called *Dekree*. Read and spoke to a Sepoy here; who, after perusing, accepted of a single Gospel and two Tracts. In the evening we crossed the Soane, which is about 2 miles wide; and put up at a village, 2 miles east of it.

June 7—Set out at two in the morning, and came to *Nouranga* soon after sun-rise, 12 miles. In the afternoon, walked into the bazaar: spoke to a few, who came to me in the evening for books: soon after, the Thannadar and several others also came for the same purpose. A Pundit and a Brahmin



came at night, and sat about an hour: we had much conversation: they seemed struck with admiration, that the Sahibs possessed such knowledge of spiritual things as to surpass all the Pundits and others.

June 8, 1823, *Sunday*—Halted to-day. This being a very populous place, the people began early to visit me for books: all the forenoon was devoted to giving away the few Gospels which I had left: gave away many copies of the History of Abraham, and a few Tracts. The Thanadar introduced the Native Collector to me, who accepted of the Four Gospels in Hindee; and seemed astonished beyond measure, at hearing such things from a Sahib; he said that he "never dreamt that Gentlemen were thus inclined, and possessed such Divine Knowledge." I met a Devotee on his travels, whom I saw three or four years ago at Chunar: he was very friendly; and seemed to have read the Gospels with some understanding, quoting several passages in the course of his conversation: he had nearly a complete Testament. A great crowd having assembled, I read to them from Matt. v. and vi. A Native Merchant, on his journey, hearing that a person was distributing books, came and obtained a Testament. In the afternoon, two or three, to my grief, returned the books which they had received.

June 9—Having but a few books remaining, I felt compelled to turn homeward. Set out at two in the morning. A storm of wind and rain drove us into a small hut by the wayside. Two pilgrims shared the hut with us: they had left their homes but 14 days: one of them had been married but a month. Family broils had prompted them to quit their home; and to undertake a journey, which would answer the two wicked purposes of avenging themselves of their relatives at home, and of deceiving their own souls by the imagination that such a pilgrimage would be of benefit to them in a future state. We met several pilgrims of this description. Entered into serious conversation with these two men, on the sin and folly of their present act: instead of appeasing God, they were virtually denying His omnipresence, as if He were confined to Juggernaut, whither they were proceeding. God was their creator, preserver, and benefactor; and yet they were going in quest of Him! What sin were they committing against God! In what pain and grief and anxiety were they involving their families! To what danger were they exposing themselves, and at the commencement of the rains! I urged the uncertainty of their returning safe, and the thousands of dead corpses which they would see; and that it was not yet too late to return. One replied, "All the world goes on pilgrimages:" the other said, "If we now return home, what will our neighbours say of us?" I answered, "Then it is your neighbours, and not God, that you regard in this journey!" The first said, "Let what will become of us, we are determined to go through with it." Alas! such a resolution was worthy of a better cause.

As soon as the rain subsided, we betook ourselves to our journey; and came to a very

extensive village, called *Sirla*. There were many respectable and learned Hindoos here: but they seemed so alarmed at the idea of our giving away books, that we could not get them to accept of one; though I was told that there were not less than 1000 Mussulman Families and 100 Hindoo Families, most of whom read the Persian Language. Crowds came about me. I spoke to them seriously, on the danger of their refusing to be supplied with the Words of Eternal Life: at dusk, also, many came, who both argued and heard, but seemed proof against accepting books.

June 10—Set out after two this morning: re-crossed the Soane, and put up at *Dekree*.

June 11—Set out after three, and put up for the day at *Jumooohar*; situated at the foot of the hills, and surrounded by jungles. In the evening came to *Sasaram*; and took up my lodging in the Shah's empty house. The people seemed pleased at my return, and crowded around me: among them were several respectable men from a distance.

June 12—This morning, many renewed their visits: read to them the Oordoo Catechism and the Evidences of Christianity: the Shah and his Moulvee also came; and, after much conversation, accepted of a Tract on the Divinity of our Lord: in the evening returned to *Jumooohar*.

June 13—Re-crossed the Soane, and went eight miles; and, on the following morning, returned and came to *Jumooohar*. In the evening came back, the second time, to *Sasaram*.

June 15, *Sunday*—This morning several learned men came and heard the Catechism throughout: one promised to visit Chunar. In the afternoon, the Shah and others came, and occupied two hours with me. Gave medicine to five persons.

June 16—Set out at three, and came to *Goordhum*, 14 miles. This village being an insignificant place, I went on, in the evening, to *Gorce*, 3 miles further: this is a respectable place; and has many Brahmins, who can read.

June 17—Went 16 miles, and slept at *Rotwan*.

June 18—Came to *Bahocrah*.

June 19—Went 14½ miles, to *Bhoosee*.

June 20—Early this morning, 6 miles to *Simrah*: in the evening, 20 miles to Chunar.

At Chunar.

Aug. 23—Two or three accompanied me to the Devotee's; but the poor deluded creature did every thing to aggravate us, and evidently did not desire our company. He seemed to see that our doctrines would undermine his system of gain: he said, and very plausibly to delude the souls present, that he would not argue with those who had no compassion, but killed animals. One of our Hindoo friends replied, that true compassion would be found among Christians alone.

During the remainder of the month I had frequent meetings with a few Hindoo Friends, who came to hear and converse on the best things belonging to their peace.

Sept. 11—This afternoon, whilst the Hindoo Boys were reading of the conversion

of the Eunuch, the father of three of them, being present, was affected to tears. This same man came, some time since, in great anxiety, and said that he felt much depressed: though his mind was at rest about his past sins being pardoned through the merits of Christ, yet he daily felt his heart was full of sin: this made him shudder, and doubt of his salvation; and he begged for information on the subject. When I read to him the Seventh Chapter to the Romans, he eagerly caught every sentence—stopping and questioning me every moment. His countenance brightened up, and tears gushed from his eyes. He said that the case described was precisely his. It was by the last verse that he felt strengthened, and was satisfied that he should one day obtain a complete victory over all his sins.

Sept. 12, 1823—Two Mussulmans came, with several Hindoos, and argued that the Koran did not prescribe works, but faith in God, for the salvation of sinners: they could not, however, explain this doctrine. Read to them Exodus xxxiii. and xxxiv.

Sept. 14, Sunday—Several persons came, both in the forenoon and afternoon. One man, a Devotee, said, that since he had been attending our Schools, the people say that he is become a Christian; and several are using their endeavours to keep him away. Thus it is that every poor soul is assailed, when he manifests any signs of inquiry after truth; and before he has been sufficiently instructed to withstand the taunts of the world, he is generally overcome, and you seldom see him again. This proves that Satan is ever on the watch, to secure his vassals in his own grasp. Oh that we were half so diligent to deliver them!

Oct. 9—Visited one on the verge of death: read and spoke to her from the Third Chapter of St. John's Gospel: in tears she listened, and said that she should rejoice to depart. On hearing of the awfulness of death and of eternity, and of standing before the Judge, she replied, that her hopes were founded on the merits of Christ.

Oct. 10—This afternoon, five Hindoos came: one was for defending their doctrine of our souls being emanations of the Deity, and that they would be absorbed in Him at death. Then a Mussulman, in the habit of disputing, came and questioned, whether works were before grace, or grace before works; and said, that if grace were before works, it was no use for him to attempt any thing, as it would not be acceptable: he was told, that, though our works do not merit salvation, yet we should so exert ourselves as if our eternal happiness depended upon them, and that we might all do far more than we do now: he was for cavilling.

Oct. 11—A Mussulman and some Hindoos came. One of the Hindoos exposed the system of the Mahomedans, in a masterly manner. The Mussulman was for doing away with one of the natures of Christ: I answered, "That would bring the Christian system on a level with all the inventions of man: God, without Christ, is a consuming fire: His human nature alone

was inadequate to sustain the tremendous load of sins committed in the world." All admired the doctrine of Christ's two natures, save the Mussulman.

Oct. 12, Sunday—A Devotee and two others came. The Devotee said that he considered it the greatest blessing to him that he ever came to Chunar; that darkness daily vanishes before him; and that Christianity already appears to him the true system.

Oct. 17—A Mussulman and several Hindoos came. The Mahomedan argued, that, without grace, we cannot do any thing good—that he is a weak, frail mortal—that he is involved and overwhelmed in sin; and, of consequence, must perish, unless some person undertakes to deliver him. I replied, that though, without grace, he could do nothing really good, so as to please God; yet it was his bounden duty to give himself no rest till he had, by earnest prayer and supplication, obtained help: many persons, I said, speak as he did, while they believe and act the reverse; and that we should so work and labour for our salvation, as if it depended upon our exertions, though we should studiously renounce all dependence on them for acceptance with God. He continued to cavil, and pretended that he did not comprehend what was stated: he was then told that he was not a stock or a stone, which could not move till it was moved—that as he could go about wherever he pleased, he might also come to Church; and do all the external duties, at least, which Religion inculcated—and that if he did not do these things, he would be inexcusable; for he had said, that he had of late kept away from Church because of the taunts and reproaches of his neighbours: and wherefore did he talk of God, while he acted so atheistically?—not being faithful in the little committed to him, he could not expect to be intrusted with much. He replied, that if Christ were to take him by the hand, he must of necessity follow Him. I answered, "Yes,—but you cannot expect that it will be well with you, if, when Christ stretches out His hands to you, as He does in the ministration of His Word, you ungratefully thrust them from you as you do. You talk of attending to the means of grace by reading the Scriptures; but it is in such a way as if a friend were to send you a Letter of the greatest importance, and you were to regard it so little as to take it up but occasionally, and then only heedlessly look into it, without any concern about its contents." As a proof of the Divine Mission of Mahomet, he said that he spoke in the highest terms of Christ: in reply, I read to him the concluding part of the Revelations, declaring that nothing could be added to or taken from the Old and New Testament; and told him, that, so far from Mahomet speaking respectfully of our Lord, he could be proved to be His greatest enemy—that had he not followed the artful system which he did, in treating the Prophets with apparent respect, his imposture would, a hundred to one, have failed—that, by this procedure, he had, in one sense of the word, stabbed the whole of them to death; and, in this it appeared that no Demon could be compared with him in subtily—and that, in order to

solve the apparent miracle of the rapid propagation of his religion, he need only be acquainted with the histories of those times. A Hindoo now took up the cause on my part; and asked him what he thought of his own religion: and told him that he should, in the first instance, investigate that, and then talk of Christianity; otherwise he would never come to the truth. The Mussulman had nothing to say.

Oct. 31, 1823—A Hindoo said, that to-day, for the first time, he openly spoke to his whole family present, consisting of a Wife and four Sons, that, if they did not follow his advice in becoming Christians, he should lie under the necessity of forsaking them, and becoming a Christian himself. His Wife replied, "Very good:" but added, that she did not believe that there was any thing beyond the grave, as no person had returned from the dead to tell us; and the different Systems of Religion were of man's invention. The eldest Son, who is just returned home on urgent business, argued much: the Old Man has repeatedly told him, that Christ was the only Saviour of sinners, and that His was the only true Religion; when the Son has replied, that he could not believe it; as, in that case, God would not suffer the whole world to lie in darkness, ignorant of it; and, being Almighty, why did he not convert the hearts of all to it, if he so desired their salvation? The Father replied—"It is His good pleasure to act otherwise."

At and near Buxar.

Nov. 14—Early this morning, Hindee Service. At noon left Buxar, and went down to the Fair, 14 miles; where we arrived at five in the evening. In going to the Temple, we met with a very fat man: he was sitting, quite naked, on a spot of ground raised five feet from the level: as the people approached, they prostrated themselves before him. This puffed him up to such a degree, that, on being questioned, it seemed a condescension in him to deign to answer us: he did it with great haughtiness, and set himself forth by expatiating unnecessarily. He is one of those who believes himself to be the deity in reality, though not so nominally. We questioned him respecting the soul, whether one soul pervaded and inhabited all bodies, or whether an individual soul possessed each body: he replied, "One, certainly; though named according to the different vessels which it resides in." On being closely put to it, he said, he must go to his devotion.

Nov. 18—Early this morning, went among the Devotees, and had much dispute with a number of persons as they were returning from bathing: several stood to defend the Gunga; but were soon confounded by those of their own profession, who stood up to defend our doctrines, and to refute their own system: thus were two or three overcome, one after another: we concluded, by discoursing of Salvation by Christ alone. Went out again and again, during the day. In the evening, spoke to a great crowd: then went to a Gooroo, who behaved civilly and seated us: several came round to argue, or rather to hear what we had to say; and dis-

puted on abstruse points, of which these deluded creatures are full.

At Chunar.

Dec. 8—A Mussulman came and said, that, for the last twelve months, he has been, both among Mussulmans and Hindoos, in search of the Deity, as many pretend to have seen Him: since he came here, he went for this purpose, and resided several days without food in the hills, and in hopes that the Deity would appear to him; but finding that his food did not, as he was led to expect, come spontaneously, and that hunger began to prey upon him, on the third day he felt obliged to leave his retreat and come into the town, where he has been ever since, inquiring after the truth: he had been present a few evenings ago, at a Devotee's, when what I said affected him much; and he hoped to hear more on the subject. I now spoke to him on the Atheism of Cuvierism, on the imposture of Mahomedanism, and on the truth of Christianity. He now said that the Devotees and others, in order to hold to their system, will speak highly of Christianity, with the single exception of its allowing the killing of animals. This is a pretext to which they always fly in my absence; but will never be candid enough to ask what we have to say on the subject. A Hindoo, who is a decided friend to Christians, came and said that his Wife was a passionate woman; and he feared that if he were to be baptized, she would come and quarrel with me: he expected she would be leaving this place about February, to go home to the marriage of one of his Sons, which he trusted would afford him the opportunity which he wished: with respect to his accompanying her, she said that he dared not leave me. He and several others went with me to the Pilgrims' resort: we met many there, and endeavoured to impress them with concern for their immortal souls: they assented to the propriety of all that was said, but seemed no further affected.

Visit to Jionpore.

Dec. 10—Set out early on a journey to Jionpore. At Benares, Mr. Smith and I went to the river-side to converse with the people. On accosting a Devotee as to his motive for perusing a book which he was reading, he artfully replied, that it was for amusement; and that he did not consider it of any merit, though he probably regarded the deed in quite a different light: this, however, introduced a discussion, which soon attracted an immense crowd; among whom was a Devotee, rather an interesting young man, intelligent, and versed in the abstruse doctrines so much admired among the Hindoos. We argued till late about God, salvation, and transmigration of souls. A Mussulman also came to controvert the sovereignty of God in dispensing His mercies according to His pleasure.

Dec. 11—At eleven, set out with Mr. Smith. At four in the afternoon, came to Phoolpore, 18 miles; and took up our lodging for the night in a bungalow by the way-side, belonging to the Rajah. The village is a poor place: but there is a Caravansary, surrounded by a wall about nine feet high; and,

within this enclosure, in the centre, there is a building, of two stories, erected by Government, and intended, it appears, both for the use of travelling Gentlemen, and to secure treasure during the night.

Dec. 12, 1823—Set out at day-break. At a village met two Devotees, and had much conversation with them on Salvation: a great crowd gathered round to hear. They said that they had renounced the world to obtain the truth; but, hitherto, without avail: and now entreated us to instruct them. We set before them the folly and insufficiency of the Hindoo System, and spoke of the Salvation which is by Christ. One of them now manifested the haughtiness of his heart, and the conceit which he had of himself: instead of attending to our instructions, he began to gainsay what was urged. They accepted of Tracts.

At noon, we took up our lodgings at a village, Jalalpoore, 9 miles. The few inhabitants were of the poorest sort, and busily engaged during the day until late at night.

Dec. 13—At day-break set forward; and, in the road, spoke to many travellers. At nine, reached Jionpore, 9 miles. Went to a friend's, where we performed Worship; and thence directed our course to the Mahomedan Temple. Here we pitched our little tent: the people crowded upon us during the remainder of the day till candle-light. A number of learned Arabic Scholars came; some to argue, and others for books: when any disputed, the tent was thronging with the crowd which gathered. One Moulvee remembered that I told him, two years ago, that they could not establish the justice as well as the mercy of God in the salvation of sinners, according to their system; and now laboured hard to make good that point. Another man, of rather superior abilities, said, that God might, with the strictest justice, pardon a world of rebels—that he was at liberty to act as he pleased—and that he was not amenable to any; consequently His conduct could not be open to the scrutiny of creatures. We had a long argument, also, on the fall and depravity of human nature, which they denied: they were told that all, without exception, were born in sin: the Moulvee replied, that, in that case, Christ could not be exempt from sin: in answer he was shewn how Christ's human nature did not partake of Adam's sinful nature. Another Moulvee, who seemed to breathe murder, spoke a little in great rage, with his sword in his hand; but was soon silenced by the others, who certainly did not betray such a spirit. When it became dark, the crowd dispersed; the Moulvees and others accepting what portions of the Scriptures I had to distribute: viz. Arabic, Persian, and Oordoo Testaments; with the History of Abraham, and the Tract on the Divinity of our Lord. Another Moulvee, who had dispassionately attended to what was said, came about an hour after, with several others, to whom we read the Ten Commandments with comments; and also concerning Love, from 1 Cor. xiii.: he admired, and remained silent, and accepted of what we had to give. During the day, we gave away a few copies of the

Hindee Gospels, and a number of Tracts on Regeneration.

Dec. 14, Sunday—Very early this morning, the people flocked about us for books: we gave to those who read fluently. Went to a Christian Friend's, where we performed Worship. At noon, set off on our journey to the Fair, 14 miles; and arrived about four. We found the road thronged with pilgrims. We went direct to the spot celebrated for its power of dispossessing evil spirits and healing disease, merely by virtue of a BRICK brought from the tomb of Ghons, a Mussulman Saint in Persia. It is a mausoleum, with a pukka wall surrounding a space of about 40 yards square, which is all made up of masonry. Sweetmeats, flowers, pice, and cowries are presented at the tomb; and within the area are collected those who have, or pretend to have, any ailment. They sat in an humble posture, with their hands together; earnestly and steadfastly looking toward the pinnacle, which excites (as they pretend) a violent frantic motion of their head and hands; and their hair being dishevelled (as they are mostly Women) thus they work themselves up to such a pitch as if they really become possessed. In this horrid state, generally the husband, or any other male relation, or a Mussulman Fakeer, takes hold of the poor creature by the hair of her head, and questions her as if he were questioning the demon; and if she does not immediately reply to their satisfaction, she is most cruelly thumped on her head and back: if the desired effect is not thereby produced, they take their heavy clumsy shoes, and beat these poor deluded victims unmercifully about the head. What together with their swinging their heads about, and what with the thumps which they receive, they become exhausted: and, in order to avoid further cruel treatment, they mention the name of some person of their neighbourhood—but generally of one of their relations—who had administered poison in such or such a thing; such as in gram, milk, rice &c. and having got them to acknowledge that the evil spirit had left them, (the Fakeers say they are burnt to ashes,) they now make them throw some spittle, which having done, they make them lick it up again: thus having served them once or twice they allow them to depart.

Every time (twice a day) that we visited the place, we witnessed the same scene: the whole space being constantly thronged with poor deluded Women, old and young: nor were little Girls wanting, who thus acted and were thus horribly treated.

In the course of our daily visits, we reasoned with and persuaded many Women and Girls and a few Men to desist from thus exposing themselves to ill treatment. Several, on hearkening to us, were abused and frowned on by their nearest relations, as if all their labour of coming from a distance of four days' journey had been lost, without obtaining their boon.

The feelings which this scene excited in us were truly melancholy; and I could not but groan within myself. Methought, "Oh that

the good people in England, who manifest so much sympathy toward deluded India, were present at such a scene! How would it shock them! How they would stretch every nerve to rescue them from their present state!" Methought, "Surely no scene in India, as to the number of souls annually suffering, could be compared to this! You hear of individuals committing themselves to the funeral pile of their departed husbands, and of a few devoting themselves to be crushed under the car of Juggernaut; but, here, you behold hundreds suffering at the same time: though not actually dying, yet you would suppose they were determined to die; and, no doubt, many do bring such ailments upon them as cause death." We observed several poor women exhausted, faint, and apparently very ill.

Dec. 15, 1823—On account of the unnumbered multitudes assembled, and the noise occasioned by singing and the beating of tom-toms, we had little rest. In our walks to the spot above described, we dissuaded several Women and one Man from persisting in such folly as to injure themselves. The Man had his mother and brother at his elbow, exciting him to do as those around him did, by pretending to be possessed: the poor fellow seemed glad that we came up to him, to deliver him from the disagreeable entreaties of his mother and brother: he candidly declared, in the hearing of his relations, that he was quite well; and that, notwithstanding, his mother and friends had compelled him to come four days' journey in order to be healed; adding, that he had been ill for a long time, and was gradually recovering and getting strength, but because he did not get round so rapidly as they wished, they wanted to persuade him that some person had cast a spell upon him, and that in coming here he would be delivered from it; and now they wanted him to torment himself like others around. At this statement, his mother seemed ashamed and grieved: he, however, got up, and followed us out: they followed at a little distance, declaring that they would discard him for ever. On hearing us speaking to the people, several Women, finding that we had detected their cheat, smiled, and desisted from pursuing their frantic course.

Not far from our tent, there was a great feast given to all who would partake of it: the person who gave this feast was a Hindoo; and it was given in fulfilment of a vow which he had made.

During the day, we were visited by many respectable Hindoos and Mussulmans. One man said that the multitude were so deluded, that, set up any false worship, it will gradually increase, like the present; till, in a hundred years, it will become celebrated.

A learned man came and questioned us as to our motives: he could not but believe, that either force or bribe would still be used to make them renounce their faith for Christianity. He was plainly told that the Religion of Jesus was not like that of Mahomet, who destroyed thousands in order to propagate his system; and, as to offering them money, were we to hold forth a pension of

but two rupees a month, hundreds might be found to come forward: but this was God's system, and He would prosper it in His own way.

Dec. 16—Yesterday being the last day of the Fair, early this morning we returned to Jionpore: breakfasted at a friend's, and performed Hindoostanee Worship: several men and women were present. At noon, went to the temple, where the people expected us: a whole group of learned men came for books, and wanted to know our motives for distributing them: they were told that we believed that there was Salvation in no other: startled at this, they asked the reason, which was told them. The remainder of the day, until seven in the evening, the people crowded upon us, both to dispute and for books.

Two learned men came afterward to argue, and were plainly told that theirs was a carnal religion: in surprise, they asked how we could prove that. We answered: "You are indulged with a plurality of wives, and as many concubines as you can support. Plunder and the accumulation of riches are held forth as inducements for waging war for the propagation of the Mahomedan Faith; and a sensual paradise is promised, if killed in battle. The fastings prescribed are only a delusion; for, though commanded to abstain from food during the day-light, yet you are permitted to feast in luxury in the night. The Mahomedan Religion was propagated by the sword." They evidently appeared embarrassed: notwithstanding, they would not yield, nor could they defend themselves: they however retired; but soon returned with a whole crowd, in which were several Moulvees, who renewed the argument, but did not think proper to touch on the points just alluded to. The person who took up the argument was certainly the most expert man whom I ever met among the Mussulmans: he also came to dispute before we went to the Fair. He now controverted the doctrine of the Trinity, and seemed disappointed that we did not attempt an explanation of this mystery; exulting that there was nothing incomprehensible, as he alleged, in their system. He asked our motives for distributing the Scriptures, and whether it were lawful for us to propagate Christianity with the sword: in reply, we spoke at large on the Fall and on Redemption. They interrupted us here, and said that we might sin on, since Christ had died for us: we spoke, therefore, at large, on the New Birth: they appeared amazed. On speaking of the New Testament, one man said that it was full of contradictions; and that several had been pointed out to them, by a certain Gentleman high in the Service: they were told, that the Christian Religion has always had such characters to deal with, who, under the garb of Christianity, were Infidels or Atheists. This was quite satisfactory to the Moulvee, to account for the enmity manifested by such persons.

Dec. 17—Left Jionpore at seven this morning. On the road, spoke to many Fakeers and others, who did not attempt to defend

their system. Arrived at Phoolpore at twelve. In the evening, went to the bazaar, and opened a conversation with a banker; in the close of which he said, with a sneer, "It will all be right when we embrace Jesus Christ!" It gave me some pleasure to find that he was acquainted with the Name of the only Saviour; and it is a sign that the Gospels are not distributed in vain.

Dec. 18, 1823—Set out at day-break, and reached Benares after nine o'clock. Was told of one, who, on perusing the New Testament, renounced his former faith, and worships God in secret, according to the Gospel, which he daily peruses in the same manner. Early next morning returned to Chunar.

At Chunar:

Dec. 26—At a Hindoo friend's, heard his daughter, about nine years of age, read the Twenty-seventh Chapter of Matthew delightfully; explaining every sentence that she read: she was taught in our Hindoo Female-School. Went with several to the bazaar, where a Brahmin was engaged in reading and expounding the lives of their saints: waited till he had gone through one subject, in hopes of having an opportunity of addressing the people, as there were nearly 300 present; but he immediately entered on another subject.

Dec. 29—In the afternoon, had much discussion in the bazaar, where a crowd assembled. Went again, after candle-light. A Brahmin was reading and expounding; but I found myself disappointed: though I waited more than an hour, I could get no opportunity of addressing the people.

Dec. 31—Busy in the bazaar, looking for a place adapted for a School-room in the main street. At the Pilgrims' resort, met a Brahmin from Khorasan: had much talk with him on the folly of idolatry, the fall and ingratitude of man, the sinfulness of idol-worship &c. He seemed greatly affected, and promised to come to my place to-morrow.

Jan. 1, 1824—The Brahmin, according to promise, came to-day: spoke much to him of sin and salvation; and read to him on the New Birth.

Jan. 2—At a Devotee's, found many present: spoke to a Gooroo; who replied, in haughty terms, that the Bhughtaho (a sect of Cuvierites) had the only substantial system, which would invalidate every other. This, however, soon proved to be high-sounding talk, without meaning. On being asked to state the foundation on which that system was built, and wherein the stability of it consisted, he replied that the beauty of it depended on its secrecy. Finding that nothing would draw the secret from him, I endeavoured to unfold it myself, according to the atheistical system of the Vedant: and spoke of vacuum, of breath, of the natural soul; and shewed that none of these were or could be the Supreme Being: but, finding that I could not lead them into a discussion, but rather drew from them offensive remarks, I left them at dark.

Jan. 6—The Brahmin, whom I found at the Pilgrims' resort, comes regularly to read the Gospel.

Jan. 10—To-night, at ten o'clock, I found

Sumrut Doss (a Native Christian, baptised here in November 1820) apparently in perfect health; and, in two hours after, saw him a corpse. His Wife said that he had complained a little. Since his baptism, his life has been exemplary, to the admiration even of Heathens around us. He never for a moment seemed to feel the least inclination to return to Hindooism.

Jan. 11, Sunday—The remains of Sumrut Doss were conveyed, by Europeans, to the place of interment. All the Native-Christian Congregation accompanied, mostly in black: many Europeans also followed, and not less than 100 Heathens, who were all well acquainted with the character of the deceased. The Service was in Hindoostanee. Several Hindoos remarked, that they never heard of a more hopeful death; meaning, that the transition was so sudden, and without previous pain. The whole seemed to make a deep impression on the people.

Visit to Allahabad.

Jan. 13—Left Chunar, with Mr. Smith: crossed the river, and began our Journey toward Allahabad.

Jan. 16—Reached Allahabad, and had a warm Christian reception at Mr. Mackintosh's.

Jan. 17—This morning, many Natives being present, addressed them from the latter part of the Third Chapter of Genesis. At eleven, accompanied by my friends, went to the Fair, about three miles distant. A de-luded creature had one arm extended over his head, which he said had been in that state for the last 15 years: several of his nails had grown six or eight inches: having performed his vow, he waits for some person to come forward and deliver him out of this state, by expending 40 or 50 rupees on Brahmins, previous to any measure being taken to restore his hands. Sat under the shade, and spoke to many who gathered about me, and read from the Gospels: gave away a single Gospel and two Tracts. In the evening, accompanied my friends to a place of resort for Pilgrims; where we addressed many, who approved of the Word.

Jan. 18, Sunday—To-day, in the family, about 40 were present. At eleven, went to the Fair: in the bazaar, met several who cavilled and would not hearken to any reason: from hence went under a shade, and read and explained to many who came about us: they attended very quietly while I addressed them from *Repent: for the kingdom of heaven is at hand*. During the day, four Mahomedans came for books: on being questioned as to Salvation, two became irritated, and seemed disposed to quarrel: latterly they seemed ashamed of manifesting such a temper. In the evening, went to the Fort, where we had English and Hindoostanee Worship: there were present six Europeans and seven Native Christians.

Jan. 19—At sun-rise, went to the Fair. Finding that the people will not accept of books, we address the multitude publicly: gave away a single Hindee Gospel. A Musulman, who had received books at Chunar, came and appeared favourably disposed: gave him a Testament. In the evening, at

the Pilgrim's resort, addressed the Devotees openly.

Jan. 20, 1824—In the morning, many Natives were assembled: improved the subject of Cain and Abel. At ten, went with my friends to the Fair: we argued with the people for about an hour-and-a-half.

A Brahmin was the chief disputant. He manifested a good deal of learning, and was well versed in the doctrines of the Hindoo Vedant Theology. He spoke of one Supreme Being pervading all bodies; nor would he admit of separate spirits: consequently, the rational soul in us is no other than God himself, or an emanation which will be absorbed in the Deity: after strenuously arguing for about an hour, he submitted to the force of what was urged in reply: a very great crowd was attentively listening to all that passed. Another Brahmin now took up the dispute: he asserted that God and the soul were one. I asked, "Is God omnipresent?" "Yes."—"Can you say the same of your soul? Is it both here and at home at the same time?" At a stand, he now flew off to transmigration. After some arguments, the first Brahmin turned altogether on our side, and spoke admirably on the attributes of God, and on the finiteness of our souls; and, on a Brahmin referring to the Hindoo Gospel with a sneer, because it was not in the Sanscrit Language, he asked the man, if he found a diamond in an earthen vessel, would he not accept of it? did the vessel at all take from the value of the diamond? Knowledge was the same in any language: the water of the Ganges was the same as any other water. On breaking up, he promised to be with us in the morning.

Jan. 21—While at Hindoostanee Worship in the family, the Brahmin, who yesterday promised us a visit, came and joined. After Worship, he said many pleasing things: such as, since he heard us yesterday, he had had little rest during the night, but was anxious to see us: this brought him among us so early. He said that he had been a great, very great sinner—the image of sin; that he was an inhabitant of Bengal—had left his home at 14 years of age, now 22 years ago—had committed great portions of the Vedas and Vedant to memory, and had strictly adhered to their systems—had become a "Purm Huns," and went about for ten years in a state of nudity—had been adored by many Rajahs, who considered him above all Gods, and had placed their treasures at his service: they stood in an humble position before him, often on one leg, while he abused them at his pleasure, and did not hesitate to smite them. In the midst of all this, he was puffed up with himself: the idea of a Supreme Being above himself seldom entered into his head: he was proud beyond measure. Many years ago, he met a Missionary at Patna; and, on being informed that some Gentleman was here reading to the people, it reminded him of the person whom he had seen: he came to the spot, but we were gone; and, on the following day, he met us. He said that he needed not the honours which

he had upon him, but wished to secure an interest in Christ. On hearing him speak of his own vileness, I read to him of the love of God in Christ, John iii. 17. This affected him to tears of joy. He spoke of accompanying me to Chunar.

In the evening, at the Pilgrims' resort, we addressed a number of Devotees.

Jan. 22—At sun-rise, went with Mr. Smith to the Fair. A great crowd collected, while we argued; and a respectable man very calmly and reasonably asked many questions. Returned about nine, and went out again at eleven, when a great crowd gathered round us: a Fundit, who had received a Sanscrit Catechism yesterday, came and questioned us on it. Gave away but one Tract during the day. In the evening, went to worship in the Fort.

Jan. 23—To-day the Purm Huns said that he had committed many Chapters of the Vedas to memory, so that he could argue for months if we would but manifest a worldly spirit; but, in our present mode of conducting argument, he found himself utterly disarmed, and felt constrained to hang down his head. He further said, that he had so strictly attended to his own ceremonies, that he never used to allow his food to be dressed but with fuel previously purified in water, and dried upon the roof of a house; and that if the shadow of a person below a Brahmin crossed him, he immersed himself in the Ganges to wash away the stain. He accompanied us to the river-side, where we boldly attacked idolatry by quotations from the Vedant: this however caused offence; and the poor man, who before was adored, became an object of ridicule: one man ironically told him, that he would now certainly go to heaven, though before he was in the road to destruction. We addressed the people from the Leper, and Mr. Smith read a Tract to them: concluded with the Parable of the Fig Tree. During the day four Mahomedans came to our residence to argue, to whom we shewed our Scriptures were proved to be the Word of God, and how the Koran was contradictory both to our Scriptures and to itself: a shrewd man, finding the weakness of his system, and fearing the consequence if they persisted much farther, abruptly broke up: gave them a Testament and a Tract. Soon after another Mussulman came, who was told that Christians believe both Hindoos and Mussulmans were out of the way of salvation, as Christ was the only medium of access to God the Father: he was also told that the Koran was not God's work; at which he did not seem astonished, but rather prepared to hear such things: he asked what provision was made for Christian Converts; and was, of course, told nothing—that they must earn their livelihood as at present, though in an honest way. Spent the evening at a Christian friend's, where we had prayers.

Jan. 24—This morning, as usual, went to the Fair, and also again after breakfast; but nothing worthy of note occurred. In the evening rode into the Old Town, which I found to be very extensive and populous, indeed much more so than I had conceived;

and felt astonished that such an important Station, at the junction of two such rivers as the Ganges and the Jumna, and on the high way both by land and water to the Upper Provinces, should be left so long without a proper Missionary Establishment. The Christians, I am informed, are upward of 250; and the Native Population appears to be greater than that at Mirzapore, Chunar, Ghazepore, or Buxar.

*Jan. 25, 1824, Sunday*—In the morning, performed Hindee Worship in Mr. Mackintosh's family; where upward of 50 Heathens, mostly poor Devotees, were present, who appeared as attentive as ever I saw a Christian Congregation. In the evening, had Divine Service at Mr. Christian's quarters, about three miles distant; when most of the Ladies and Gentlemen at the Station were present. Thence I went to the Sepoy Lines, and baptized two children; and afterward accompanied my friends to the Fort, and performed both English and Hindoostanee Worship. To-day the Purm Huns took leave, on particular business; but did not return.

*Jan. 26*—Early this morning met with the Purm Huns, awaiting our arrival at the Fair. He took us to his temporary residence, on the banks of the river. He told us that he had three servants, whom he intended to discharge; besides a number of indigent Brahmins, whom he fed.

*Jan. 27*—The Purm Huns actually paid off his men, and accompanied our people across the river.

*Jan. 28*—At day-break crossed the Ganges and travelled 20 miles on the way; when we called on a Sergeant of Chunar, whose wife was a Communicant. They seemed rejoiced at seeing us; and, with great pleasure, prepared us breakfast: after which I heard his wife read and repeat part of her Catechism; and then had prayers, both in English and Hindee. The Purm Huns did not object to partake of what we had during the evening: he said that a late fit of sickness brought him, in some measure, to reflect upon his state and the frailty of his being; that, even now, he was conscious of so much pride, that thoughts arose in his mind to obtain his livelihood as heretofore, and also to support us instead of living upon us.

He speaks of being overcome by the disposition which we manifest; but was told, that if we did or said any thing aright, it was not of ourselves, but by the grace of Christ. At Hindee Worship, this evening, I spoke on the Confusion of Tongues: the Purm Huns observed, that we seem to possess the foundation of every thing; but that the Hindoos only know that there is a diversity of tongues, and nothing more on the subject.

*Jan. 29*—Set out at day-break, and came to Gopegeunge: visited another overseer and his family, who also seemed highly pleased at our arrival, and prepared us breakfast; after which I read the Fifty-third Chapter of Isaiah, and prayed in English and Hindee. In the evening, a Devotee, who had during the day been with the Purm Huns, came to us: at first he said, in answer to questions, that he trusted to Devotees for

Salvation; but, being put out of conceit of this, he now attended while we spoke of the Fall, of Sin, and of Salvation by Christ. The Purm Huns now took up the subject; and spoke admirably of the fully and insufficiency of the Hindoo System, and of Salvation by Christ: he again remarked that other systems had no foundation to stand upon: they knew nothing of the cause of the variety of languages, nor of the origin of sin; but these things were revealed in our Scriptures. Gave the Devotee a Gospel: he promised, if he could at all walk, to be with me at Chunar.

*Jan. 30*—At Kutchwa, in the afternoon, went with Mr. Smith to the bazaar, where the people, on knowing our business, seated us, and a great throng listened attentively while we spoke and read from the Gospel and a Tract. One man, who had received a book, brought us some milk, and would take no payment: the Purm Huns had much conversation with this man on the one thing needful.

At Chunar.

*Jan. 31*—To-day arrived at Chunar, blessed be God! A Hindoo friend came and had much pleasing conversation with the Purm Huns; who, of his own accord, partook of our food.

*Feb. 1, Sunday*—This day the Purm Huns spent at a Hindoo friend's, with whom he had more conversation: they seemed much pleased with each other: he did not scruple to eat our food. At Hindoostanee Worship many Natives attended.

*Feb. 2*—At the friend's where he has put up, the Purm Huns was attacked to-day by several Brahmins, on account of his attachment to the Christian Religion: they said that he was highly respected, and was not in want; and asked wherefore he would ruin himself. He replied, "You have hitherto respected me—now despise me: you have before rendered me assistance—now withdraw your aid: you are ruined, and blind yourselves, and would fain keep me in the same condition—wherefore trouble me? Your efforts will prove vain. I see my danger, and am determined to extricate myself." Thus he spent most of the day.

He said to the person above mentioned, that he could easily refute me if he were so minded, but that he found the spirit which I manifested irresistible; and that he felt compelled, when arguing with me, to hang his head. This being mentioned to me, I entreated him to bring forth the strong arguments on which he trusted. He now tried his skill about the soul, and was for proving that there is but one rational Supreme Soul pervading and directing all bodies, and that our spirits are not distinct beings. In reply, he was directed to look into his own soul, and not be carried away with what he read in the Vedant; but to exercise his new reason, and see whether things were actually so: he would find himself a perfect or complete being, dependent on some Supreme Being: he would find his soul distinct from mine and those of all present. After a good deal of talk, he acknowledged the force of what was



said to be irresistible; and that the Hindoos were in a most deplorable state, by degrading themselves by bowing down to stocks and stones at one time, and at others exalting themselves upon an equality with the Supreme Being.

*Feb. 3, 1824*—The Purn Huns and eight or ten others came to my room, where they had much disputing. The Purn Huns openly told them of the folly of the vulgar system of the Hindoos, and the deplorable state of those who adhered to the Vedant; and that, with all their pretended knowledge, they were enveloped in gross darkness as to the Fall of man and his Redemption. Hearing him expose the systems of the Shasters and Vedas, one of them, a Hindoo, said, he was a FIRE-BRAND, and would consume all around him. Another asked him, in what he trusted for Salvation. In reply, he first stated what he trusted in formerly; but now he said, to the astonishment of all, that he was my disciple. Seven Brahmins, from different villages, came also to argue with him.

*Feb. 4*—The Purn Huns, on being harassed and sharply interrogated by a Brahmin as to his reason for eating our food, at first answered in a cool and collected way; but, being goaded, he got into a passion with the man, and said, that he cared little what the people said of HIM; but he could not bear to hear them insinuate any thing which reflected upon ME, as he was convinced that we were in a far superior state to any of them. In the afternoon, as usual, many met in my place, to hear and see and argue with the Purn Huns: read and expounded to them of Christ's Incarnation, Birth &c. He spoke admirably, and witnessed a good confession before the astonished crowd.

*Feb. 5*—The Purn Huns came, and warmly attacked my Pundit; and defended the doctrine of the Vedant, by saying, that all things which had a beginning will surely have an end, and that there is but ONE Supreme Spirit inhabiting all bodies: in allusion to the Christian System, he asked, "If God created all things good, how could they be corrupted? Who was Satan? Is he greater than God, that he should spoil His workmanship? Has God no power to restrain him?" Finding how matters were going on, I called the Purn Huns to me, and requested him to make his doubts known to me, and not go to argue with an enemy to Christianity against Christianity. He was soon made to see the atheistical notions of the Vedas: for that, in going about to establish his point of God inhabiting all bodies, he effectually did away with His Godhead, by denying Him the attributes due unto Him; as the most learned and knowing of the human race was ignorant of many things: one man is ignorant, another is learned: one happy, another miserable: and how could they be, together with God, but one and the self same-being? I asked him whether he really conceived that the rational soul in him was the Supreme Being: he admitted the contrary to be the fact. In answer to Satan's tempting and overcoming our first parents, and that he was thereby greater than God, he was asked, how it came

that sinners tempt one another, although they know that there is a God above them and the laws over them: and how it was that he deceived the people for so long a time: would it be thereby inferred, that he and others, who led people astray, were above all God's laws? &c. This seemed to come home to him with power.

In the afternoon, many Brahmins and others assembled in my room, to argue with and hear the Purn Huns. He openly shewed the insufficiency of the Vedas and Shasters to deliver the sinner; and also the superiority of the Christian Religion, which, he said, opened the only way of Salvation; and shewed how the other systems were a complication of falsehoods. One now asked him, how he hoped to be saved: he answered, "I consider myself in the predicament of a deer, surrounded by a jungle all on fire: in the space between her and the jungle, there was a tank of water, into which she plunged and was safe. So I find myself surrounded by wrath, in consequence of my sin in every system of religion without any way of escape. In the Christian Religion I find Jesus Christ the tank, into which by plunging I find myself safe: I have embraced him."

In the evening, the Purn Huns questioned about the Trinity; and said that he was perfectly satisfied that there was no other way of Salvation, and begged to be let into the whole truth and fundamentals of the Christian Religion. I spoke to him on baptism, prayer, and other points: he seemed much affected, and wished to be admitted into the Church. He also spoke of the enmity of several who were about me, such as the Pundit; and of the sincerity of others.

*Feb. 6*—To-day was spent in a similar way to yesterday; much disputation being carried on in my room, many being present.

*Feb. 7*—The Purn Huns, in arguing with certain unreasonable Brahmins, betrayed an undue degree of warmth, for which he seemed afterward ashamed.

*Feb. 8, Sunday*—The duties of the Sabbath were conducted as usual. The Purn Huns had full two hours' dispute, at a Hindoo friend's, with several Brahmins who disliked his speaking so openly of Christ. He now entreated me to direct him how to argue with the people BRIEFLY; and to direct him to a few of our most irrefragable arguments. I told him to point out the folly of the System of Idolatry—the atheistical tendency of the Vedant or Philosophical System of the Hindoos, and the tendency which it has to puff up with pride, and to relax all Moral Duties—and also to point out to them how justice and mercy meet together in Jesus Christ for the salvation of the sinner.

*Feb. 9*—Visited a sick Native Christian Woman: this poor creature has, in consequence of her illness, for some months been deprived of the Public Ordinances of the Church. She spoke affectingly and feelingly of her sins—of her confidence in the Saviour having suffered and died for her—and of her resignation to His dispensations.

Then Purn Huns, not quite well, talked of going for a short time to Benares; but entreated

me not to defer his Baptism, as he feared the consequence of his going, knowing that there are many obstacles, without it, in the way of his returning: there are thousands of great and respectable men, who look up to him as more than human, and caress him beyond measure: if he were baptized, it would put him out of danger, as it would lower him in the eyes of the people: "but then," he said, with some inconsistency, "there is no necessity for mentioning it." I reminded him how the Saviour had humbled Himself for him; and would he seek for great things? He now evidently experienced a great struggle in his heart; and declared that he would not for all the world part with Christ, and again solicited baptism—urging, that, on account of the heinousness of his sins, he was on the brink of despair; and, with tears continued, that he feared lest even Christ would not save him. He could not speak for some minutes for sobbing. I now spoke of Christ's power, love, and willingness to save; on which he appeared much affected, and entreated that I would not cast him off on account of his sins: and added, that, whenever he reflected on his past life, he dreaded God's wrath; and that though he did not appear so outwardly before people, yet his mind was often borne down with remorse for his past guilt. After this we knelt down to pray, and he retired to rest in my study.

Feb. 10, 1824—The Purn Huns was telling me how he was adored by thousands at Benares, on which I read to him the fate of Herod from the Twelfth Chapter of the Acts: he replied, that he deserved to be cut off, numberless times, for admitting the same thing, and that he was spared solely to be a participator in these inestimable blessings: being rather indisposed, I gave him medicine.

Feb. 11—To-day I had much dispute with the Purn Huns, who argued atheistically from the Vedant; in order, as he said, to learn how to cope with gainstayers and to establish his own mind. He found his cause too weak to stand the test of reason, and was consequently refuted step by step: viz. "There is but one Soul of the Universe"—"There is neither Virtue nor Vice"—"Matter and Spirit are but one and the same thing." I desired him first to prove to me, that light and darkness were but one; or that the penknife in my hand and the hand which moved it were one; or that the person who caresses me and he who cuts off my head are one and the same: fallacious arguments would not suffice; but plain facts were necessary to convince me. Finding himself baffled, he acknowledged his weakness; and now attacked a stranger present, of which there were several at the door of the room, as to what he believed in—what system he trusted to—how he hoped to be saved—how he could thereby establish God's justice &c.

Feb. 12—Many met at my room, as usual; among whom were three learned Brahmins from a village, whom curiosity brought here. They felt constrained to admit the weakness and insufficiency of their system. The Purn Huns and another friend spoke admirably in favour of Christianity.

September, 1825.

In the evening, the Purn Huns opened his mind on the subject of his private affairs, which he had not done before. He said that he had a wife about fourteen years of age, and a mother-in-law of the most respectable family; and that he rented a fine large house in the city of Benares, in the midst of affluent Natives worth millions, who look up to him; he supports two other women to keep his own family company, as he is frequently absent for months. He has also got some thousands of rupees in the hands of great men, upon interest; which he has seldom or never occasion to draw, as they freely supply more than he needs. If I would give him leave, he would go to Benares; and do every thing in his power to extricate himself as to his money and family: but this would require much caution and secrecy, lest any should be alarmed: it would therefore be necessary to take time; and, if he could get clear in the course of a month or more, it would be well.

Feb. 13—The Purn Huns said that a month's absence was too great, when he felt even a few hours' separation painful; and seemed to be under a struggle lest we should never meet again: with tears he said, that, if it depended on himself, his return was impracticable; and that God, alone, had the power to extricate him from his shackles: the kindness which he had experienced had cemented his heart to me, and he wished never more to part: whenever he reflected on his past life and the dangers which he anticipated, he could not but shudder: no less a power than Omnipotence could rescue him. He now begged me to intercede for him at the Throne of Grace; saying that he knew not how to pray for himself. He gave me the names of the wealthy men of Benares, in the midst of whose dwellings he has a house. In the evening we prayed together.

Feb. 14—The Purn Huns slept, as usual, in my study. This morning he rose early: having joined in prayer, he took leave, and went on board his boat, and set out for Benares; but not without being affected to tears.

Feb. 15, Sunday—At Hindee Service, many Heathens attended. One of them said, in private afterward, that his wife was a stumbling-block in the way of his submitting to baptism: she remarked, the other day, that she saw many Devotees, but not one who gave up their whole time to devotion as he did: he seems to see clearly that a divine change has taken place in him; otherwise he could not renounce all his former hopes, and his long-rooted ways of living and thinking.

Feb. 23—All the afternoon devoted to the Heathen, several of whom came; four of them Brahmins from a village. Spoke of God, and salvation by Christ. Soon after, two learned Mahomedans and seven Hindoos came. It was now said, "There are persons present of three different religions: let us inquire which is the right one:" the Mahomedans declined controversy; and said, that if we did not believe theirs to be the true religion, it was of no use disputing about it. One Hindoo said that he was convinced that Christ is the only True God and the Saviour of sinners: he could find no rest to his soul

anywhere else : he had tried every system by the test of reason, but none but that of Christ's would stand the test : he was so convinced of its truth, that he should not be ashamed or afraid to publish it before the world : he had had many doubts and fears, for some years past, lest the truth might be found to exist among the Hindoos or Mussulmans, as well as among Christians ; but, of late, he was perfectly satisfied that there was Salvation nowhere else. Though this dear man spoke in this animating strain, there was no moving the lifeless creatures present.

*March 18, 1824*—Eight or ten came to my room, to whom I read and explained the Thirteenth, Fourteenth, and Fifteenth Chapters of St. John's Gospel. No one present had any thing to say against the Christian Religion ; but all acknowledged its superiority to every other system. One asked, "What good have we derived from hearing the Gospel ? Have we not rather enhanced our condemnation by not embracing it ?" Another said, "Time was when I consoled myself with the idea of being saved by attending to the secret duties of Christianity, and by believing and trusting in Christ from the heart, without making an open profession by submitting to baptism : but, now, although I openly speak and confess Christ to all the world, yet my mind is not at rest ; but I must openly acknowledge Him by the ordinance of baptism, and am now daily looking out for an opening."

*March 21, Sunday*—An old Subadar, about 90 years of age, came : being a Cuvierite, he argued atheistically, but could not defend his point : he seemed, however, pleased ; and promised to come some other day, and decide the matter. Alas ! this poor soul died about three weeks after, without coming again.

*April 5*—A Devotee and two others came, and spent about three hours in conversation on the one thing needful.

A Hindoo came to say that a Mussulman Peer (Saint) had arrived with a great retinue of attendants, making disciples of the whole town—that he is invited from house to house to make proselytes, even of the women—that the people are pressing upon him beyond measure—and that he himself wished to have an interview with the Peer, but was hitherto prevented by the crowds ; but he would go again, and seek to obtain it. In about two hours he returned : he had had the wished-for interview, which lasted upward of an hour-and-a-half : the Saint had already made a Mussulman of a dissipated Hindoo. Previously to the Peer's entering the assembly, his attendants had some talk respecting Christ : they said that he was a mere man, and the Son of Mary : the Hindoo replied, that, in so saying, they belied the Koran, as that admitted that he was the "Spirit of God : " this caused some confusion. The Peer, however, soon entered ; when, from a short distance, the Hindoo, in the most respectful language and with his hands clasped, entreated that the Peer would solve his doubts, and make the Way of Salvation known to him : he was immediately allowed to approach ; and the Peer expatiated for

about an hour on repentance, alms, prayers, &c. As soon as he had done, the other, in the same language and tone and with clasped hands, said, that, with due deference to him, it appeared unsatisfactory, as it seemed a system of bribes. The Peer declined saying much more, as the people were pressing upon him ; and said that he would leave his Khalefah behind, who would patiently attend to him.

*April 6*—In the afternoon, eight or nine came to my room, and had much conversation. In the evening, a Brahmin Inquirer spoke very favourably of the impression made on his mind by the discourse of yesterday, and seemed almost decided to make an open profession of Christianity.

*April 7*—The Brahmin mentioned yesterday had a long dispute with several at the river-side : he told them that Christianity was quite different from what they thought it to be, and that it appears to be the only true religion.

*April 8*—Mr. Smith having come up this week, we went to the Temple by the river-side, and entered into dispute with the attendant Devotee. At nine, we went to the Fair ; and took up an advantageous station, surrounded by all the respectable Mahomedans from Benares. One of them asked whether the Brahmin with us was a Christian ; as, having had some conversation with him, they conjectured that he was. The Brahmin said that they first laughed at him, and put several questions which he did not think proper to answer ; any further than by telling them, that, if they would attend to reason, he would not mind speaking with them ; but if they meant to laugh him out of countenance, he would not attend to them. This man was by us during the whole day. Many Mussulmans came about us to argue : we spoke freely to them of Mahomet's mode of propagating his system by the sword, and by plunder of goods, and wives, and children : they did not get out of humour, but rather felt ashamed, as if they knew how unworthy this was of God. The Troopers, residing on the opposite side of the river, were much more favourable to the Gospels and Tracts, than they were last year : this must have arisen from their having read the books distributed at that period. One man waited upon us the whole day, in order that he might return with us and obtain a complete Testament : on receiving it, he said that he would compare it with the doctrines of the Koran ; and, whichever should prove to be the truth, he would embrace. A Hindoo came and read aloud one of our Manuscript Tracts in rhyme, which attracted a great crowd. When any of the Mahomedans were requested to exercise their reason in order to come to the knowledge of the truth, they were wont to reply, that reason had nothing to do with religion : in reply to this assertion, they were told that the Hindoos, who bowed down to stocks and stones, might say the same ; and this stopped their mouths.

*April 11, Sunday*—Examined one who is a Candidate for the Communion. She said, that, as Christ had done so much for sinners

and for her also, she was determined, by His grace, to give up herself to Him, body and soul; and that she saw that she must either close in with Christ, or perish in her sins: she was much in tears while talking. At Hindee Service, spoke from Phil. ii. 5—8: a Hindoo, in tears, immediately after said, that this discourse had crushed him to pieces—that the Great God should thus humble Himself for us, and we wretched sinners be ashamed to own Him before the world!

*April 12, 1824—Passion Week.* We had Hindee Service every evening: spoke to several who seem favourable: they said that they felt strong, only so long as they were hearing the Gospel; but, when they got among their own people, they were overcome and confused. Hardly a day passed during the week, without having a good deal of argument and conversation with a number who came to my room.

*April 19—*A Sepoy Devotee divulged some of the secrets of their system: he said that if the Gooroo, or Spiritual Guide, be a passionate man, the disciple is taught to consider him as the Incarnation of Pursrane, who in a rage murdered her mother; if licentious—of Krishna; if just and benevolent—of Ram &c. Let the Gooroos, therefore, be ever so wicked, they are all-powerful like the Gods, and no blame is attached to them.

No further intelligence respecting the highly interesting case of the Purn Huns, stated in the preceding Journal, has yet reached the Society. Whatever may be its issue, the testimony borne to the Truth by this Native under his peculiar circumstances, and its manifest power over his judgment and conscience, may well serve as an encouragement to persevere in making it known.

### MEERUT.

#### CHURCH MISSIONARY SOCIETY.

##### *Conversion and Baptism of a Brahmin.*

At p. 67 of the Survey, we stated the Conversion and Baptism of a Brahmin, through the instrumentality of one of the Society's Native Teachers. The Rev. Henry Fisher, Chaplain at Meerut, has sent the following particulars.

I must not pass over an interesting circumstance, of recent occurrence; because it seems to demonstrate, with sufficient evidence, that good may be done, though it be but a solitary instance, by the distribution of the Christian Converts among the people, and that the Heathen may yet be leavened. Joseph,

the Henreepore Man, you will probably remember, lived with David Jysingh, the converted Saadh, while David had his School; and has remained there ever since the poor old man's blindness: the old man is supported out of our charitable fund. Some time ago, a Brahmin, named Jinvabur, sought opportunity to get acquainted with Joseph, having heard that he was a Christian: seeing him, one day, reading near the water-side, whither he had himself retired to perform his superstitious ablutions, he entered into conversation with him. The Brahmin had long been very unhappy in the profession of his Idolatries; and, in the exercise of his own reason, was satisfied that there was no present peace to be found, and no eternal salvation, in such Satanic Delusion. Joseph's Testament became their immediate subject of inquiry and discussion, and subsequently has been their daily food and meditation: the Brahmin listened with delight, and continued to cherish the liveliest desire to give himself to Jesus Christ. He accompanied Joseph in his last visit to Meerut; and remained some time with Behadhur, in my compound. His opportunities of making further inquiries into the meaning and nature of the Gospel and its free and finished salvation were, of course, abundant; and appeared to delight him more and more. I also was able to inquire more particularly into his motives and feelings; and to ascertain a point in which I have had abundant cause to be very jealous, that he was not actuated by worldly motives. He seemed a warm-hearted, zealous, simple-minded man—said he wanted nothing as respects this world; that he had enough and to spare—and that he only longed for the kingdom of heaven. He was baptized in the Church, on Good Friday 1824; together with a Woman who has been some time a Catechumen, and who is a resident at Meerut.

On this convert and another native, Mr. Fisher adds—

David Jinvabur is gone back to Henreepore; exclaiming as he went away from me, and bowing low to express his grateful feelings with all the courtesy and politeness of the Asiatic—

May God's mercy be with you! For ever I bless Him that I have seen you! As the sandal tree communicates its fragrance to every thing that touches it, so may I retain the savour of your conversation!

There was another man who also accompanied him, a Fakeer; and who professed to have similar feelings and desires: but he left us after a few days, appearing to be alarmed at the prospect of the possible persecution which he might endure. He may yet return; for he professed a thorough contempt for his idols, and a belief that the Christian Religion is the truth.

#### MADRAS.

##### CHURCH MISSIONARY SOCIETY.

##### *Check to the Observance of Caste among Christians.*

THE distinctions of Caste have generally been maintained even by Native Christians, in this part of India; and some difference of opinion prevails among the most sensible and pious Europeans whether it ought to be absolutely disallowed, as it is intimately blended with social and civil distinctions. Those, however, who are charged with the preparation of Youths, professedly Christian, to become Teachers of their countrymen, find the observance of Caste not only injurious to mental improvement, but so utterly incompatible with the cultivation and exercise of Christian Tempers, that the conviction is rapidly increasing among them, that it must be entirely disallowed in all their Seminaries. The Society's Seminary at Palamcottah has now, for some time, rid itself of this evil; and a fatal blow seems to have been recently given to it in the Seminary at Madras; the occasion and circumstances of which we shall now detail.

The baptism of a Brahmin, by the name of John, was stated at pp. 322, 323, of our last Volume. The following extract from the Journal of the Rev. W. Sawyer refers to this Convert.

*Feb. 1, 1824, Sunday* — The Brahmin John came to report his having met a Christian in the street, wearing a Heathen mark. I endeavoured to explain to him that all were not Christians who called themselves such, and concluded by warning him against the like dangers.

*Feb. 2* — A conversation with John on the subject of yesterday. He seemed astonished, that such abuses could exist. I told him that I should inform the Rev. Mr. Haubroe of the circumstance; and I had no doubt but the man would receive a suitable reproof. The Brahmin's mind seemed very much hurt at the allowance of caste among Christians. Two of our Youths, who some time ago declared their desire from conviction to break caste, did it, last night, of their own accord.

Being informed that the Seminary Cook, who is a man of the Chhatriya Caste, had ordered the Brahmin out of the kitchen when he went in for the purpose of taking a little water, I immediately went to inquire into the reason of such conduct. The Cook said, that the Brahmin had broken his caste by eating with Parriars, and that he never could come into his kitchen, where the Tamul Boys took their meals. I asked him whether my frequent entering his kitchen (to see that all was going on properly) did not defile it. He replied, No: that I was a Priest, and consequently no pollution ensued. During this conversation, in which I represented to him the folly of his ideas in strong colours, some of the Low-caste Boys came into the kitchen: being mingled with the rest I did not perceive them; but I suppose that their feet, which carry pollution wherever they go, had, by some chance or other, touched the pan which contained the rice for dinner: this was quite sufficient to take away the appetite of the Tamul Boys; and indeed so it proved, for, at dinner time, they would eat nothing.

*Feb. 3* — The Brahmin, seeing what had happened, and the effect which it produced on the minds of boys calling themselves Christians, came, with his usual earnestness, and asked me if I considered this to be according to the Spirit of Christ. I replied, "Certainly not: but we must have a proper regard to the ignorance of the boys." He immediately answered that such ignorance in Christians was unpardonable; that he had but just come out of Heathenism, and could see the impropriety of such tempers; adding, at the same time, "I have been a Brahmin, and they—what have they been? and what are they now?—only Soodras!" (This is the lowest caste recognised among the Hindoos.) On hearing this, I immediately cautioned

him against falling into a similar temptation of the Devil. He said that these things were great stumbling-blocks in his way, and that he came to open his mind to me on the subject. I assured him that I was always happy to attend to what he said; but that I did not like to see anything like a manifestation of bad temper; adding, that I made many attempts to break up, what he and I had justly agreed to be a breach of all Christian Unity and Love. He then said that he, for his part, was ready to do anything for Christ's sake—that he had willingly renounced his friends and all his connexions—and that, if I pleased, he would go to his country, and preach the doctrines of the Cross to his countrymen; but that, among such Christians, he could not live. After a few observations with regard to the proper course for Christians to steer in cases of difficulty and temptation, and with earnest entreaties that he would make the case and the persons a subject of peculiar prayer to God, I dismissed him.

Mr. Sawyer remarks, on the circumstances which have been narrated—

My mind was most deeply interested in this affair. Past events seemed as nothing compared with the mischief which was likely to ensue, from the circumstances of this day and yesterday. I placed myself in the Brahmin's situation, and asked myself, whether, even with the light which I possess, there would not have been a manifestation of as bad or worse temper. In entering into new society, the sneers, and scoffs, and insults of former friends are comparatively nothing—the mind is prepared to meet them: of these, I had frequently warned the Brahmin. But to encounter difficulties in the very threshold of the Christian Temple—to meet with coldness, where affection is looked for—nay more, to be exposed to the ridicule and contempt of the very persons among whom you are destined to spend your future life; and this, not from boys only, but from those who had been brought up Christians! Besides, I reflected by whom this was to be endured: not by one like themselves; but by a man, who, in the scale of society, is as far removed above them as the PRINCE is above the LABOURER (this is the EXACT view of the thing)—by a man partaking of the corrupt nature of Adam, and but just brought out of Heathen darkness.

In his perplexity as to the best course to be pursued, Mr. Sawyer requested the presence and advice of some Members of the Corresponding Committee. All concurred in the opinion that the offending Youths should be for the present dismissed from the Seminary. Mr. Sawyer writes—

This was such a relief to my mind as can scarcely be imagined. This day will ever be memorable, as the day which put the searing-iron on the last head of that Hydra—CASTE IN THE SEMINARY. I sent the boys to their friends' houses without delay.

These Youths were dismissed, however, in the most considerate and affectionate manner; as it was requisite to pursue this judicious course, in order both to make a more salutary impression on the Youths themselves and to avoid countenancing the irritated state of the Brahmin's mind. The case is thus forcibly stated by one of the Members of the Corresponding Committee:—

Here were four young Soodra Christian Lads, who, from the fancied pollution of the utensils in which their viands were cooked, had fasted for about thirty hours: here was also a Brahmin Convert, just baptized, deeply offended and irritated by the contumelious treatment of professing Christians, and threatening, in his anguish, to quit the Seminary.

At Mr. Sawyer's request, I had some conversation with the Brahmin. This was the first time that I had seen him since his baptism. I began, therefore, by saying that the last time we had met we were only acquaintance; but now we were brethren. He immediately caught at the expression, and said "What brotherhood or love can there be with those, who treat one another as the Christians have treated me?" or words to that effect. I proposed the Native Christians to him as objects, rather of his pity, than of his anger—as persons, who had not had the same advantages of previous education and intelligence with himself; and pointed, of course, to the Great Exemplar, who had suffered such humiliation for us. But nothing that I said seemed to make any impression upon him. The sense of his own superiority as a Brahmin, his great sacrifices

in becoming a Christian, the intolerable insult of rejection by Soodras, and the gross inconsistency of such treatment with the spirit of Christianity, seemed to have obtained, for the time, exclusive possession of his mind. He recurred to them incessantly; and, seeing that argument only increased his state of irritation, I quitted him.

Under all these circumstances, the advice which I gave was — that Mr. Sawyer, taking occasion to notice the long abstinence of the four boys from food, should, in the tenderest manner, tell them that he could not bear to see young lads like them persisting, through some fanciful notion of their own, in a situation so painful and so likely to injure their health; and that he thought it best, as two of them had a parent close at hand and the other two friends in the Black Town who would receive them, to send them respectively to their houses. By this proceeding, no violence was done to Caste; the specific ground of their removal being consideration for their own health and comfort: while a great stumbling-block was taken out of the way of the Brahmin, who was hurt by nothing so much as these four Soodra Boys refusing to eat with him.

The mind of the Brahmin became more tranquil; and, after a few days, his temper was quite altered. With one exception, subsequently, in which an unsubdued spirit carried him away, his conduct gave Mr. Sawyer entire satisfaction. He afterward accompanied Mr. Rhenius, as was stated at p. 80 of the Survey, to Palamcottah.

The friends of two of the Youths who were dismissed refused to keep them at their own expense; and requested leave to send them to Tranquebar, as they refused to return to the Seminary. Of the other two Youths Mr. Sawyer says, about a week afterward—

They came to say that if I would allow a relation of theirs to be Cook to the Seminary, they would return. I asked them whether they supposed I wanted them to return on such terms: they answered they would eat with the Parriars if I would support their brother. I then asked them what difference it would make to them with regard to their breaking caste, whether their brother was

supported by me or by another: they said, "It makes no difference, so long as our mother, who is dependent upon our brother, gets plenty to eat." After a long conversation on the folly of keeping up a distinction, which only has place in the imagination, and which could be set aside for a little money, I desired them to bring their mother with them for further conversation in a day or two.

On a subsequent day, he writes—

Their mother came this morning, in consequence of my message. The following conversation passed between us: I asked, "Have you any objections to your sons breaking caste?" She replied—"Sir, you must recollect that I am a widow, and in very indigent circumstances; and, were I to permit these my sons to eat with Parriars, the little support which I now receive from my neighbours and friends would be done away. If they were to break caste, I would not receive them into my house. However, if the other boys in the Seminary were to relinquish caste, I should have no objection that my sons should do the same; and I will likewise renounce caste, and join with the Parriars." I answered—"It is necessary to the well-being of the Seminary, that all the boys should live in union with one another; and this can only be done by having all treated in the same manner, and their eating in one place." She replied—"Very well, Sir. I will allow my sons to eat with Parriars, provided you will be pleased to keep a relation of ours" (at present employed as Waterman in the Seminary) "as Cook." I then asked—"Will not the boys be as effectually breaking caste by eating with Parriars, though they should have their food cooked by a Soodra, as they will were it cooked by a Parriar?" She answered—"What shall I do, Sir? I am poor, and I should lose my living."—"Did you never hear that the God of Christians never leaves nor forsakes His people?" "Yes."—"Why not leave this evil road, which leads to every thing evil?" "If you will support my other son, I will." This, of course, I did not engage to do; and she took her sons away—not without many tears, on their part.

The inveteracy of this prejudice of caste will appear from the following extract from Mr. Sawyer:—

One of the Youths who has lately broken caste tells me, that his uncle, our first Catechist, will not even look at

him for what he has done. He states, that, only last Monday, he addressed him as he had been accustomed to do, but could not get a syllable in reply—nothing but contempt. These things need no comment.

On the review, however, of the late proceedings, Mr. Sawyer says—

A little more perseverance, and Caste must fall among Native Christians.

*Answers of Scholars on Religious Questions.*

The Rev. William Sawyer, who has charge of the Native Department of the Mission, continues the usual Visits to the Country Schools. His Journals contain reports of the examinations of these Schools in January and in August of last year: in the greater part of the journey in August, he was accompanied by the Rev. Peter Haubroe, of the Christian Knowledge Society.

We shall extract most of the examinations at the different Schools on religious subjects; as the answers of the Boys will serve to shew the degree of their knowledge of Christianity. The imperfect views and erroneous notions, occasionally stated by the Children, gave occasion to Mr. Sawyer, as is sometimes noticed in the Journal, to explain and enforce all the great and distinguishing topics of the Gospel; and this was done usually in the presence of a number of Adult Heathen, who attended these examinations. Opportunities also frequently occurred of addressing Adults. In this manner, clear views of Scripture Truth will be gradually diffused. In reference to one of these occasions Mr. Sawyer says—

“The place was crowded with people, and I spent an hour most delightfully in endeavouring to make them understand the only way to Salvation. Some of the Brahmins put a number of their usual questions, which I generally answered by putting others.”

—Who is God? “The Maker of all things”—Who is Jesus Christ? “The Saviour”—The Saviour of whom? “Myself and the world.”

—Are you a Sinner? “No”—What then? “A good boy”—What description of persons did Jesus Christ come to save? “Sinners”—Can you save yourself? “No”—Who then must save you? “God”—By what means? “By Jesus Christ.”

—What Caste are you of? “Pandaram”—What good can the lingum which you wear round your neck do you? “If I pray to it every day, I shall get good sense”—Does it talk to you? “No”—Does it possess sense? “Yes”—What sense? “All kinds of sense”—How do you know that it has such sense? “I was taught so by my parents”—Suppose my parents told me that there was sense in this table, ought I to believe them? “No”—Then why believe that your lingum, which can neither talk nor move, has sense any more than the table? “Because it is God.” (Explained.)

—Who made all things? “God”—Did the lingum make all things? “Yes”—Does your Catechism teach you this? “No.”

—What is heaven? “I do not know.” (Explained)—Do you know what bliss is? “Being happy with God”—How are you to attain bliss? “If I die I shall go.”

—Who made you? “God”—Where is God? “Everywhere”—What does He do? “He takes care of the world”—Does He take care of you? “Yes”—How do you know that? “He gives me learning”—What does he do besides? “He preserves me in life”—How many Gods are there? “One only”—Are there any who worship more than one? “No”—What then is the meaning of Siva, Vishnoo &c.? “I only worship one God”—What God is that? “Krishna.” (Explained with regard to the true God.)

—Have you ever heard of Jesus Christ? “I have”—Who is He? “The Saviour”—What is the meaning of a Saviour? “He saves the whole world”—What does He save the world from? “From sin”—What sins? “Men’s sins”—What is sin? “If I tell a lie, it is sin: if I commit a fault, it is sin”—How did Jesus Christ save people from their sins? “By death upon the Cross.”

—Where is Christ now? “He is in heaven”—What is heaven? “The air”—Is Christ then in the air? “Yes”—I thought heaven was a happy place? “It is”—What constitutes heaven? “God.” (Explained.)



—How long have you been in this school? “One year-and-a-half”—What have you learnt during that time? “The Ten Commandments, two Catechisms, and to read five Chapters in the Testament”—Do you recollect the principal subjects concerning which you have read? “Many good things”—What are those good things? (Hesitates.) Any thing about God? “About God making all things”—Did God make you? “Yes”—How do you know that? “By the Testament”—What did you read in the Gospel besides? “I read about Jesus Christ”—What did you read about Him? “He redeemed all persons”—What do you mean by redeem? “To protect, to preserve.” (Explained.)

—What did Jesus Christ come into the world to save man from? “From sin”—What is sin? “Any wickedness committed against the Ten Commandments”—Are you a sinner against the Ten Commandments? “Yes”—In what way have you been a sinner? “Sometimes disobedient to my parents”—Have you ever broken the First Commandment? “No”—What do you think is the meaning of the First Commandment? “It forbids worshipping idols”—Then do you ever worship an idol? “Yes”—Do you not then break the Commandment? “Yes, I see I do.” (Explained.)

—Is your heart a good heart, or is it bad? “Good”—What makes you think it good? “I pray to God”—To what God? “To the God who saved me”—What is His name? “The Lord”—Does the Lord say that your heart is good? “He gave me a good heart”—Do you not recollect something about your first parents losing this good heart? “Yes: I remember the serpent tempted them to sin”—What was the consequence of Adam’s sinning? “They were cursed by God, turned out of paradise, and by their own labour must procure their subsistence”—Does Adam’s sin affect you? “Yes, it makes me a sinner”—Can you prove it from Scripture? “No: I have not yet read about this.” (Explained)—You say we are all now sinners: how are we to obtain God’s favour again? “We must go to God by His Son Jesus Christ”—Can you bring any text of Scripture to prove this? “I do not recollect”—Did you ever hear of this verse, *Jesus Christ came into the world to save sinners*? “Yes”—Have you ever thought about this verse, and

what? “I have thought that Jesus came to save me”—How are you to be saved by Christ? “By faith in Him”—What is faith? “Trust.” (Explained how faith saves.)

—Who made you? “God”—What God? “God, who is in heaven”—For what purpose did God make you? “To learn books”—What books? “The Testament”—What does the Gospel reveal? “Jesus Christ”—Who is Jesus Christ? “God’s Son”—Did Jesus Christ ever come into this world? “Yes”—For what purpose? “To save men”—What do men require to be saved from? “From sin”—Who told you that? “The Schoolmaster”—Do you think you are a sinner? “Yes, I think”—What makes you think? “Because I have pain”—Is pain the consequence of sin? “Yes”—Who brought sin into the world? “The Devil”—In what way did the Devil bring sin into the world? “He came as a serpent, and tempted Eve”—Where do you learn this? “In the Catechism.”

—How many Gods are there? “Only one”—Why do the Heathen worship more than one? “By the deceit of the Devil”—Is idolatry pleasing to God? “No”—Why? “Because God forbids it in His Commandments”—When were these Commandments given? “Four thousand years ago”—To whom were they given? “Moses”—Were the Children of Israel idolaters? “No”—Who was their God? “The Lord”—Now what God do you worship? “The Lord”—Do you ever worship any idol at the feast time? “I have done”—If you worship the Lord you cannot worship Idols also, can you? “Yes, I and my father worship both.”—(Explained how God is jealous of His honour, and will not bear a rival.)

—What Caste are you of? “King’s Caste: Royal”—What is Caste? “A distinction”—Did God make Caste? “He made two”—What were they? “Male and Female.”

Have you a soul? “Yes”—How do you know? “By my sense”—Will your soul ever die? “It cannot die”—After the death of the body, what will become of the soul? “It will go either to hell or heaven”—How do you know that? “By the Gospel”—Do all Heathens think that the soul is happy or miserable in heaven or hell? “No”—What is the general opinion of the Heathen on this subject? “If a good man, he will be

born again a rich man; if not good, as a beast or a Parriar"—What foundation have they for this belief? "Ignorance"—Do you think that if you commit sin you will be born again as a beast? "No"—What is the real punishment for sin in the next world? "Hell"—What constitutes the misery of Hell? "The Devil and torments."

—What is heaven? "The place where God lives"—What makes heaven a happy place? "Obedience to Christ's commandments." (Explained)—Do you wish to go to heaven? "Yes"—What makes you wish to go there? "Reading the Gospel"—What do you read in the Gospel, that makes you desire heaven? "It is a place of rest"—How are you to obtain the rest of heaven? "By keeping the Ten Commandments"—Can you keep the Ten Commandments? "I can"—Then what does Jesus Christ do for you? "He saves me"—What from? "From sin"—If you keep the whole Law are you a sinner? "No."—(Explained.)

—How did Jesus Christ fulfil the Law for believers? "By His sufferings"—How must a man be saved by Christ? "I do not know." (Explained.)—Can any of the Heathen Gods save you? "No"—Why can they not? "Because they are stone, copper, and gold"—Why then do the Heathens worship them? "They are senseless."

—For what purpose do you wear that mark upon your forehead? "Because I am a Brahmin"—But others, besides Brahmins, wear marks: what is the use of them? "We all do as our forefathers did"—Is it of any use, or is it not? "No use"—What is of principal use in the world? "The knowledge of God"—How is this knowledge to be obtained? "By the Word of God"—What is the Word of God? or what is the common name? "The Bible."

—Who made you? "God"—What God? "The God that made heaven and earth"—Where does the Great Being dwell? "He dwells everywhere"—What is His peculiar residence? "Heaven"—What is He doing there? "He creates and destroys"—By whose power do you live? "By God's power"—Then does not God preserve you? "Yes"—Does this Great God love all men? "He is not pleased with wicked men"—Who are wicked men in God's sight? "They who do evil"—Who are good? "They who do good"—Can any

man do good of his own power? "He cannot"—What must we have in order to do good? "We want God."

—What was it that made God send Jesus Christ into the world? "I do not know"—What is God? "He is a Spirit: he is Love"—What did Jesus Christ do for men? "He saved them"—Does He save all, or only those who believe in Him? "He saves all"—Who told you so? "My own sense."—(Explained.)

—Do you think that the Heathen Idols can save your soul? "They cannot save"—Why cannot they? "They have no spirit or life"—Can you tell me then why men, of good sense in other matters, are so foolish as to worship such blocks? "They follow their own sense"—Do you really think that there would be good sense in asking this book to give you anything? "There would not"—Then what sense is there in asking a piece of wood, cut in an ugly shape like a man, for any thing? "There is no sense"—Does the Great God like men to pray to idols of wood and stone? "No"—Why does He not like it? "He says we are not to worship idols"—Can you give me any reason why God forbids the worshipping of idols? "I do not know." (Explained)—Do you think you are a Deity? "No"—Would it not be much more sensible to pray to men, than to wood and stone? "Yes, certainly"—Why, then, do you not pray to some men, instead of to dumb idols? "Because God forbids it"—Where does He forbid it? "In the First and Second Commandments"—How is the True God to be worshipped? "In spirit"—Through whom? "Jesus Christ."

—For what purpose do you come to school? "To learn English"—What benefit do you expect to derive from learning English? "Sense and knowledge"—These things are good for this world, but is there not another life after this? "Yes"—What is that life? "It consists in seeing God"—How do you think to obtain that life? "By virtue"—What is virtue? "It consists in feeding the hungry, and going to the temple, &c."—Where did you hear of this kind of virtue? "From my Father and Mother, and Brahmins."—(Explained.)

Have you read the Lord's Parable of the Unmerciful Servant? "Yes"—What was the subject of it? "Christ and Peter"—What did Peter say to

Christ? "How often shall my brother &c."—(After going through the history, I asked) How many times could you forgive a person offending you? "Only seven times"—Would you not forgive him the eighth time? "No"—On what account? "I am a sinner"—What has this to do with forgiving another boy, if he offended you eight times? "I cannot forgive him, because I am not able to do according to Christ's Commandments"—Where did you learn that you were a sinner? "From what the Master said"—If you are a sinner, how do you expect to go to heaven? "I cannot go to heaven"—Then no man can go to heaven, because all men are sinners: How is this? "Jesus Christ came into the world to save sinners"—How can you be saved by Christ? "By faith and prayer."

—What have you learnt about God, since you came to this school? "I have learnt that He is everywhere"—What has God done for you and others in the world? "He has kept and preserved us"—What will He do further? "He will forgive our sins"—Are you a sinner? "Yes"—How will God forgive your sins? (The boy did not know; when I pointed to another boy in the crowd, whom I recognised as having been in our school, and, having asked him the question, he immediately answered, "Through Jesus Christ")—Who is Jesus Christ? "God's Son"—What did Jesus Christ do when He came into the world? "He died, and redeemed man."

—How long have you been in this school? "Only one month"—Did you ever hear of the True God? "Yes"—What did He do? "He created the world and me."

—What do you know about the creation of the world? "God created heaven and earth"—Who made man? "God made him also"—What were the names of the first man and woman? "Adam and Eve"—Where did they live? "In the great garden"—While they were in the garden, what offences did they commit? "They ate of the forbidden fruit."—By eating of that fruit, what evil happened to them? "The evil of sin"—When did sin enter into the world? "At that time, by this transgression"—Does happiness, or misery, proceed from sin? "Misery"—Are all mankind sinners? "Yes"—How comes this to pass? "By our first parents' transgres-

sion"—But are not such men sinners in other respects? "Yes, by doing evil"—Where will sinners go to when they die? "To hell"—Is there no salvation for sinners? "There is"—What is that salvation? "A blessed salvation"—By whose means? "By Christ Jesus"—What did Jesus Christ do to purchase this salvation? "He suffered and died."—Are all men sinners? "Yes"—How do you know this? "The soul commits sin"—Have you experienced this? "I have"—In what way? "By doing unjust things"—If you have done such things, how do you expect to go to heaven? "By praying to God"—What do you pray for? "That I may be without sin, and be a good boy"—Can you, supposing yourself to be what you call a good boy, go to heaven without Christ? "No"—Why cannot you go to heaven without Christ? "Because I am a sinner."

—How does Jesus Christ save sinners? (Could not answer)—The question was put to another boy, who gave the following full explanation: "Jesus Christ bore the punishment due to sin, in His own sufferings and death: by this means an expiation is made for sin."

#### TRANQUEBAR.

##### CHURCH MISSIONARY SOCIETY.

##### *General View of the Mission.*

THE Society's Mission and School-Establishments in the province of Tanjore will hereafter be superintended from the town of Mayavaram, or Mayaveram. Mr. Bärenbruck's temporary removal from Tranquebar to Combaconum, his return to Tranquebar, and the final choice of Mayaveram, were stated at pp. 78, 79, of the Survey. From his Journals and those of the Native Inspector John Devasagayam, and of the Native Readers of the Mission, we shall now select the principal details relative to the Mission and the Schools.

In July of last year, the Schools were thirty-two in number. They are situated not only in and near Tranquebar; but at Combaconum, Mayaveram, and other places in the province of Tanjore. They contained, at the last dates, 1721 Scholars. A diligent inspection of these Schools is maintained by Mr.

Bärenbruck and the Assistants of the Mission. Some of the visits and examinations are stated in the following extracts. Such a course of diligent and pious labour as is here detailed, in which different instruments take those parts of the work for which they are specially adapted, cannot fail, under the Divine Blessing, of a happy and ultimately extensive influence on the population. The spirit of serious inquiry is evidently increasing.

The following Letter from Mr. Bärenbruck, dated Aug. 27, 1824, will shew the difficulties under which he has laboured in obtaining a suitable place for the head-quarters of the Mission, and the truly Christian spirit in which he has been enabled to bear up under them.

The Committee having fixed on Mayaveram as the place for commencing a Mission Establishment of our Society, and desired me to procure a piece of ground for the purpose, I went to that place with John Devasagayam, after having been in some measure re-settled with my family at Tranquebar; and endeavoured to discover a plot of ground eligible for the purpose, and which I might recommend, as such, to the Corresponding Committee. We met, in the course of our researches, with several pieces of ground, which promised to answer the purpose: but one, in particular, which belongs to the Weavers in Mayaveram, attracted our attention. Having ascertained who the proprietors of the piece of ground were, we made the proposal to them of wishing to purchase of them. Several of these owners, while they appeared inclined to sell their ground, yet alleged that they could not give immediately a positive answer, but had to consult previously the opinions of their relations: and, under these and other pretences, they kept the affair in agitation for several months; endeavouring, all the while, to cherish in us a hope of succeeding at last. But we found, when we were obliged to fix on a time in which they were to inform us of their real intention, that some declined selling the ground; and others, though they were willing to sell, yet it was under such terms as being released from certain taxes by

the Collector—a condition which it was beyond our power to comply with. Of the owners, however, of three pieces of ground from whom we had not yet received a positive answer, the Weavers appeared to give us the most hope of success. Some of the owners of this ground had undertaken to persuade the others, who had not agreed to sell.

Mr. Rhenius being then at Madras, the Committee requested him to meet me, on his return, at Mayaveram; and authorized us both to conclude the purchase. Both meeting, June 30th, on the spot, he saw the three pieces of ground, and considered that of the Weavers to be the most eligible spot on which we could fix: but all our contrivances for obtaining an interview with the owners, or to bring the case to a determination, which had since February so agitated my mind, were fruitless: they told us that they did not yet agree among themselves.

At the end of July, I found a fair opportunity to meet the owners, under circumstances very much in our favour; but saw obviously, that, without the influence of the Collector, there would be still a great waste of time, and perhaps to no purpose. On my return to Tranquebar I solicited the influence of that Gentleman, whom I was afraid to trouble before I had tried every thing in my power. He was kind enough to promise me to intercede, and instantly gave orders to the Tasildar at Mayaveram. On visiting Mayaveram this month, all obstacles appeared to be removed. I met the principal men among the owners on the spot, in the presence of the Tasildar: they declared that they wished to sell the ground to the Committee: the ground was immediately measured, and afterward the price fixed: the Bill of Sale was made out: and nothing more was required but signing of this document, which I wished immediately to be done; but they fixed on a time in which they would be ready to sign, which also the Tasildar recommended. I could, therefore, do nothing more in securing the purchase, except offering them some money as an earnest, which they received in the presence of the Tasildar. I hope that the matter is settled: by otherwise, the will of the Lord be done! May He prosper the great and extending work of our Society, and bless every Member of the Committee, and

grant them success in advancing the Kingdom of the Redeemer!

I trust that I have, through the grace of the Lord, a growing conviction of the need of the influence of the Blessed Spirit to carry on my work; and of a simple dependence on Him for wisdom, strength, and every thing that may make me useful, and a faithful Labourer of the Society. Especially has this conviction been constant and lively, when I had to say, with David, *Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him for the help of his countenance.*

In a Postscript of the 1st of October, Mr. Bärenbrück adds—

This Letter having been detained while waiting for an opportunity for Madras, I may now add, that I went, on the 3d of September, to Mayaveram; the Tasildar having informed me that the people were prepared for concluding the purchase. They were sent for when I arrived, but did not come; and when they sent the third day, it was merely to inform us that they could not conclude the purchase, as a disagreement had taken place among them concerning the sale. The Tasildar, however, kept them to their promise, which had been solemnly given in his presence, as the first Magistrate in this place. He gave me an idea of the liberty which the Natives enjoy under British Law, by saying, "The Law does not yet bind them: they must have still their liberty"—though I thought that they had long enough had their liberty to vex us; but it did not appear so to him: he told me, however, that they should not withdraw, and that he had to report the case officially to Mr. Cotton. This Gentleman wrote me but very lately, that he himself would come to Mayaveram and speak to the people. I may therefore say, *Hope thou in God; for I shall yet praise Him!*

Through the kind interference of Mr. Cotton, these vexatious delays were put an end to on the 6th of November, when the land was legally made over to the Society.

*Kind Reception of Mr. Bärenbrück by the Rajah of Tanjore.*

April 4, 1823—This morning, at nine o'clock, I repaired to the Palace, and was kindly received by the Rajah. As soon as

we commenced speaking Tamul, our conversation turned on Mr. Swartz, whom he calls "My Father." This led us, quite naturally, to religious topics; which that revered servant of God had so often made the subject of his conversation. The ceremonies of receiving betel, and garlands of flowers, and smelling water, &c., having been performed, I retired; and had some conversation on religion with one of his Ministers.

April 5—According to my promise which I made to call on the Rajah and introduce Mrs. Bärenbrück, the Resident and his Lady and we went to the Palace in the morning. During our conversation, which was partly in English and partly in Tamul, the Rajah asked me when I intended leaving Tanjore; on my replying that the Lord's Day being so near I had engaged to preach in the Fort Church in Tamul, he desired me to let him know in the afternoon whether this was certain, as he purposed to come and hear a Tamul Sermon. As soon as the Ladies returned from the Queen, we retired. I had several conversations with some of the Ministers in the palace; and especially with an old man, the Rajah's first Minister, who thanked me very affectionately when I reminded him of the nearness of death and the necessity of preparing for it. He had frequently heard Mr. Swartz.

April 6, Sunday—At nine, we all proceeded to the Fort Church. Soon after the Rajah, with the Prince and all his Ministers, came on elephants; and their arrival was soon perceptible by the noise of the people. I found a large congregation of Christians and Heathens before me, and preached from Isaiah lvii. 14. The Rajah especially paid great attention to the Sermon; and I heard, afterward, that he questioned some of his Christian Servants, who had been present, on the Sermon, and desired that it should be translated into the Mahratta. In the evening, the Rajah sent me the Portrait of Mr. Swartz, with a very kind Letter.

#### *Proceedings at and near Combaconum.*

From Mr. Bärenbrück's Journal, we extract the following Details relative to the Mission and the Schools while the head-quarters were at Combaconum, from April 1823 to the beginning of 1824.

April 30, 1823—Left Tranquebar on the afternoon of the 23d instant, praying that the Lord would prosper what we are undertaking in His Name and enable us to stand firm in the day of trial, and to bear hardships as good soldiers. To-day, John Devasagayam having arrived from Tranquebar, we consulted on the best measures to be taken for removing the Seminarists and establishing an English-Tamul School, in place of the Seminary-School at Tranquebar.

May 2—A circumstance happened this morning, which deserves to be noticed, as shewing the views of the Natives. Immediately after Morning Prayer, I observed

a respectable Native passing by in a bandy, followed by many of his servants; opposite our doors the oxen took fright, went out of the way, threw down two women, and upset the bandy. The Native, alarmed, came to see whether any harm had been done to the women. I took the opportunity to invite him into my room: sitting down there, we had a long conversation on religious subjects, in which he appeared to be interested. Before he left, another Native called on me, and took part in our conversation; when the first related what had happened, the other observed, "You see, Modeliar, the interference of a Divine Providence in this: because you intended to drive on directly to the Court, without stopping at the house of the servant of the Living God, to hear the Word of God; and, as you did so, you were stopped in the way, just before his house, in order to profit you." He promised to visit me again.

May 4, 1823, *Sunday*—This morning went with my family to the School-house in Combaconum, and preached from Romans i. 16.

May 5—We found many obstacles in procuring suitable places for John, the Readers, and Seminarists; as it is here very difficult to get houses for rent. We, at last, obtained a choultry, without rent.

May 17, *Saturday*—Several Heathens came to me for Tracts, to whom I explained the books, and sent them away with the promise to give them others if they should be inclined to read them. In the evening, some Heathens attended our Missionary Prayer-Meeting.

May 22—John Devassagayam having, to-day, brought eight Seminarists from Tranquebar, we commenced erecting a temporary school-building for English and Tamul School, chiefly designed for Seminarists.

May 24, *Saturday*—Visited the Tamul School in Combaconum, and was engaged with some Heathens—several of them Brahmmins. This populous place is, properly speaking, the principal town in the Tanjore Country. In the evening, we had our usual Missionary Prayer-Meeting.

May 27—Several Heathens, apparently of respectability, called on me: among them was a Brahmin from the Telinga Coast: his name is Booshiah: he has some villages of his own near Combaconum: he requested my permission to call upon me as often as he should come to town.

June 9—This morning, I repeated the Sermon of yesterday with the Seminarists; catechizing them on the same. In the afternoon Booshiah called, with another young man; assuring me that they came with the sincere intention of learning the true wisdom, as they said that they had compared their books with the Sattaya Veda (our Bible), and were convinced that there is but one True God. I spoke to them on the attributes of this True God, and of the way in which he has been pleased to reveal himself to us, and on the evidences of the True Religion; and then, as they had still time and were inclined to hear, I explained to them how Christ died for us sinners, and redeemed us from sin and death.

June 15, *Sunday*—Preached, this morning, from Luke xv. 4—7. In the afternoon, a young Brahmin came, desiring that I might explain to him the truth; adding, "All about us is lie!—we are surrounded by lie!" I asked what had induced him to seek the truth through me: he told me, in reply, that he had been in his way to Trichinopoly, with a view to seek instruction; but, on hearing that a Priest had come to this place, he had given up his former intention, and wished to visit me several times in a week. Had a long conversation together.

June 17—Booshiah called again upon me; but his ideas were so confounded and his mind appeared so dark, that he seemed to be quite another man: he wished, however, for conversation; and thought that it would make him better. I shewed him that a change of heart was necessary to become a happy man. He seemed to profit but little by what I said.

June 25—A Roman-Catholic Christian, a young promising man, who was educated in our School at Tranquebar, came to my room. He has been once before, at our Weekly Prayer-Meeting on Saturday Evening: he assured me that a Christian conversation on religious subjects would be considered by him as a great favour conferred upon him. He complained that his Roman-Catholic relations always endeavoured to prevent him from reading the Holy Scriptures, and would not permit him to keep family devotion in his house. He told me that his Priest but lately had asked him why he had not made oral confession of late: he had replied, "I see, more and more, that I need daily to confess my sins to God; and, therefore, I do not feel the need of making my confession to you." He seems very much inclined to join the Protestant Church: but fear of his relations prevents him; and especially as he holds an office in the Court, in which also some of his relations are employed. I recommended to him, private prayer and the reading of the Scriptures; and encouraged him to visit me as often as his time would permit.

June 26—This morning, we had our first Quarterly Meeting of the Schoolmasters; at which all attended, but two. I was glad to see that we had overcome the obstacles and objections made by the Schoolmasters. We, first, had conversations with each of them, respecting the difficulties and the progress of the Schools; commended the diligent as examples, and reproved the negligent: then each of them read a portion of the New Testament. The School Regulations were enforced, and John addressed them from Isaiah viii. 18; and David Catechist, who had come from Tranquebar to attend the meeting, concluded with a prayer, entreating the Lord that His blessing may descend on these Teachers, that their minds may be enlightened, and they may become the means of bringing many to the Lord.

Oct. 5, *Sunday*—This morning, at our Divine Service, some Roman Catholics and Heathens attended, in addition to the Readers, Seminarists, and our Servants. I went out and found several opportunities to explain the Word of Life to the people. As the rain.

obliged me to go into a house, several came in and heard with much attention; among whom was an old man, who seemed especially interested in what I said: I was but little interrupted by questions, and could therefore go on without molestation. After the rain had ceased, I went on, in company of two Brahmins, who frequent our School, to other places; and made them, several times, speak to the people, or answer questions regarding their idolatrous practices. Thus I was engaged till seven o'clock; when I returned home, and had Evening Prayer with the Readers and Seminarists and my family, in Tamul.

Oct. 14, 1823—Set out, this afternoon, on a little tour into the country on horseback. The weather was extremely favourable. I met with many Heathens in the way, and was blessed with opportunities of preaching the Word of God and entering into conversation with many Heathens, and for giving Tracts to such as could read. The greatest part of them heard with apparent pleasure, and would have listened had I spoken for many days to them. With a few exceptions, they admitted that their idolatrous practices are vain; and that they could derive no comfort from them, as they remained sinners whatever they did: directing them to the true Saviour, they consented to all that I said as reasonable; but advanced frequently the objection, that, on embracing our religion, we did not care for their external concerns, though they would be cut off from every thing; and some, who are employed in Government Service, said, "If we were to turn Christians, our Heathen fellow-labourers would not rest till they had deprived us of our employment, and our Christian Masters would not protect us;" and produced cases, in corroboration of the assertion.

Oct. 22—I returned, this morning, from my tour; and recommenced my regular work with the Moonshee and Seminarists.

Oct. 29—Before breakfast, had an opportunity of speaking to Heathens, whom I met in my way. After Morning Prayer in Tamul, visited School, and was engaged with the Moonshee in reading Heathen Books. In the afternoon, gave the usual lesson to the Seminarists in Geography. After Evening Prayer, the Readers delivered the Report of their work during the day, as usual. Some of them have found regular employment; as they have been requested by Heathens in Combaconum, to come once or twice a week to their houses and read and explain Scripture to them, their families, and some friends who will meet for that purpose: beside which, they daily find much work in the streets and public places, to read and explain the Word of God; and, sometimes, they are requested to give Tracts to their hearers.

Oct. 30—Several of the Heathens have offered to assist the good work, if I should permanently settle here, and have collected subscriptions: the money which they have delivered into my hands amounts to 525 rupees: the whole sum subscribed is 832 rupees. I was engaged with some Heathens, who came to me on this account; and gave

them some instructions and books. In the afternoon, I gave the usual lesson of the day, on Mythology, to the Seminarists.

Nov. 5—Some Roman Catholics came to me this morning, to whom I spoke. There are several families of that persuasion in a village near to us, who wish to be instructed and be received into our Church. I have sent a Christian, one of our former Schoolmasters, who is not employed at present, to teach them, and to bring us every week a report: he, at the same time, instructs the children, and has morning and evening prayer with them. These people appear sincere, and very thankful for the instruction which they receive; but, as they are entirely destitute of knowledge, they require to be duly instructed, which will take up some time, before they can be received: they have now been connected with us for several months. Besides these, two other Roman-Catholic Families are under preparation for reception.

Nov. 25—Most part of this day I was engaged with Heathens. Three applications were made for instruction in the Christian Religion, in order to baptism: I gave them the necessary precautions on this subject; but assured them, that, on finding their views to be pure, I should gladly admit them.

Nov. 27—Was, this morning, engaged in catechizing and examining the Schools. It was a real pleasure to see the Brahmin School so well attended: four long rows, who all sat in their Brahmin Cords, with the books in their hands, in good order: upward of 60 attended: while I examined them, the School was crowded with spectators; and, as there was no room within, they stood without and heard: some of the parents were greatly pleased, at seeing their children in regular classes, and delivering their lessons so well; for the Brahmin Boys are, in common, extremely quick in learning. When I came out I spoke to about 40 people who had assembled. They brought a Brahmin Woman to me, who had lost her sight; and requested me to cure her, with a confidence which surprised me. Our Soodra School in Combaconum is kept in the Rajah's Palace, in one of the out-buildings—a great kindness indeed, by which the Rajah in Tanjore countenances our Schools, and which recommends them greatly to the Natives, as it also procures us access to the Heathen in our other Mission Labours. In this very convenient place, I found upward of 50 children. While I examined them, about 60 Heathens collected, to whom I spoke after the examination.

November—In my visits and examinations of the Seminarist School during this month, I made the following observations:—

It is attended, besides the 12 Seminarists, by upward of 20 Brahmin and Soodra Children, of some of the respectable inhabitants of Combaconum. Their progress in English and Tamul is satisfactory. For a long time, we had to use all our exertions and persuasion to get an English Schoolmaster for this School; for those Christians at Tranquebar or Tanjore, who know English, would not leave their birth-place and come to Combaconum—a case which is frequent among the Natives. John

Devasagayam attended the School till we got a young man who was educated in the Seminary.

The Seminarists have made satisfactory progress. Five of them form the First Class, and seven the Second. As soon as the Heathen Boys in this School are a little more forward, they will be received with the Second Class for those instructions which they will receive from the First Class.

It is a great privilege, which we have enjoyed since our stay at Combaconum, that we have been able to have the Seminarists under our immediate inspection. As they have been continually with me and formed a part of our family, it was in my power to observe their characters and dispositions; and, what is the main point in view, to improve circumstances and opportunities, that, through Divine Grace, their hearts may be wrought upon, and a change produced which may render them, at a future day, active servants of Christ. For this we look with anxiety. All other qualifications are desirable, but they do not comprise the grand object in view. I have had the happiness to see the operation of Divine Grace upon their hearts, at least of some of the First Class.

*Dec. 2, 1823*—One of the Readers brought a Heathen to me, this morning, who wished to be instructed and received by baptism into the Christian Church. As the Reader had, for some time, instructed him in the man's own house, I told him to continue this for a time, and to lead him forward in the knowledge of the Christian Doctrines: if he should remain firm in his resolution, we would receive him as a Candidate for Baptism. This precaution is highly necessary in a Heathen Place, when the first commencement is made in Mission Labour; for if one, who even expresses a desire for baptism, is hastily received, and afterward, by the influence of his relatives or on any other ground, changes his resolution, his return is greatly discouraging to other Heathen, if he is already considered as a Candidate for Baptism. At the same time, the people perceive, by this caution, more obviously our motive—that it is not our desire to call them from their former persuasion and make them Christians only in name: but that we sincerely desire to rescue them from eternal destruction; and to make them, by the grace of God, better men and citizens of the New Jerusalem. I dismissed him with my best wishes: and told him that he might attend Divine Services; and, if convenient to him, our Morning and Evening Prayer also, when about 20 usually meet.

*Dec. 5*—Went to-day to Tirunasarum, where I found John Devasagayam, who had returned from Vadagary, where the Roman-Catholic Families live who are under preparation for reception into our Church. He had stayed there for a day and a night, examined their progress, and encouraged and prayed with them. He gave a good report of them; and this little leaven seems so far to operate among the other Roman Catholics in that village, that nearly all of them are desirous of instruction in the Word of God, of

which, though nominally Christians, they are entirely destitute and ignorant: but, except the four families before mentioned, no more have yet expressed a wish to be received into our Church; nor do we desire this, if they do not wish it, for the chief thing is that they know the Word of God, and give up idolatrous practices, and be brought to Jesus whom many of them only know by name.

We examined the School in Tirunasarum, where about 60 Heathens assembled, to whom I spoke the Word of Life, which some heard gladly and requested Tracts: others went away with a sad countenance—convinced, I would hope, in their consciences; for I spoke of Death, the great proprietor of all. I always find that this topic, connected with a view of the Cross of Christ and the great Salvation, is the most useful to lead them to a sober thought, and to bring their foolish notions to a test: for the great part readily admit, that when Death lays his hand upon them, they are at an end with all their pleasures, prejudices, and vanities. And, surely, every one, who builds on less than an immortal base, will find Death rousing and awaking him from his deceptive dreams. Oh, that we did but live, act, think, love, believe, forgive, and hope, as we shall wish in the hour of death to have done! With such thoughts I returned home late in the evening.

*Dec. 7, Sunday*—After Divine Service this morning, I observed some Heathens were standing at the gate and looking toward the house, as they sometimes will do when they are afraid to come in. I therefore went to them, and asked "Whom do you seek?—Him, who sought for your precious souls so many years, and who loves you so much that he gave His life for you?—Come, you may find him here; for I am come in His Name to seek the lost brethren of the great family on earth, who are straying from the right way—left their Father who created, redeemed, and has preserved them to this moment—and are going on in the path to hell." When I explained more fully to them what I meant, and showed them the Way of Life, the number of my hearers increased to about 60, which fluctuated afterward from 20 to 40. Some requested leave to go home, and asked the present of a book. When I was tired of speaking, one of the Readers, John Devasagayam, and some of the Seminarists, came up to assist me: while I got a chair, the Reader continued speaking to them, and the Seminarists went to get another supply of Tracts: thus, through Divine Mercy, we were engaged till six o'clock in the evening; when we returned home to have the repetition of this morning's Sermon and Evening Prayer.

*Dec. 15*—Was engaged with some respectable Heathens, who have frequently received Tracts, and who desired the Reader to come to their houses and read to them.

*Dec. 17*—Some of the Roman Catholics from Vadagary came to me; when I found that they had learned a considerable part of the Doctrinal Catechism. I asked them why some of the others did not regularly attend at Morning and Evening Prayer. They replied, "We were all formerly in



Heathen darkness; for, as you know very well, our Priests do not teach us, nor do they care for our souls; but, some of us discovering our error, we were very desirous to know more of the Word of God; and we are very thankful that you, as we requested, sent a man to us who teaches us and our children: we, therefore, wish to be received into the Church, and are very glad that we are instructed. But others of our people, though they begin to see their error, and appear also to wish to be instructed, are not yet so serious as they ought to be; and therefore sometimes neglect to come to prayer: but as we have now got more knowledge, it is our duty to instruct them and help them on; and we hope you will have patience with them." I sent them home with my best wishes. Oh that those, whose happy lot it is to live in the abundance of the administration of the Divine Word and Ordinances, more valued that blessing for their own souls, and felt more for their poor fellow-creatures who are in want of the Bread of Life! Then would many more prayers be offered up for those who are now actually poor indeed; and many more hands would be stretched out for their relief.

Dec. 19, 1823—One of the Readers reported, this evening, that, while in conversation with some Heathens to whom he had read the Scriptures, one of them rehearsed several passages from our Christian Catechism; at which the Reader was surprised, and asked him where he had learned this: he replied, that his children attend in our School; and that, from them and the books which they had shewed him, he had learned it.

Dec. 28, Sunday—This morning, after Divine Service, I received into the Church seven families from the Roman Catholics, who had been hitherto under preparation upward of six months, and had given us satisfaction during that time. Several of the other Roman Catholics in Vadagary desired to be received at the same time; but as I had not sufficient proof of their sincerity, and they had only been a few months under instruction, they were desired to wait a little longer. May the Lord increase their hunger after His Word! Yesterday afternoon I desired all these Christians to come to my room; and, reminding them of the promises which they were going to make on the morrow before the Lord, and asking them whether they could do it conscientiously, they replied, "Sir, you know that we have desire to hear the Word of God; and wish to have more frequent opportunities, which we cannot find in the Roman Church. We are very anxious to be received, and can make those promises conscientiously." After they had been received, they appeared very thankful.

Dec. 31—During these last few days, we made preparation for our return to Tranquebar. I trust that the Lord will guide us. He does many things by means of failures, as well as by successes. It is a painful thing to belong to the former only, and not to the latter. This is often the Missionary's cross.

From the Journal of John Deva-sagayam, we collect the following

particulars respecting the period to which the preceding extracts refer.

May 21—Finally left Tranquebar, with eight of the elder Seminarists, to go to Combaconum, earnestly praying to the Lord for His mercy, and for the strength of His Spirit for us in our new Settlement. The Schools, in our way, were examined as we went.

May 22—Arrived at Combaconum. May the Lord look upon us in His infinite mercy, and bless us in this our new station!

June 26—We had the meeting of all our Schoolmasters, who gave their reports one after another. They were examined in their reading our printed books, in which some of them were very backward, and the examination served greatly to induce them to be more diligent, for which they gave fair promises. Mr. Bärenbrück directed me to address them from Isaiah viii. 18; which I did, praying to the Lord earnestly for the assistance of the Holy Spirit. David Catechist put up a prayer; and we, with the Christian Schoolmasters, sung a hymn. Mr. Bärenbrück gave every Schoolmaster the necessary instruction; and directed them to study a portion of the New Testament, and deliver to him the contents at their next Quarterly Meeting. The necessary copies of the Gospel not being at hand, the Epistle to the Romans was distributed to them, and the First Chapter was appointed for their study. We afterward gave them their salaries, and dismissed them. The hours of this meeting were exceedingly interesting and gratifying to our feelings. May the blessing of the Lord attend the same richly, and may all our Schoolmasters faithfully discharge their duties!

June 29, Sunday—Mr. Bärenbrück preached from Psalm xxxvii. 5, both in the morning and evening. This and other Sunday Sermons prove a beneficial and refreshing food for our souls. Blessed be the Lord for thus benefiting us by His precious Word!

June 30—Our Christian friend, Pakkianada-pilley, being promoted to the situation of District Moonshif, which is one of the highest and most respectable offices to which a Native is eligible, left this place, for his Station at Moodyarpalyam, after Morning Prayer in his house. He goes, earnestly desirous to glorify the name of His Saviour, and to make the ignorant Heathens there acquainted with the Gospel. May the Lord be with him; and make him an instrument in His hand, to promote His cause at a place where hitherto no Missionary or Catechist has ever visited with the Gospel Tidings!

July 2—Some Roman Catholics in a village called Vadagary, about seven miles distant toward the south-east, having been for a long time desirous to be admitted into our Church, and having applied to the Rev. Mr. Bärenbrück through the recommendation of Pakkianada-pilley, I was sent to visit them in their village, and to make some inquiry respecting them. I went thither in the morning, with a Christian friend. About ten elderly men and a few women assembled, with whom I conversed. I observed to them their ignorance in the Christian Doctrines,

although they had been called Christians from their infancy; which they confessed, and appeared to regret sincerely. Some of them could read a little; but they, also, require to be instructed. They requested that a Schoolmaster or Reader might be placed with them, by whom they and their children might be daily instructed in religion and in reading. I had an hour of prayer with them, and addressed them from John iii. 16.

*July 3, 1825*—Gave my report of yesterday to Mr. Barenbruck; when one of our elder Seminarists was sent to the village, to teach the adults the Doctrinal Catechism, and the children to read.

*July 11*—Visited the Christians at Vadagary. Being fully employed in the day-time, only one man and two women attended the Morning Prayer; and I saw, afterward, the children that were instructed. In the evening, about 15 of them, besides children, attended prayers; when the Ten Commandments and the Creed were repeated to them several times: afterward, I prayed with them, and read to them and explained a Chapter from the Gospel. They appeared to understand me, and to take delight in the Word of God: I recommended to them closet and family prayer.

*July 12, Saturday*—In the evening attended the Missionary Prayer-Meeting at Mr. Barenbruck's house, when we were animated by the continuation of the interesting account of the Greenland Mission.

*July 31*—Pakkianada-pilley came here from Moodyarpalyam, on leave of absence. He has many good opportunities to speak to the Natives about the state of the soul, here and in eternity; and on the salvation procured by our Saviour. He distributes Tracts among them: one learned Native refused to receive them. In the evening, he has family prayer in his house, at which a learned Brahmin, a friend of his, attended: this he had done for two months; and now he comes to me occasionally, and shews a delight in religion.

*Aug. 18*—Left Combaconum for Tranquebar and Negapatam, visiting all the schools in my way; and spoke to the elder boys of their lessons from the Catechism. This the Schoolmasters greatly neglect, partly from ignorance. I directed the Schoolmasters to observe the same, and desired them to ask their scholars such questions as we do from the Catechism in their hands. The schools at Tranquebar as well as others require frequent visits from Christian Inspectors, otherwise the Masters will not pay due attention to their scholars.

*Sept. 1*—The Christian Children of our Schools at Tranquebar, about 80 in number, assembled for Missionary Prayer in Bethlehem Church. I prayed with them; and had a delightful hour in speaking to them of that Blessed Saviour who loves children. Twice in the last week, I called them together in the Church for Morning Prayer, and enjoyed similar happiness in their company.

*Sept. 9*—Kept the Morning Prayer, in a choultry near a river, at Combaconum, where some of the Heathens come for washing and

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poojah: two of my Christian friends and two of my scholars were with me: three Heathens were present during the Service, while some others stood only as spectators. The rest of the day I spent in teaching the Seminarists and other Day Scholars, and those who come in the afternoon to me, in English and in religious knowledge. This is my principal daily occupation.

*Sept. 13, Saturday*—Kept the Morning Prayer in a choultry at Valeyapettah, where about 20 men and women were spectators, and some of them listened to the sentences which I read from the Fifth Chapter of Matthew. These opportunities, I trust, will make the Heathens around us acquainted with our Christian Worship; and lead many of them to hear us, and inquire into what we read to them from the Holy Scriptures. May the Lord give us grace to communicate to our unhappy neighbours the blessed truth of the Gospel! Their ignorance and folly are much to be observed and regretted.

The Mahomedans having commenced their most noisy feast, which they generally call "Allah Pondigei," many Heathens have joined them, and made the streets restless by their dances and tom-toms. It was rather a kind of mortification to Brahmins and other Heathens, that their own people should be so faithless to their respective gods, and profess an open attachment to those of their enemies: this, however, they are not able to prevent. They were even afraid to bring their own procession into the streets, when the other party were going about; and waited till they were gone to some distance from them.

*Sept. 17*—Going, this morning, to spend an hour with our children in the Brahmy School, I heard, in the neighbourhood, a number of young Brahmins rehearsing their Vedas under a tutor: they did not suffer a Soodra to stand and hear, as they say that they are too unholy or too unworthy to hear the Vedas: coming near our school, I heard a number of our children repeating the Ten Commandments, after a monitor: these were intelligible to them, and strikingly instructive to those who passed in the street; which was not the case with the Vedas. This sight of our School much rejoiced and was very encouraging to me. May the time soon arrive, when the light shall shine out of darkness, and the kingdom of the Devil become the kingdom of the Son of God!

*Sept. 19*—This day being the Quarterly Meeting of the Schoolmasters, I was happy to find six of them (Heathens), who rested last night in my lodging, reading very early the First Chapter to the Romans, and conversing on it; asking David Catechist (who had arrived from Tranquebar to attend the meeting) and myself, the meaning of several texts: we invited them to our Family Prayer, when I read that Chapter, and David spoke on it to them.

About ten o'clock, all the Schoolmasters were assembled at Mr. Barenbruck's, to whom they gave the report of their Schools individually. We marked down the progress of their scholars in Christian Lessons: after

which David addressed them from Romans i. 19, 20; and I concluded with prayer. The sight was exceedingly interesting to us. We trust that many of them begin to feel more than ever the importance of their duty.

Sept. 20, *Saturday*—Attended, in the evening, the Missionary Prayer-Meeting; when Mr. Barenbruck read to us the account of the Mission at Labrador; the sufferings of the Missionaries much affected us: their love and perseverance in the cause of the Saviour prove an excellent lesson to us in our duties. May the Lord give us grace to follow them!

Sept. 21, *Sunday*—Mr. Barenbruck being too unwell to preach, David Catechist was directed to do it: his text was Luke xiii. 6—9.

Pakkianada-pilley, who is here on his official business, gave us several very interesting accounts of the opportunities which he has of distributing Tracts, and of speaking to the people on the Name of Jesus. The cholera having lately raged, he distributed a number of the Tracts entitled "Warning" and "Death." On Sunday last, the little congregation in his house consisted of thirteen Heathens and two Christians: many of the Heathens were his "gomestahs" or assistants, who also regularly attend his Family Worship. Two other Heathens were present. Pakkianada read to them a Sermon, by Fabricius, on the Widow of Nain. The two strangers heard it attentively; and one exclaimed, "Alas! I went very often to some Christians at Tanjore, but none of them spoke to me on so grand a subject:" the other, a woman, said to him, "I have been acquainted with you these twenty-five years, and come to you so often, why did not you tell me so glorious a subject before?" He felt this deeply; and observed, in reporting it to us, "How awful would it be, to have the same words addressed to us when we stand before the judgment-seat of Christ!"

This woman and several gomestahs attended Divine Service with us to-day. We asked the woman why she did not come to our Services formerly, as she was frequently coming to our houses: she said that she was afraid. One of the gomestahs told us, to our joy and surprise, our Sermons on the three preceding Sundays.

Oct. 16—Pakkianada-pilley is now appointed Moonshif to another District, named Tiruveyaroo, which is very populous. We rejoiced that another large field is opened to him for his Christian Duty: may the Lord hear his prayers, and make him a blessing to the numerous Heathens belonging to that District! The Judge and Registrar have been very much pleased with his conduct in the former District; and have removed him to the present more lucrative one, as a token of their approbation.

*Proceedings after returning to Tranquebar.*

Mr. Bärenbruck was still at Tranquebar, at the latest dates of his Journal, in December; having spent there the greater part of last

year: but as the purchase of land at Mayaveram had been concluded, as before stated, in the beginning of November, the Mission would be removed thither as soon as the requisite buildings could be erected. The following extracts are from Mr. Bärenbruck's Journal while at Tranquebar, after his return from Combaconum.

March 19, 1824—We had a Public Examination of some of the Schools in Bethlehem Church, on which occasion upward of 300 children were present. Mr. Rhenius, being here from Palamcottah, examined and catechized several Classes of the English and Tamil Schools.

March 26—At the Schoolmasters' Quarterly Meeting, all the Schoolmasters in and near Tranquebar met, with the exception of one: after they had taken their respective places in their Classes, each of them gave a report of his School: then the School Regulations were read by John Devasagayam: I catechized them on the Seventh Chapter to the Romans, which they had committed to memory, each in turn delivering a portion: after the catechization, they were addressed by David Catechist, from Rom. ii. 12., with a very impressive exhortation to surrender themselves to Jesus, and to serve Him with faithfulness; remembering that they would have to render an account at the Last Day of these little children, now intrusted to them: after having sung a hymn, John Devasagayam concluded with a prayer, and I by pronouncing the blessing: this occupied us until two o'clock. In the afternoon, from three o'clock, the Schoolmasters received especial instructions, and those books which they wanted for their Schools; and were dismissed in the evening.

This day proves to us all a Festival Day, though it is a day of much labour. I witnessed, with pleasure, the concord with which they were present in one place—the Brahmin, Pandaram, Parriar, Soodra, Christians, and Heathens!—and the Brahmin and Pandaram excelled by a Soodra, who took his place above them, while they descended to the more humble places below the Soodra! I am desirous to notice this, with thankfulness to the Lord for this His mercy: for I confess that I did not expect to see this, when I commenced these Meetings: and found among several, even of the best of them, objections as to the utility of these Meetings. These are now, through the mercy of God, done away.

March, 1824—During this month I have visited part of our Schools, and report of their state as follows:—

*Kuttalam*—I witnessed, with pleasure, considerable improvement: 55 boys were present; of whom, 10 of the first, 18 of the second, and 13 of the third classes distinguished themselves by their advancement; both in respect of the manner of delivering their lessons, and in the readiness which they evinced in answer-

ing questions from the Doctrinal and Historical Catechisms.

*Caroipoor*—I met 47 children for examination: of these, 8 of the first, 10 of the second, and 22 of the third class had much improved. The School-House having become too small for the increasing number of children, the people have offered us a small piece of ground for building a larger, and have also given some materials, but request that the expense of erecting it may be defrayed by the Society.

*Tiruvadamarudoor*—The School is kept in a spacious place, which the parents procured for that purpose: 40 children attended; of whom, 23 distinguished themselves by the progress which they had made since the preceding examination. The Master is called by other Heathens "Gospel Schoolmaster;" and has suffered some persecution for professing so much the Gospel. We sincerely wish that the name, which he has got on account of the Word of God which he teaches, may be prophetic; and that he may become, still more, a true Gospel Schoolmaster.

*Chillumburam*—The preceding examination having convinced us of the neglect of the Master, one month's pay of his Salary was stopped, till such time as I should find the School in an improving state again. I am glad to observe that this measure has produced the desired effect. At the late examination I witnessed, with satisfaction, the progress of 48 children; of whom, 5 of the first, 18 of the second, and 23 of the third class especially distinguished themselves by their progress.

The Brahmin School at this place still needs much drilling as well as the Schoolmaster: it is, however, a promising School; and has among its scholars some very intelligent youths, who appear to take great interest and pleasure in the delivery of their lessons, and in what they commit to memory from our Catechisms.

*Sheally*—This School is recovering: the examination of this month afforded me more satisfaction than any before: 60 children were present; of whom 8 of the first, 10 of the second, and 12 of the third class were approved, as distinguishing themselves from the rest by their diligence.

*Tiruwenkadu*—I spent the morning here in examining the children, and left the catechizing to John Devasagayam, who came with me from Sheally to Tirukadeyoor. I met 36 children: 25 of them had improved, and did credit to the Master. After the examination, several of the scholars were promoted to their respective classes, which they seemed to take as a great encouragement—a feeling which I formerly never witnessed; but no wonder, as the Schoolmasters had paid but very little attention as to the regular classing of the Schools.

*Tirukadeyoor*—We have here a good School-House, which was built lately by a rich Native, who presented it to us as a token of his satisfaction at the progress which his children have made. Since the preceding examination this School has not been attended so well by the Master as his duty required. By unexpected calls of the Catechist and Inspector, he had been found absent for one or

two days without leave or any previous notice. He was reminded of his neglect; and as the examination did not prove so satisfactory to us as on former occasions, one month's salary was stopped for the time, until he gives us more proof of his activity. Twenty-five children distinguished themselves at the examination, some of whom were promoted.

*Tirunalirasenpattam*—At the preceding examination, I found this School in a very sad state of decline: as the Master had been deficient in attending his duty, he suffered some deduction from his salary; but was told, that, if the School should be found in a better state at the next examination, he should receive, besides the returned deduction, some little remuneration: this, I am glad to say, has animated him to such a degree as we did not expect. It afforded me much pleasure to notice the difference in the progress of the children; and the examination left no doubt that the Master has done justice to his charge: 127 Children were present; of these, 93 distinguished themselves by their improvements through all the classes. I thought it just to give this man something for his extraordinary exertions; and, as it serves for a great encouragement to the other Masters if such rewards are given in the presence of them all at the Quarterly Meetings, I purpose, if occasion require, to repeat such little recompenses, which may be defrayed from the deductions of Masters who neglect their duties, if such deductions take place; but if there should be none, or not sufficient, I hope the Committee will be pleased to sanction these trifling expenses, which will, I trust, greatly contribute to stimulate the Masters to exertion.

In regard to the introduction of the National System, I still labour under difficulties; though the plan is advancing, and we have come somewhat nearer to it, or at least have raised the character of our Schools. In order to make the method more familiar to the Masters, I have classed them at our Quarterly Meetings; and they are, without respect of person, advanced or degraded in their classes as they deserve it: they now form three Classes. I frequently observed, that, by making an attempt to introduce the plan at once, the Masters are confounded, and cannot form an idea of it: nor would they, even if they could, as they are fond of the old and prejudiced against the new method; but if, by degrees, one improvement after another be made on this plan, they begin to feel its benefit, and enter then more into the spirit of it. Such of the Masters as became more acquainted with the System thought themselves much superior to the others; and, in consequence, requested an addition to their salaries. I might certainly expect more success, if I was authorized to permit every Schoolmaster, who understood so much of the System as to carry on the Schools according to it, one half-rupee more to his monthly salary.

April 26, 1824—Had a conversation with some Heathens, at the School in Purreyar. They spoke highly of our School-plan, of which they approved as the best mode for instructing children; but there was one

defect, as they called it, and that was, that the children were taught the True Vedam, which they thought might be done in those Schools where Christian Children are taught, but not in others. I told them that parents were by no means forced to send their children to those instructions; but, on their application for permission to send them to our Schools, they were made acquainted with the regulations and the books taught: if the parents, upon this, wish their children to be instructed in our Schools, we conceive it to be the parents' own choice, and not our demand, that the children are instructed in the Word of God. I endeavoured to give them a correct idea of the Word of God; and the conclusion which I intended that they should draw from our conversation was—that they had to be extremely thankful that their children were instructed in these Sacred Truths. They appeared to grasp a little more light than they had before; yet their objections were not silenced: they had still another thing, which gave them very much concern—it was not right to make our Schoolmasters, of whom some were professed Heathens, secret Christians. I told them that they were at liberty to ask our Schoolmasters whether we employ them with any condition to become Christians, or whether we persuade them to become such without their own conviction or choice: but they might themselves agree that it is our duty to warn them to flee from the wrath to come; and also to store them with good knowledge as Teachers, for they certainly would have ground to blame us if we did not do so, if we allowed an ignorant Teacher to instruct their children. When I left them I invited them to come to my house for Tracts, which would clear up their understanding; and a word of instruction might make their own minds susceptible of better things and disperse vain prejudices: they promised to do so.

*May 4, 1824*—This evening, when the Readers delivered the Report of their day's work, one of them told me that he had met with opposition from some Heathens, who were enemies to truth: while he was reading and explaining the Word of God in a bazaar, they desired him to leave the spot, and not to teach the Word of God any more there. As the Reader, according to his own words, was hesitating what to do and lifting up his heart to God for direction, the people of a neighbouring bazaar, hearing the noise, inquired the cause; and then desired the Reader to come to them, as they should like to hear the Word of God: the opposers, who thought to triumph in their enmity, were thus put to shame.

*May 15, Saturday*—I held, this evening, our Missionary Prayer-Meeting in our house. We continue, as in Combaconum, to read Holmes's Historical Sketches on Missions; rendering it into Tamul, that all may have an opportunity to hear it in English and Tamul. John and David prayed this evening. The Meeting continues to have the Divine Blessing: and is very encouraging, awakening, and instructive for our hearers; who receive, in this way, much useful information

of what the Missionaries and their Indian Brethren in North America and the Christians in Labrador &c. are suffering for the Lord's cause—the very animating instances of genuine conversion—and the faithful walk with God and triumphant deaths of real Christians.

*July 2*—We had our Schoolmasters' Quarterly Meeting, at which Thirty-two Schoolmasters, Christians and Heathens, attended: after a conversation with each of them respecting the difficulties which some experience and the prosperity of others, they delivered from memory the Third Chapter to the Romans, which had been fixed on for the occasion, and on which I examined them. It was encouraging to me to observe, that, several times, one Heathen instructed the other who did not understand the meaning of the text. Some of them shewed, by the correct answers which they gave to my questions, that they understood a great deal of the meaning of what they had committed to memory: several had learned more than they had been desired—instead of one Chapter, two or three. After this, they were addressed, by John Devasagayam, from Rom. iii. 23—25; and received a very cordial exhortation, after the explanation of the contents of the verses. After having sung a few verses of a Hymn, David the Catechist concluded by prayer.

I have succeeded in classing the Schoolmasters in the same manner as our children are; and, according to this classification, they have to take their places at this Public Meeting, and are promoted and degraded as circumstances and their own exertions in delivering their lessons require. As among our Schoolmasters there are several Brahmins, it happened on their being negligent in attending to their lessons, that they forfeited their places, and were put down to the third class, which appeared to them a mortification; but, at the next Quarterly Meeting, they advanced, as I expected, to the second and first classes.

After the Meeting, the cases, where some of the Schoolmasters had been found wanting in their duty at the last examination, were investigated: they suffered a little deduction, which was immediately turned into rewards for four Masters, who had distinguished themselves by their Schools, at the last public examination. Having received their salaries and new supplies of school-books, we dismissed them.

*July 7*—We had our Half-yearly Examination of the Seminary. Having sung a Hymn, the second boy in the first class read the appointed Lesson for the Day—the first boy of the first class read a prayer—and, having sought the Divine Blessing on our proceedings, the examination commenced with the first and second classes as to their progress in English, Arithmetic, Writing by Dictation, Grammar, Geography, Mythology, and History. Then the second boy of the first class had to catechize the School from the Catechism. The first boy of the first class addressed the School from John iii. 1—14. I was much affected to witness the simplicity with which he exhorted his fellow-Seminarists to seek to be born again, and the solemnity

with which he applied this truth and recommended self-examination. We concluded the examination by prayer, which duty was left, this evening, to two Seminarists.

The wish of the parents to see their children now and then, which we could not always refuse, induced me, last year, in order to prevent interruptions in our regular lessons, to appoint, that, after each Half-yearly Examination, every child should be permitted for three weeks to visit his parents and relations. Accordingly the Seminarists received permission to that effect, and some Tracts were given them for distribution on their way home. They were desired to keep a Journal during their absence. Only two boys were to be detained on account of their irregular conduct, and not having copied all their lessons; but, as they set to work to finish their lessons the same night, and seemed to promise with all their heart never to be negligent again, they also were permitted to go.

July 20, 1824.—This morning, at seven o'clock, 399 children, from some of our Schools, assembled in the Bethlehem Church—a pleasing sight; all in their several classes in a Christian Church. We commenced examination by singing a Hymn, and offering up a Prayer, especially imploring the Divine Blessing on these little ones and their parents and the children of our other Schools, and asking the aid of the Blessed Spirit for our exertion in this work. We observed, with pleasure, that this examination gave us more to do than any of the former: though John Devasagayam, David the Catechist, and myself, shared in the work, we did not finish before five o'clock in the afternoon; having but an hour's leisure, when we took dinner in the Church: whereas, at the first examination on my arrival, and at those since, I could go through all this work myself with the greatest ease. I think this a proof, that we are, through the Divine Blessing, making progress. Nearly all the Schoolmasters begged me for New Testaments. On the whole, we had much reason to thank the Lord for a good examination; notwithstanding several of the Schoolmasters required admonitions and directions in their work, to keep them constantly attentive to their important occupation. We concluded the examination by prayer: and gave a few rewards to some of the children who had distinguished themselves.

Aug. 4.—Resumed the stated lessons with the Seminarists in my room. In the afternoon, I visited our School in the village Itchilady. As several Christians are living here, I, as usual, held a Prayer Meeting with them, under a tree; and gave a word of exhortation and instruction: they promised to attend Church regularly.

These are very poor Christians indeed. I invited some to attend the Beggars' Meeting on Saturday: but, even then, we cannot afford them sufficient relief, as the number amounts to 60; and, of these, only such of the Christians whose names are on the Reader's List of having attended Divine Service the last week, receive alms. I visited

one of their huts, and stood astonished at the sight of misery which it disclosed: and, at the same time, I could not behold a fellow-creature in such a state without feeling that I had not yet learned to be truly thankful to the gracious Giver of life and health. A poor old man was lying upon a mat on the ground, quite by himself—his hands, arms, and legs, and a part of his face, consumed by the leprosy; without one murmuring word, without any complaint: he wished only to hear some word of God from me: he appeared to me to be happy, and completely resigned and cheerful. On my being surprised that I had not seen him before, he told me, that, as he could not move without the assistance of other people, he had once taken coolies (bearers) to carry him to our house; but, on finding us not at home, he could not pay his coolies, and they afterward did never like to carry him again so far. Nothing rejoiced him so much, as to hear that I was going to give orders to our Schoolmaster in this place to visit him every day, and read a Chapter of the Word of God to him.

Aug. 11.—A Heathen Young Woman, who had been instructed some time since by one of the Readers, came and made application for being received under a regular course of instruction for baptism. I complied with her request, after having examined her motives; and found, so far as it was in my power to judge of her real state, that she was sincerely wishing for the salvation of her soul. I appointed the days and the time when she might come to our house, for receiving instruction in the fundamental truths of Christianity; for which instruction I chose the time when part of the family and servants would be at leisure, that they might be present in order to their profit.

Sept. 7.—Mr. Bernhard Schmid, from Palamcottah, arrived this morning; and we could unite to thank the Lord for all the mercies, which we had been permitted to enjoy since we parted. Great mercies indeed had been vouchsafed to us! In order to make his stay pleasant to him, which I conceive can never be to a Missionary unless he is in some way or other engaged in his great work, I offered him to take a part in my daily occupations with the Seminarists &c. which he accepted.

Sept. 8.—This morning Mr. Schmid addressed our Seminarist Readers and some other persons who do not daily attend, and expounded the Lesson of the Day.

Sept. 9.—I went, this morning, with Mr. Schmid to Bethlehem Church, to see the three Schools, which this day, as also do three or four Schools near Tranquebar every other day in the week, meet to be catechized. He catechized some of the children.

Sept. 10.—Mr. Schmid left us, this morning, on his journey for Madras.

Sept. 19, Sunday (At Kuttalam)—I found this morning a congregation before me, consisting of such important personages, of whom our Lord said—*Suffer the little children to come unto me, and forbid them not.*—

It was the Kuttalam School—the dear little flock, standing with the Christian Books under their arms, in the line of their classes. I was sure that they knew some part of the Word of God, especially respecting the Creation, the Fall of man, and the work of Redemption: this they had committed to memory; and this, without difficulty, I found to be my text for the day, as the subject for catechizing. But, besides this little flock, many Heathens, especially parents and relations, attended: I bade them sit down and hear us. Some of these little children delivered, with apparent pleasure and with surprising correctness of memory, the small Catechism entirely, and upward of 100 questions from the Historical Catechism of Scripture. They gave me much pleasure.

Sept. 21, 1824 (At Caroodoor)—This morning, at six o'clock, I examined and afterward catechized the School, in the public street, as the School-House would not hold all the people who were anxious to be present. Indeed a great number were present; and, among them, but very few who did not seem pleased, and who did not express their satisfaction: some few, who were bigoted Heathens, and on whose benighted minds perhaps a ray of Divine Truth fell, felt uncomfortable, and expressed other feelings, by saying—"For what is all this?" With pleasure I observed, that such were desired by the rest to pass on, and to go their way, without molesting or being molested. Some of the parents were not a little struck with surprise, that their children knew so much more than they had expected of the Christian Religion: but they ask, speaking among themselves when they are not aware that I hear them, "Yet is it not all true and wisdom?"

Sept. 25, Saturday—Returned home from a visit to the Schools. Held our Missionary Prayer-Meeting, as usual, in the evening.

I shall state here a few of the Questions put to the children in my late visit, and their Answers.

How many supreme Beings are there, to whom we have to pay worship? "Only one—the True God."—You say the True God: are then those which are called Divinities in this country, not True Gods? (After some moments' hesitation, they answered—"No: there is but one True God, who created us.")—But, my Dear Children, you say that this True God created you; but do you not mistake? Did not your father and mother give you life, and have you not to consider them as gods? (according to the common notion of this country and their books). "No; they did not create us or give us life; for when one of us is sick and dies, they cannot give us life again."—You are very right: but, when God created us, did He create us as sinful creatures? "No: God created us holy and happy creatures."—Are we then holy and happy? "No: we are all creatures who partake of a sinful nature."—You say ALL: do you mean also me? (They hesitated to answer this question. I repeated it: then some of them said,) "All men have a sinful nature." (Some of the

children doubted whether there were not a few exceptions, and they wished me, very kindly, to be included in them. I kept back from an explanation, till I had understood their doubts distinctly. Having largely catechized them on the nature of sin and its evil consequences, I proceeded.)—Though we are all sinful creatures, will God permit us all, without any distinction, to partake of eternal happiness? "No: He will make a distinction between the good and bad."—Can we, by our own exertions, become good and holy men again? "No; we cannot change our sinful nature."—How, then, can we become holy and happy, if we cannot do this? "God himself will change our evil nature into a good nature, and thus we may become holy again."—But how does God do this, and in what manner? "That we might not be for ever lost, He, in His great mercy, gave us His only-begotten Son, Jesus Christ, as our Saviour."—And how did Jesus Christ save us? (To this, he gave the answer from the Catechism.)—But you have told me, that God created us holy and happy; and then you say that men are not holy and happy now, but all, without distinction, partake of a sinful nature and are sinful creatures: but you have not told me how man became a sinner. (The first class answered to this question, by giving the answer from the Historical Catechism.) "God created our first parents, according to His holy image, holy and happy; but they acted against the commandment of God, and by this lost their holy nature and became sinful creatures" &c. (To conclude with some application of the subject, I asked some of the small children) There are many Pagodas: in which do you think the True God resides? or where is He? (They all smiled: some of them said,) "He is not confined to a Pagoda: He is present in every place."—You say very right: He is omnipresent; but does He then know every thing? "He knows every thing."—But if you commit a sin in secret, as telling a lie or giving way to evil and unclean desires and imaginations; or, undetected by any man, give honour to things which are not God, does He know that? "To Him there is no secret."

Sept. 27—Held our Quarterly Meeting of Schoolmasters: 28 were present. After our usual conversation on the attendance of the scholars &c. eleven delivered from memory the Fourth Chapter to the Romans, seven the Third Chapter, and nine the Second: they were examined on the Fourth Chapter. After examination they rose; and, standing according to their respective classes, read from the New Testament. They were then addressed by David the Catechist, from Rom. iv. 7, 8; and were earnestly exhorted to examine themselves, whether they had secured to themselves pardon of their sins, and were again reminded of the important trust committed to their charge—a multitude of children, for whom they would be accountable, in their measure, at the Great Day; while unspeakable happiness would issue, from a sincere surrender of their own immortal souls

to Christ, and from leading many to righteousness. John Devasagayam concluded by prayer.

Oct. 2, 1824, *Saturday*—When we returned from Combaconum in January, I found the poor people frequenting our house so numerous, that I often could not attend sufficiently to their spiritual wants. I therefore fixed one day in the week for them to come to our house, and to be present at our Morning Prayer. The number increased so much, that I was obliged to have them at Bethlehem Church; and have now, every Saturday Morning, an especial meeting for them. To-day, I addressed 60 of them, from Heb. xii. 6. In their receiving alms, regard is paid to such of them as regularly attend Church on Sunday, whose names are taken down by the Readers. Some of them, who have died during this time, sent to us when they were ill to attend them with spiritual aid; and have given us reason to hope that the meetings have been blessed to them. In the evening, we had our Missionary Prayer Meeting, which was well attended.

Oct. 6—As, some time ago, some Heathens expressed a wish to be instructed in the Christian Religion, I desired them to attend, as often as their time would permit, our Morning Prayer; and to set Monday and Wednesday apart for this special purpose, when they receive instruction on the fundamental doctrines of Christianity: four of them attended this morning.

Oct. 11—Two of the Heathens who came to-day for instruction gave me pleasure; and I am inclined to hope that they are sincerely seeking the salvation of their souls: they are regular in attending the Services at Church.

Oct. 17—Dr. Caemmerer having the Tamul Service at Jerusalem, I preached this morning at Bethlehem from Matt. xxii. 37—40.

The Afternoon Service appeared to be especially blessed from on high. Oh that this Bethlehem may, by Divine Grace, be still made the birth-place of many souls for a blessed eternity!

Oct. 19—On my way for meeting with Heathens for conversation in the streets, I spoke to a Roman Christian, who had marked his forehead like a Heathen, by holy ashes. I reminded him, that, having by this act renounced Christ, He would surely disown him at the Last Day. Speaking to him on the awful consequences, the poor creature appeared alarmed, and took off the mark immediately, promising never to venture it again: he has since regularly attended Divine Service, and Saturday Morning-Prayer.

Oct. 27—Called on John Devasagayam's aged Mother; who, according to human probability, is drawing near to the close of her life. I spoke to her of the happy privileges of a Christian, in the approaching hour of death—the assurance of pardoning grace; the entire reliance on our Blessed Jesus and His righteousness; and sanctification through His Spirit. She appeared to be refreshed, especially during prayer; at which all the family and some relations were present. She has been one of my con-

stant hearers in Combaconum and Tranquebar, when she was well.

Some weeks ago, I visited the old Catechist of Bethlehem Church: he was not expected to live long. I am quite delighted to find him, as a real servant of Christ, rejoicing in the prospect of being soon with his Master, in the words—*Now let thy servant depart in peace, for mine eyes have seen thy salvation.* He, however, has recovered again; and, though he cannot do anything on account of his advanced age, he is never missing at Divine Service, where he goes with much exertion to himself.

Dec. 2—Had a conversation with a Heathen who was present at our Morning Prayer. He is in the habit of reading the Word of God, and seems to be anxious to understand it: he comes upward of 40 miles, in order to receive books, and instruction on such parts of Scripture as he cannot understand: he is a man of extensive reading in Tamul. The topic of our conversation, this time, was the ablation of sin: his notion of expiation of sin contracted by man, was still very much inclining to the Native practices; but he appeared to be rejoiced to find his views enlarged on the subject, and to abandon some scruples which he had formerly entertained respecting redemption.

Dec. 4, *Saturday*—Addressed the Meeting of the poor people, from Psalm xxv. 15, 16. There were some new comers, who had hitherto lived a profane life, and never came to Church, who appeared very attentive. Oh that the Lord may pluck them like brands from the burning, and transplant them into His kingdom of love! I am induced to think that they come more to hear the Word of God, than to receive a reward or alms, which is a trifle indeed. In the evening, held our Missionary Prayer-Meeting: it was well attended.

Dec. 7—One of the Seminarists was attacked suddenly by the cholera. Through the mercy of the Lord he was spared.

Dec. 8—I saw, this morning, the Seminarist who had been taken ill. Being still very weak, I asked him how he felt in his mind, on his perceiving, that, in a few hours, he was brought so near death and eternity. He replied that he was conscious of the danger: but that, to his great comfort, he had grace to rest entirely on Jesus Christ as his Redeemer; and did believe that he would have received him in mercy, had it pleased Him to take him out of this world. On my reminding him, and those of his relations who were present, how necessary it was to be always ready and prepared for the solemn hour, he assured me that he was more impressed with this now than before; and that he hoped, by the grace of God, never to forget it. I prayed with them, and recommended him to the Lord.

We shall now extract from the Journal of John Devasagayam some passages which relate to the same period as these last extracts from Mr. Bärenbruck.



*Jan. 30, 1824*—Arrived at Tranquebar, with the Seminarists, from Combaconum.

*March 3*—Visited Vettalore. About 15 Christians assembled; when I spoke to them from Matt. xxvi. 17—20. Some of them told me that they were ordered, by their Heathen Masters and the Revenue Servants, to attend the harvest on one of the preceding Sundays; which they were unwilling to do. They were about to be forced to work; but they soon fled to the prayer-house, where some Roman Catholics also followed and joined them. The Peons came there afterwards; but, although much enraged, they did not commit any violence. The Christians went in the afternoon to work, but their enraged Masters prevented them from doing any: one of the Peons, especially, threatened them that he would make them feel for their absence in the morning: they were much afraid of him, as they were often ill-treated by him. They went home in the evening with much concern, making their anxiety known only to the Lord. The next morning, much to their joy, they heard that the same Peon was ordered by the Tasildar to another village, and that another was sent in his place. I encouraged them still more to continue in prayer; and assured them that our great Lord, whom they serve, is always ready at hand to help and comfort them; and Him they should trust more than all.

*March 4*—In visiting, with Mr. Barenbruck, the School at Tiruvidadamarudoor, I was happy to find in the Schoolmaster a great attention to the Gospel. He read to a number of his acquaintances the First and Second Chapters to the Romans, and asked their sentiments. In consequence, some begin to call him, by way of ridicule, "Soovisasha Watiar," or "Gospel Schoolmaster." He is not ashamed; but says that he is very unworthy of so honourable a name. He repeated to me several verses, of which he wanted an explanation. His mind was so much impressed by the sublime doctrine, that he told me, that one who studies it faithfully must become entirely devoted to the Lord. I had about two hours' very agreeable conversation with him. This was a great joy and encouragement to me; and a very good lesson, and a remarkable instance, to the Seminarists who accompanied me. The Schoolmaster told me, that two of his Mahomedan Hearers, when they heard what kind of circumcision was recommended in the Epistle, appeared very thoughtful, and did not so frequently dispute with him as formerly. In the last Quarterly Meeting, he distinguished himself also very much by his attention and behaviour; and, to the shame of several Schoolmasters, was promoted at once from the third to the first class. We trust the Lord will bless the seed in His due time!

*March 6*—Visited my Christian friend Pakkianada-pilly at Tiruveyar, and was happy to find that he had opened an English and Tamul School here, and had engaged a Master. About 10 Christian Children are now instructed, and it will be extended soon also for the benefit of Heathen Children.

*March 7*—About 30 persons attend the service at his house generally, most of whom are Christians that are employed by him in the house and in the Court. Some Heathens also regularly attend the Service. Pakkianada read a Sermon to them in the morning, and I in the evening.

*March 8*—I have been visiting various Country Congregations. It is very encouraging to see the eagerness and delight with which the poor people at some of those places hear the Word of God. These old Congregations loudly proclaim the benefit of the very important labours of our venerable old Missionaries: they, themselves, now rest in glory; but the fruits of their labour are a Gospel Light shining in the midst of Heathen Darkness. The new little Chapels, in several places, are easily seen by the passengers on the public road.

*June 12*—I was met by a Heathen, who is one of those who are much grieved or enraged because of the Christian instruction of so many Heathen Children in our Free Schools, and who was the cause of opening two Free Schools on their own plan in this place. They are now alarmed at the sight of our Readers; and do all in their power to prejudice the people against our religion. He desired from me, and I doubt not at the intimation of his friends, a copy of all our School-books or Religious Tracts, with a view to make themselves acquainted with their contents. I promised to give them to him with pleasure.

*Aug. 7*—Communicated to the family the distressing tidings of Gooroopattam's death [see pp. 202, 203, of our Number for May] in the Seminary at Madras, by the cholera. I found three of his elder brothers, with their families and his sister and other relations, at home; but his mother was on a visit, with her younger son, to one of her daughters in the country, but was expected in the evening. I prayed with them, and read his last words, and spoke from Micah ii. 10, which he desired to be read to them. They appeared to listen to the word of consolation: and promised to behave carefully when the poor mother returned home, and tell her that she had not lost her son, but that he was gone to heaven before her; and that when she wept for him, she might also, at the same time, remember for her comfort, his most glorious state in heaven. In the evening I visited her, and found her almost exhausted by grief. I told her his last words, and his state in heaven. She told me that she had longed to hear her son pray, read, and preach the Word of God to herself and others; and that she wished, especially, to have him near her in her last hours. I told her that her youngest son, who is now in the School, will, in time, we hope, do this; but that her dear Gooroopattam was gone to heaven to wait for her arrival, as her other children are still on earth. She answered, "Oh, yes, yes! I will see him there; and may the Lord call me soon thither!" I reminded her of the mercy of the Lord in making her thirst after her eternal home by this affliction, and that she will now prepare for it better than she

ever did. I put up a prayer, and called the Lord of consolation for our help. I was happy to find her greatly composed in her mind, and submissive to the ways of our Lord; and, like Martha and Mary, she did not repine in her day of affliction. I returned home with much comfort: two of our Seminarists witnessed the whole scene, I hope to their advantage.

Aug. 11, 1824—This morning I visited her; and had the Morning Prayer at her house, with her neighbours. I read to them the late Father John's favourite Hymn on the state of eternity, and spoke to them from 2 Tim. iv. 6—8. Jesu Adiab ("slave of Jesus," which is her name) and her friends heard very attentively.

Sept. 20—About 15 persons died to-day of the cholera in our neighbourhood. The people are much alarmed, but they appear not to be serious. A rich Young Man, a Heathen, who built a large house, and intended to make a feast for his friends at the time of his going into it, which he was to do next month, died by this disease within six hours. He frequently heard the Word of God from our Readers; and took delight to reason and converse with them, which was sometimes the cause of others coming and hearing.

I had much cause to be satisfied with our poor Christians in the Villages. They continue to listen with great attention to the Word of God. Suitable texts from the Scripture were read and spoken from in their Meetings. May the Lord grant that our numerous and indifferent neighbours may follow their example and enjoy their privilege!

We observed a remarkable occurrence in the case of a Young Man belonging to our Congregation, who was for some time instructed in our School. He joined a party of Roman Catholics, who are now preparing for playing a Comedy, and engaged himself to be one of the Actors. He would not listen to the faithful warnings of his superiors and friends; but the Lord has put an end to this, by calling him suddenly to an awful eternity by his present scourge, the cholera.

Nov. 20, Saturday—Speaking to the Beggars, who, as usual, come together for prayer, I observed a Woman with two children, whom I knew as a Heathen in 1817 at Jaffna. She was brought up by a pious Lady there; who, for unwatchful conduct, was obliged to send her from her house, without being baptized, as she was there under instruction. Her Mistress was exceedingly distressed that her prayers for her, and her attention to her spiritual and temporal welfare, seemed all lost. I remembered this to-day, and thought that her coming here was a good sign. To my great joy, after the Service, she and Jesuadian, a blind man who acts as Teacher and Head of the Beggars, and who was formerly one of our Schoolmasters, came to me, telling me that she learns prayers and wishes to be baptized with her two children. I recommended her to attend regularly Monday and Wednesday Morning-Prayer at Mr. Barenbruck's, when

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he gives separate instructions for Catechumens.

Nov. 22—A father of a Christian Youth, who was formerly in our Seminary and who appeared to be lost, brought to me a Letter from his son, who is now at Salem. In this he entreats his father to send his Old and New Testament to him as soon as possible; telling him that if he delayed it, it would grieve him much. He appears to be useful to the Beggars who assemble for weekly alms in that place, and also to others whom he visits and reads to.

Nov. 23—Catechizing the children in the Fort, a Goldsmith, the father of a scholar, heard very attentively, and apparently with delight. At the end he earnestly requested a Tract.

Dec. 4—Visited the Christians at Vettalore. I held the Morning Prayer with them, and spoke to them of the Saviour of sinners. Some of them heard with peculiar attention and delight. Some Heathens were spectators of our Service, to whom also I spoke a few words on what was real worship.

Examined and catechized our School children at Tirunasarum: about 70 elderly people came to see and hear. I spoke of the Creation and Fall of man, and promise of the Saviour. As a mark of their attention, they endeavoured to keep silence among themselves, which is not always the case.

Dec. 29—This afternoon, an infant of one of our new Converts was baptized by Mr. Barenbruck. The mother appeared truly to value this Ordinance; for, although weak, she walked about 40 miles, exposing herself and the infant to rain and a very troublesome road. Previous to the baptism, Mr. Barenbruck examined some of the Catechumens, on what they had learned by our Reader, and gave them suitable exhortations and directions. They appeared cheerful and happy, in spending the holydays with us. I also passed some pleasant hours with them daily. They regularly attended our Family Worship, and also visited the Evening Prayer-Meetings in some of the Villages.

Dec. 31—Praised be the Lord for all His mercies to me, and to those in whose welfare I am interested! With full confidence, that He will do still greater wonders for the salvation of mankind, and of my Nation in particular, I closed the day and year.

*Extracts from the Journals of Four Native Readers, for the Year 1824.*

These extracts are introduced by John Devasagayam with the following remarks:—

In submitting a translation of the Extracts from our Readers' Journals, I beg leave to say, that we look upon their labours with particular gratification and thankfulness to God. They, like our blessed Master, go about after the lost sheep; bearing in their hands the Word of God, and the valuable Religious Tracts by which the present time is peculiarly favoured. Through their means, numbers of Heathens are daily informed of the Way of Salvation by Jesus Christ; and

we are happy to observe, that many, who formerly had an aversion to hear, are now disposed to listen to them; and those, who had a great prejudice against the Holy Scriptures, are convinced of their purity. We observe also, with pleasure, that Natives who avoid conversing with us on religious subjects, and who, through ignorance, entertain contempt of our religious principles, converse more freely with our Readers, and spend some of their leisure hours in discussions with them.

What makes us more happy and thankful to the Lord is, that we see in some of our Readers real piety, and a thirst after the conversion of the unhappy souls which they constantly meet with. They read and speak from the Word of God, in season and out of season; and, conscious that they should not despise the day of small things, they look upon the poorest or most miserable man, or a little child, as well as the great ones. They also experience frequently, to their no small encouragement and joy, the presence and blessing of the Lord.

The Religious Tracts are a very great help to them; and when they read our late Father Swartz's "Dialogues between a Christian and a Heathen," we are constrained to say, that he still lives to teach the present, yea succeeding generations. How much have the living authors of many valuable Tracts cause to rejoice and be encouraged! Numbers of their Tracts are given by our Readers, and also by respectable Ladies in this place.

The daily attendance of our Readers on Morning and Evening Prayer and other valuable hours of religious instruction, and their giving Reports every evening to the Rev. Mr. Barenbruck when they are carefully guided and instructed in the faithful and prudent performance of their duty, I humbly consider to be of no small advantage to them: their own improvement, is, in consequence, satisfactory and promising. Thus in the active and arduous maintenance of their daily discussions with various classes of hearers, they, like a plant in the open air, become, under the blessing of God, more deeply rooted and strengthened, and promise fair for future usefulness as Catechists and Teachers in the Church of God. We long for their number to be increased, and that our distant Station may enjoy similar privileges.

—I read and spoke to about six persons, from the Parable of the Fig Tree, Luke xiii. 6—9. One asked several questions, which I answered; and, perceiving him inclined to hear more, I read to him the Parable of the Sower. Having heard me all the time, he at last rose and said, "If I continue to hear such holy words, I shall soon be released from many sins;" and desired me to come more frequently.

—At Itchilady, I spoke to some Mahomedans, especially concerning Jesus Christ; that He is the only Saviour who came into the world to save Sinners. One of them answered, that, among the four principal Prophets—Moses, David, Jesus, and Ma-

homet—the last was the greatest, as the three former prophesied of him. I did not choose to dispute on these subjects; but, finding him ignorant in all that he said, I told him, in the first place, as much as I could, of the writings of Moses and David, and of the miracles, preaching, and sufferings of our Saviour, and how He had saved us from sin. Then I read to him, from John x. 1—18: and shewed him that Christ was the Good Shepherd; and that others, who have come in without sufficient evidence and with a carnal mind, are thieves and robbers. I spoke then of the character of Mahomet, and that he had written in the Koran what was pleasing to him, and served for his sensual purposes, and which is agreeable to the corrupt nature of men; but that the Gospel of Jesus reproves sin, and shews us the true way to happiness: I compared it to a bitter medicine, which gives health; while the Koran is like the sweet poison, that ruins and kills men. Before I left them, I told them that they would increase their sins if they would follow Mahomet; but, by following Jesus, they would be made holy and happy. Four others heard me.

—At Purreyar, I saw one with two Tracts in his hand; and asked him, "Do you understand what you read?" Another, who was present, with great rage cried aloud, "Throw them away!" I asked him if he had read them: he said that it was a great sin to see and hear such things: those who were present appeared quite surprised. I spoke on the necessity of increasing our knowledge, and our duty of knowing what is right or wrong, good or evil; and that the Tracts taught us to do good, hate sin, seek eternal life, and flee from the wrath to come. I offered to read to them the Tract called "Salvation;" which they accepted. I afterward spoke of idolatry; that it is the source of all evil: they answered, that, Idolatry being from their ancestors, they could not regard any doctrine which was against it. I spoke of the purity of the Christian Religion, which they acknowledged; but blamed the character of those who profess it. I answered, that Jesus instructs His followers that they should follow only Him, and not the examples of men; and no other Name is given for our salvation beside His. Having spoken largely on the purity of our religion, I left them in a friendly spirit, and returned.

—Finding some people in the Market Street, I read and spoke to them from the Parable of the Rich Man and Lazarus. A young man said, that their own religion was ancient, and that the Christian Religion was new; and asked me how I could say that none but Christians could go to heaven. I explained to him the natural state of man, the rise of superstition, and the coming of our Saviour Jesus Christ; and that He is the Truth, the Life, and the Way. I advised them to listen to the Gospel, by which they would prosper and be comforted. One said that the Name of God was very right; but the Name of Jesus was disagreeable to be pronounced. I answered, that the word was from the ancient lan-

guage, and that its meaning was "Saviour"—a Name adored on earth and in heaven.

— Read the Parable of the Prodigal Son to about eight persons. One of them told me that it shewed the real way to heaven; "But," said he, "who will follow it? It is very rare to find such!" I told him that the people ought to feel their misery and danger; and ought to endeavour to obtain Salvation themselves, and not look so much to what other people do. It was for this end, that God sent His Holy Word abroad into all the world; and it is His desire, that all mankind should be saved and renounce the Devil and his works. He, who feels his sins and returns to God like the Prodigal, will enjoy comfort in this world and eternal life in heaven.

— Conversed, at Sattangoody, with some people, on the Love of God in His dealings toward mankind: they approved. I explained to them how we make ourselves unworthy of his love by our sins; and that the Lord still mercifully visits us only with small afflictions, such as the cholera, to save us from eternal pain; and that we should attend to it, and endeavour to remove His anger. One of them, a woman, asked how we could remove His anger: I answered, that the foolish and heathen ceremonies, which they now make for that purpose, increase it; but, by repentance and faith in Jesus, they would flee from his great indignation, and obtain eternal life and happiness.

— Spoke to a woman, in the choultry at Kattucherry: told her that people could not deserve heaven by charity, but would obtain it by believing in the Lord Jesus, the Saviour of sinners: she acknowledged it to be true. But a respectable man near her said, "There are many devoted saints, belonging to our own Religion, who entered heaven without dying, but we do not see such instances in the Christian Religion; and how can you say that the Christian Religion is a real one? and why are Christians as poor and wicked as Heathens?" I told him that we had no proof that any of their saints, so called, had gone to heaven; and that they are not real Christians who can be as wicked as the Heathens; and that poverty is even a benefit for the people, by which many turn from their wicked ways and are saved. This change is the very mark of a real Christian, who receives it from Jesus the Lord. The Heathen Religion, full of superstition and folly, cannot lead men to a wise God. I advised them to seek the truth, that they might love it. Five persons heard me.

— Going to Kottupaleyam, I saw about eight people standing near Tanah Choultry, to whom I said that I brought an important subject for communication. They were silent. I read and spoke to them from a Tract: having heard me, they said that it was all true: only what was said of Idolatry was very bad, which they could not bear to hear: it was handed down from their ancestors. I told them that the True God declared it to be sinful; and that the fear of death is a consequence of sin, which the Lord Jesus would remove; and he, that believes in Him and His Gospel, is sure to be happy for ever.

— I found a great number of people at a choultry, to whom I read a few pages in the

Historical Catechism; and spoke of the power and goodness of God, and how we ought to conduct ourselves in order to please Him. Some of them told me the character of their gods—Siva, Brahma, and Vishnoo; and that they ought to follow their examples. I described to them the attributes of the True God, and pointed out some of the bad conduct of their gods; to which they made no reply. About thirty-three persons heard me.

— In a choultry at Sinnamanikkapongal, I found some people, to whom I read Rom. v. 12; and spoke concerning sin as the cause of death, and that we should endeavour to have it removed, and seek eternal life. They asked me how they could do this. I told them of the birth of our Lord Jesus Christ, His holy life, the salvation which He procured us, and His coming to judgment, and the reward of the good and punishment of the wicked. One of them told me that their gods have had different incarnations, and saved them. I read to them Revelations xiv. 13; and told them that he that believeth on Jesus Christ is saved, and he that does not will go to hell. They heard me patiently. Their number was about fifteen.

— Finding some people in the Market Street at Purreyar, I read to them the Doctrinal Catechism, and spoke of the attributes of God, and how we ought to seek eternal life from Him. I shewed them the difference between sin and holiness, and explained the Commandments of God; and pointed out to them the Salvation by Jesus Christ from sin, to which we are slaves by nature, and therefore of ourselves unable to avoid it. They asked me why there is no Salvation by their own gods, which I told them was impossible, and explained to them the conduct of their gods. Fourteen Heathens and five Mahomedans heard.

— Going to Kottupaleyam, I found some people to whom I read Psalm xxxii. 1—5; exhorting them to leave their wickedness and follow Jesus, from whom alone we could have Salvation. One of them told me that none but Siva could save us. I spoke of his conduct; and informed them of the birth, miracles, death, and resurrection of Jesus Christ. Five heard me.

— Read the Doctrinal Catechism to some people at the Market Street in Purreyar, and spoke of the attributes of God and of our conduct toward Him. A great many assembled, and asked me, sneeringly, "Who is God? What is Heaven?"—and told me their own Religion was true, and all the others false; and began to call me ill names. I answered them, "Jesus Christ is the true Saviour, and procured us the remission of our sins and salvation, if we turn to Him; and those who do not seek salvation will go to hell." They still continued to speak in praise of their own gods. I told them how the Jews despised Christ; and, if they would do the same, they would kindle His wrath in the Day of Judgment against them. They arose in great rage, pushed me out, and abused me. From 70 to 80 were present. When I was going, grieved at their hardness and the deplorable state in which they are, some other Heathens, who had been spec-

tators of what had passed, called me, and desired me to read to them the Word of God.

—Going to the Fort of Tranquebar, I found some people, to whom I read Genesis iii. 1—6; and explained how we became sinners by our first parents, and how death was the reward of sin: but Jesus Christ came to save us, and to shew us the way to Salvation; but if we despise this and follow other ways of men, we can never hope to be saved. One of them objected by saying, that, by going to their pagodas and by giving alms, they would go to heaven. I read them the Tract on the "Incarnation of Christ." They were brought to acknowledge that their charity was insufficient to save them. Twenty-three persons were present.

—At Velipalayam, I read to some people Matthew xxii. 37—40, and spoke of love to God and love to our neighbour. They approved; and one of them asked—"What is that, that one should love his neighbour as himself?" I read to him 1 John iv. 9—21; and spoke, first, of the love of God in sending his only-begotten Son, and that this love should induce us to love our neighbours as ourselves. One asked, "What is sin? and what is virtue? and do not sin and virtue come from God Himself?" I told him the difference between virtue and sin; and, after a long conversation, convinced him that good only comes from God; but evil from the Wicked One, the Devil.

—Was reading in a house at Velipalayam Psalm ix. 15—18, and telling them how those who break the Commandments of God cannot inherit eternal life; and how sin has power over the servants of sin, and its consequences; and shewed them the way of being saved from it, and the happiness in heaven. One of them desired me to shew him God Almighty and Heaven. I told him that He is a Spirit, whom we cannot behold by our bodily eyes; but, if we act agreeably to His will, we shall experience His divine power and know Him, and may behold Him by faith; and, in eternity, shall see Him face to face. They seemed convinced, and acknowledged it to be true. Five Pandarams, ten Soodras, four women, and eight children were present.

—To the Roman Catholics at Kattucherry, I read Romans v. 12 &c.; and told them that death had come into the world by sin—that we must believe in Jesus Christ, if we would be saved from sin and death—that as death came by sin of the First Adam, so life and happiness come by Jesus Christ the Second Adam—that they should leave off their superstitions, and trust only in Jesus Christ the Son of God, who is the Saviour of sinners—that there is no benefit in worshipping images, and neither can they go to heaven by their ceremonies—and that the Religion revealed by God is the only good way that leads us to heaven. They heard me patiently. Five men, five women, and five children were present.

—In the Market Street at Purreyar, I found a respectable Heathen reading attentively one of their Sacred Books. I begged him, respectfully, to read or tell me the contents of it. He answered, that it could not

be read publicly, except to those of their profession. I observed, that true or faithful writings ought to be published to all people; for if true and good, they would prove useful to those who should hear them. I spoke to him about the Saviour of sinners—how he appeared in flesh, real God and real man—became our faithful teacher; and taught every one, without partiality or difference, the will of His Heavenly Father and the object of His coming. I read to him from John i. 1—14; and told him that Jesus came into the world to save sinners, and that if he believed on Him he would be saved, and that His doctrines are true and holy. Five other people also heard.

—While speaking to several people on God's mercy and providence, one asked me, why there was no difference between Christians and Heathens: birth and death, health and sickness, joy and affliction, dress and victuals &c. are the same for both. I answered, "The difference will be known in the hour of death and the Day of Judgment. It may be also known, even in this world, by their works: the works of real Christians are called by Jesus Christ, in Matt. vii. 15—20, *good fruit*. They will bring forth *the fruit of the Spirit*." I read to them Col. iii. 12—14. All heard attentively, except the one who asked the question. About twenty-four were present.

—Spoke to a few people, at Velipalayam, about the Word of God: one asked me to shew him God Almighty, and that he would then believe our Religion. I told him that He could not be seen by our bodily, but by our spiritual eyes; as in Rom. i. 19, 20, He is known by His works. I spoke to them from Job xii. 7—10, that all living creatures shew forth His glory. Five persons heard attentively.

—Met several persons returning from their sacred washing at Tirumenjanam. I read and spoke to them from a Tract. One came out and said—"The Religion which you have was made yesterday; but our Religion is from ancient time, and it is enough for us if we observe it: but if you would hear the New Religion, you must become like those Europeans who teach the same; and you must eat and dress like them, and be connected with them; and then we have the sign of a Christian." Then, turning to me, he asked why I did not do all this. I answered him—"Sin is not expiated by the manner of our eating and dressing. The Europeans do agreeably to the custom of their country: their forefathers and predecessors were, several hundred years ago, as ignorant and superstitious as you are; and the Holy Scripture with which the Lord visits us now, was, in the same manner, made known to them. They listened to this Sacred Word, and received the same faithfully; and, out of sincere love, they invite us all to the same happiness." I entreated them to look to the example of Jesus, who came to save us all; and to receive His Gospel to their salvation. I warned them also, not to harden their hearts, as they heard His voice to-day. Twelve persons were present.

—In a choultry at Purreyar, I found a

traveller from Pondicherry, to whom I spoke, and shewed wherein real happiness consists. I read to him the Fifth Chapter of Matthew. He asked me how all men, being sinners, could obtain happiness. I answered, that if they turn and repent, believe on the Lord Jesus Christ, and ask through Him the Holy Spirit, He would surely give it: on this we have many excellent promises from Him. I told him also, how Jesus Christ, by His sufferings, death, and passion, had procured us the remission of our sins, the grace of God, and eternal happiness. He greatly approved of what I said, and told me that it was the best food for the soul. When he was at Pondicherry, he visited, several times, the Roman Priests, and heard from them of the Christian Religion: they pointed out several ways for the remission of sins, and desired him to worship several saints, and perform various ceremonies which he did not approve. He wished to hear me often; and said that it was a True Religion, and he that observed it would be really happy. Seven others heard with him.

— I found several people speaking of the present affliction in the country, by the famine and the cholera. I explained to them how sin was the cause of it, and how we might know who is the True God, and turn to Him for help. He calls men to Him by affliction: this is the day of grace in which to obtain mercy. They answered, "We are poor people; and how can we know the Lord?" I observed, that there are two ways—His Creation, and His Sacred Word—by which He makes Himself known to us very clearly. We cannot see Him with our bodily eyes: we should pray to Him humbly, that He may give us His Holy Spirit to enlighten our minds: He will then give us the light, and we shall see His glory in all His works. I read Rom. i. 19, 20 &c. and Mark iv. 1—9, and spoke on the subject. Eight persons were present.

— At Kattucherry, I spoke about Salvation. One said that there were several very excellent ways of Salvation; viz.—by meditating and praying to the Lord every day—by loving our neighbour—and, especially, by praising their Rama, by which their sins would be atoned for. I observed, that praying to the Lord and loving our neighbour were very good; but could not make atonement for sin: that was made only by Jesus Christ. Read and spoke to them from Acts xvi. 31; and on Regeneration, from the Third Chapter of John. Seven persons were present.

— One day passing Soonnamboopaleyam, I saw some people in a house, where a boy of two years old had died by the bite of a viper. I told them that great and small were subject to death—how we ought to seek the remission of our sins, and be prepared for death—and how none but Christ our Saviour could pardon our sins, and grant us a happy death. I read the Fifth Chapter of the Second Epistle to the Corinthians, and explained it to them.

— I found some travellers in the choultry at Manikkapangoo. One of them asked what

book it was which I had in my hand: I answered, that it was the Holy Scripture. He wished to see it. I first gave him the Tract on Christ's Incarnation. This he began to read. Another near me desiring to hear it also, I read it myself. One asked me, "Why do you say, that, by going to various sacred places, we shall not have the remission of our sins? Tell me where this is to be obtained." I explained to him the way of Salvation by Jesus Christ—His holy life, which was very different from the lives of their gods—and His coming to judge the world—and that we should repent and confess our sins to Him. I read and explained the Ninth Chapter of Matthew. About twelve were present.

— Some people being assembled at Sarmeyancherry, I read to them the Tract on Christ's Incarnation. One of them said, "No man has seen God Almighty: therefore the image which we have is the very God." I answered—"God is holy, and we are sinners, and cannot see Him. Our eyes cannot bear even the sight of the sun, which is one of His creatures; and He is so bright and glorious, that we are not able to behold Him. But we can see Him by our spiritual eyes; and the true light of the Gospel shews us His glory, and His great love in saving sinners from eternal misery." I then read the Doctrinal Catechism, and explained it to thirteen present.

— I met some Shoemakers at Velipaleyam. One of them wished to know what I meant by sin. I told him that every thing which was done against God's Commandments was sin. He asked, "Is not coveting our neighbour's wife or property sin?" I told him that it was; and read to him the Ten Commandments. I told him further, that he who loves God will not sin; and he who does not is a slave to sin. I read the Parable of the Rich Man and Lazarus. Ten persons were present.

— Finding some people at Tanah Choultry, I spoke to them concerning people fearing man rather than God, and how He is able to kill both soul and body. I read about the Judgment Day from the Twenty-fifth Chapter of Matthew. Sixteen were present.

— While at Velipaleyam Market, a rice-seller told me that he was very much frightened, having a severe pain in his body. I told him: that none on earth could comfort those who feared death, nor remove that fear; but that there was a Saviour, Jesus Christ—He alone could comfort us in the time of death: He is willing to save us, and give us eternal life. Read to him the Tracts called "Death" and "Warning Voice;" and gave him copies. Nine persons heard me.

— In Kottupaleyam I read to eight Heathens, from Matt. xvi. 26; and explained this verse: shewing them what ought to be the greatest concern of man—to make provision for his immortal spirit; and, in doing so, how he ought to set out in the right way, to know Him who had created us, and Him whom the Father had sent to redeem us from the power of sin and hell—in what way the Redeemer had purchased eternal life for us—and how we may become partakers of

eternal life, believing on and loving Christ our Saviour. When I had thus, for some time, spoken to them, and asked them several questions to see whether they comprehended what I had said, they appeared surprised, and asked me how long it was since I became a Christian. I told them. They replied, "Is it not true that you became a Christian to satisfy your hunger and remove your wants?" I replied, "It is true that I embraced Christianity to satisfy my hunger; for my countrymen did not satisfy it: I was starving, and in great distress: since I became a Christian, all has been removed." They said, "But is not that a shameful thing?" "No: it is but just; and I would

have you to do the same; for if our people do not give us the bread of life, which is the Word of God, and keep us starving and in misery; if we ask them, and they cannot give us what they do not themselves possess, is it not just to turn to the Christians; and, finding that they have what gives life and comfort to our souls, is it not just to become a Christian that our souls may be fed with the bread of life and live? And, as I told you, my misery has been removed, and my soul has been satisfied. Is this not a proof that the Christian Religion is true?" They assented; and seemed struck by what was said.

## Recent Miscellaneous Intelligence.

### *Baptist Missionary Society.*

Mr. Eustace Carey (see pp. 56, 286), with Mrs. Carey and their infant, arrived at Liverpool, from New York, on the 3d of August. His health, though far from being recovered, has much improved since he left India. During his stay in America, he experienced much kindness, and received many liberal contributions in furtherance of Female Education in Bengal.

### *British and Foreign Bible Society.*

The Special Committee, to which has been intrusted, according to the Circular printed at pp. 332, 333, of our last Number, the consideration of the question relative to the Apocrypha, are using all practicable diligence on the subject; but the absence of many of the Members from London at this season of the year occasions some unavoidable delay. A notice to this effect has been sent to the different Auxiliaries.

### *Church Missionary Society.*

The health of the Rev. J. A. Jetter (see pp. 157, 199) continuing in a very precarious state, he is on the point of leaving London, with Mrs. Jetter, by the Steam Packet, for Rotterdam; whence they will proceed by a Steam Boat up the Rhine to Cologne, and by land from that place to Basle. Mr. Blumhardt has invited them to spend the winter in the Missionary House at Basle, that Mr. Jetter may have the benefit of his native air, having been born in the neighbouring kingdom of Wurtemberg. They have lost their infant daughter. Mrs. Jetter's health is improving.

Mrs. Bailey (see p. 286) was released from her sufferings, after patiently waiting the will of God, on Friday, the 23d of September. She died at Islington, where they had lived since their return.

We regret to report another death in connexion with the West-Africa Mission. The state of Mr. Christopher Taylor's health requiring his return, he embarked, with Mrs. Taylor and Mrs. Pope, on the 16th of July, in the Echo, Captain Dunlap. He was shortly afterward seized with dysentery; and died at sea, on the 31st of that month. Mrs. Taylor and Mrs. Pope, with the two daughters of the late Mr. Nylander, landed at Plymouth on the 26th of August.

The Rev. Bernhard Schmid (see p. 157)

had arrived, in the beginning of February, at Madras, on his return from Calcutta to Palamcottah. At Calcutta he was married to a Young Person who had assisted in the Female Orphan Asylum, and had greatly endeared herself therein to Mr. and Mrs. Deocar Schmid. She is likely to render seasonable service to the cause of Female Education in the Tinnevely Mission. Mrs. Schnarré, widow of the late excellent Missionary at Tranquebar, has removed to Palamcottah with the same view.

The Rev. Thomas Norton paid a second visit (see p. 199) to Ceylon last year; and, on that occasion, was married, at Colombo, to Miss Lee, who went out with Sir James and Lady Campbell. Mrs. Norton is likely to promote the cause of Female Education; she collected, soon after they reached Allepie, a School of 63 Girls.

The Rev. Joseph Knight, of Nellore, in Ceylon, has not long enjoyed the benefits of his marriage (see pp. 94, 95) with the widow of the late Mr. Richards. She had suffered for some time under inflammation of the lungs, which became alarming about a month before her death: the disease seemed to have yielded to the operation of powerful medicines, when she was attacked with violent diarrhoea, which carried her off in about thirty hours: she died on the 26th of April. She has left an infant daughter by her last marriage, and two children by her first. Mr. Knight writes, in deep affliction, on the 10th of May—

On finding that her end was near, she gave her dying advice, with great earnestness, to all connected with the Station. She was about thirty-two years of age; and had been actively employed in the work of Missions for about eight years. She conversed in the Native Language with facility; and delighted much in giving instructions to the Youth and others of her sex. May the Lord cheer us with Divine Consolations; and abundantly make up our loss, by pouring out His Holy Spirit on us and on the Heathen around!

Mr. and Mrs. Adley (see p. 94) arrived at Trincomalee on the 10th of September; and proceeded, by the first opportunity, to Nellore. He had suffered much in his health, but was somewhat better at the date of Mr. Knight's Letter.

### *Gospel-Propagation Society.*

We stated, at p. 104 of the last Volume,

the formation, in September 1823, in Barbadoes, of an Association for the religious instruction of the Slave Population. At a Meeting, held in the beginning of August, the Association resolved itself into a Branch of the Society; the Bishop being appointed President.

*London Missionary Society.*

The Rev. W. Foster, appointed to superintend a Seminary in South Africa (see p. 240) sailed from Spithhead, with Mrs. Foster, in the Triumph, Captain Green, for the Cape.

*Russia.*

A friend thus writes to us, on the 6th of September—

A few days ago I heard from Archangel: among other things it is stated—"The Senior Archimandrite, Benjamin, has, since January last, been in the deserts with the Samoyedes, of whom he has converted about a hundred souls." If but a tenth part of them be true converts, this is cheering intelligence. My informant is the Treasurer of the Archangel Bible Society.

*Sierra Leone.*

The Governor arrived in the Colony, on the 11th of June, from the Gambia. It is remarked in the Sierra Leone Gazette—

His Excellency the Governor-General has now, in the short space of three months, visited the whole of the Settlements within his extensive Command, returning twice to Sierra Leone during that period. To those who are acquainted with the difficulties of navigation up and down this coast, it is needless to say how much exertion and skill must have been used to complete this task in so short a time. Information has reached the Colony, that the Steam Boat, intended for the use of His Excellency, will be ready in the month of August: the advantages to be derived from the employment of such a vessel upon this coast, are incalculable: and, indeed, we do not hesitate to assert, that the important duties of this widely-extended Command cannot be efficiently carried on without it.

We regret to hear that Mr. Reffell, who has always rendered every assistance in his power to the civilization and religious instruction of the Liberated Africans, has been obliged by ill health to return home. The Sierra Leone Gazette of the 18th of June bears the following honourable testimony:—

Our highly esteemed friend Mr. Reffell has

resided twelve years in this Colony, without once returning to Europe: during which period he has been in the indefatigable and uninterrupted performance of the arduous duties of the various offices which he has held. Some of these are the most important in this Command; and we are free to declare that he has, in every instance, filled them with honour to himself and benefit to the Colony. We feel assured that while he takes with him the good opinion of every honest man in this Colony, he carries also their sincere regret for his departure. We most earnestly hope that the perfect re-establishment of his health will shortly restore him to us.

*United States.*

From reports presented to the Trustees of the General Theological Seminary of the Episcopal Church, it appears that the ordinary Annual Expenditure of the Seminary is 5300 dollars; of which sum, 3750 dollars are for the Salaries of the Professors. The Funded Property of the Seminary amounts to 80,315 dollars; the interest of which, at six per cent, is 4819 dollars, being 481 dollars below the expenditure, which deficiency is supplied by subscriptions.

The following summary, on the subject of "Revivals of Religion," appears in an American Publication:—

After a careful examination of the papers, from September 1822 to September 1823, for the purpose of ascertaining the number of Revivals reported in that period, results have been published, by which it appears, that more than 400 Revivals, in which the number of hopeful converts exceeded 27,000, were reported. This is, probably, a greater number of Revivals than the American Churches have known in any preceding year. In the Presbyterian Church, in 1815, there were only three Revivals: from this small number, there was a regular and rapid increase till the last year, when there were 98. We have not the means of ascertaining that there has been the same, or a similar progress in the other Denominations. But we do not recollect that we have ever before been cheered with the intelligence of so many hundred Revivals, and so many thousand converts in a single year. The Prayer, that converts may be multiplied as the drops of morning dew, seems to be answered.

*West Indies.*

The Bishop of Barbadoes left that island, on a visit home on his private affairs, on the 8th of August, in the Fortitude, and arrived in the River on the 20th of September.

## Miscellanies.

### SWINGING FESTIVAL, IN THE TEMPLE OF JUGGERNAUT.

(WITH AN ENGRAVING.) *Journal de l'Inde 377*

IN the accompanying Engraving, this Festival is called the Swinging of Juggernaut: it is, in fact, the Swinging of the image of Krishna, in the Temple of Juggernaut; but the copies were all printed off before the error was discovered.

In the Number for December, an account was given of the great Temple of Juggernaut, in Orissa, with an engraving of the Temple. Among the Idolatrous Festivals celebrated at that place, there is one in honour of Krishna, called the "Swinging Festival": the Engraving of this Festival on the opposite page is taken from a Drawing in the possession of Lieutenant-Colonel Phipps, who has furnished the following particulars of the ceremonies on this occasion:—



The image of Krishna is carried from the temple to a large platform, raised several feet from the ground, in the centre of which is a lofty and very curious arch of potstone, with various niches containing different representations of the god. The Idol is placed in a chair of state, with another image on each side. The group is then fixed in a frame or small platform, which is suspended to the arch by brass chains, and swung backward and forward. A great number of Brahmins perform worship: while others sprinkle rose-water on the Idols, and throw about a quantity of red powder; and others, as a customary mark of state and distinction, move about some chowries, or tails of the Thibet cow, to drive away the flies. During these ceremonies, the platform is surrounded by a vast concourse of Hindoos worshipping the Idol.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From August 22, to September 20, 1825.

ASSOCIATIONS.	Present.		Total.		
	L. s. d.	l. s. d.	L. s. d.	l. s. d.	
Aylebury, Bucks	8	9	0	25	4
Bedfordshire	14	0	0	1413	11
Bewdley	42	8	0	1121	13
Birmingham	200	0	0	6895	16
Bradford, Yorkshire (Coll. by Rev. R. W. Sibthorp)	68	5	0	1609	10
Brighton (Including Coll. at St. James's Chapel, by Rev. R. Anderson, 50. 14. 8.)	65	14	0	421	9
Bucks, South (Iver 16. 3. 2.)	296	3	3	2181	2
Ceylon	3	17	6	8	17
Derbyshire (Coll. at Wirksworth, by Rev. W. Hutchins)	91	17	0	7184	14
Devon & Exeter (Exeter Ladies' 48. 17. 6.—North Tawton 15. 8. 7.—Seaton & Beer 61.)	138	17	6	5723	18
Dudley	15	11	8	478	8
East Bourne	3	15	0	3	15
Hampstead (Cong. Coll. by Rev. E. G. Marsh)	58	10	9	418	15
Hastings and Oare	35	0	0	650	3
Hereford, Town and County	45	10	0	3493	9
Jersey	55	0	0	613	1
Leicestershire	50	0	0	8065	19
Liverpool & West Lancashire	351	17	5	7249	17
Melton-Mowbray	35	0	0	15	0
Norfolk and Norwich	10	0	0	10123	14
Northamptonshire (Miss Hicks, Tansor, 3. 16. 3.)	80	6	4	4442	16
North-East London (Hackney Ladies)	9	11	6	2404	8
Rotherham	30	3	9	713	5
Sierra Leone	71	11	10	869	4
Suffolk (Lowestoft 140. 1. 0.—including Sale of Ladies' Work 73. 7. 2.)	916	4	9	5725	18
Tamworth (Curdworth and Minworth 14. 5. 0.)	150	0	0	2583	19
Weymouth	84	11	1	983	18
COLLECTIONS.					
Rlenvenn, Mr. N., Southampton	19	4	0	110	3
Byard, Miss, Beech Street	2	10	4	87	0
Caldwell, Mr., Blaenavon	2	0	0	39	10
Cooke, Miss, Marlboro'	1	5	0	15	13
Profits (second sum) on the sale of Bishop Heber's Missionary Hymn, set to music by Rev. W. H. Havergal	20	0	0	80	0
Williams, Miss, Abergavenny	2	10	0	94	8
BENEFACTIONS.					
A. R. (Post-mark "Gerrard Street")	5	0	0		
E. G. V. and S. V.	10	0	0		

Lloyd, Rev. David, Vicar of Llanbister, Radnorshire	50	0	0
Puddicombe, Rev. T., Brancombe, Devon	20	0	0
"Thank-Offering to God" from Dudley	10	0	0

CONGREGATIONAL COLLECTIONS. (In Cornwall.)

By Rev. H. Berkin: Burian, 41.—Callington, 5. 8. 9.—Colan, 2. 13. 6.—Lanlivery, 4. 3. 8.—Linkinhorn, 4. 0. 7.—Sancred, 2. 2. 6.—St. Ewe, 1. 8. 1.—South-hill, 0. 18. 6.—South Petherwin, 3. 4. 6. By Rev. T. Fisher: Bridgerule, 2. 18. 0.—Lanhydrock, 2. 5. 7.—Mawgan, 5. 4. 10.—Paul, 4. 7. 3.—St. Erme, 4. 7. 0.—St. Columb, 3. 16. 11.—Straton, 4. 6. 6. By Rev. T. R. Garzey: Cubert, 6. 6. 0. Lansallos, 31.—Lanteglos, 4. 0. 6.—Perran, 2. 3. 0.—Philleagh, 2. 14. 6.—Roche, 7. 3. 0.—Ruan Lanyhorne, 5. 6. 7.—St. Columb, 6. 14. 6.—St. Dennis, 1. 3. 2.—St. Kew, 4. 8. 6.—St. Stephens, 2. 13. 6.—Stithians, 1. 11. 0.—Tintagol, 1. 7. 6.—Veryan, 7. 4. 0. By Rev. W. H. Havergal: Breaque, 1. 18. 5.—Bocconnoe, 4. 4. 6.—Cardinham, 1. 9. 0.—Crantock, 4. 8. 1.—Endellion, 2. 4. 0.—Germoe, 1. 2. 7.—Gwincar, 4. 18. 0.—Lanwet, 1. 16. 5.—St. Blazey, 5. 0. 7.—St. Minver, 6. 16. 6.—St. Merlyn, 51.—St. Veap, 2. 6. 0.—St. Winnow, 2. 19. 0.—Tregony, 2. 8. 10. Total 156 2 1

Duddington (Northamptonshire) Rev. G. Roberts	6	16	7
Framlingham (Suffolk) Rev. E. Bickersteth	14	13	0
Gretton (Northamptonshire) Rev. H. Mortlock	9	13	6
Manton (Rutlandshire) Rev. H. Mortlock	12	0	0
INDIA-FEMALE EDUCATION FUND.			
Brought from page 376	512	3	6
Bevan, Mrs. Frederic, Carleton Road	10	0	0
Bucks, (South) Association (Iver Branch):			
Gambier, Lady	5	0	0
Ladies' Work, Sale of	7	13	3
Snook, Captain	5	0	0
Snook, Mrs	1	0	0
Wilberforce, Miss	0	10	0
Egerton, Lady John Grey, by Lieut. Col. Phipps	10	0	0
Longmire, Mrs., Winkfield	1	0	0
Tamworth Association	2	10	0

\* Vol. 1824, p. 33, and Vol. 1825, p. 44, the date of the Karass Mission should be 1822, not 1825—Vol. 1823, p. 230, col. 2, l. 5 from the bottom, for Report for 1822-23, read Report for 1823-24—Vol. 1825, p. 190, col. 1, Mr. Norton's return to Allepie was on the 22d of April, not the 22d of March—p. 310, col. 1, lines 1, 2, for that we find it impossible to do little more, read that we can do little more

# Missionary Register.

OCTOBER, 1825.

## Biography.

### OBITUARIES OF FOUR WIVES OF MISSIONARIES.

THESE excellent Women were all connected with the London Missionary Society; except Mrs. Bailey, who was Wife of the Rev. Joseph Bailey, of the Church Missionary Society.

#### MRS. THRELKELD, OF RAIATEA.

From a Letter of Mr. Williams, the fellow-labourer of the Rev. Launcelot E. Threlkeld, at Raiatea, one of the Society Islands, we extract the following narrative.

Mrs. Threlkeld had been afflicted, at seasons, with a violent pain in her face, the "tie doloureux," for a considerable period. With this exception, she generally enjoyed an excellent state of health, till a month or two previous to her departure; but it was not until a week of her decease that she was confined to her bed.

On Friday, the day but one before her death, she felt herself fainting, and sent hastily for Mr. Threlkeld. When she came to herself, she said to him, "I thought I was dying. It is very hard to think of parting with you and the dear children; but, when the trial comes, the Lord Jesus will give me strength to say *Thy will be done!*"

On the Sabbath it was hoped that she was much better, especially in the evening. She talked more cheerfully, sat up in bed, took some refreshment, and then lay down to rest. Her appearance excited flattering hopes of speedy recovery; but there was an unaccountable restlessness which checked our fond expectations, especially those of our afflicted brother Threlkeld. We went home about ten o'clock, hoping to find her better in the morning; but alas! as we were ending an earthly Sabbath, she commenced a heavenly and endless Sabbath. We were sent for about an hour-and-half after our departure, to witness a Christian die in Christ. Our forebodings, which her restlessness had

October, 1825.

inspired, were realized. We found her in an apoplectic fit; and she would have closed her eyes in death without any one being present, had it not been for the crying of one of the children. Mr. Threlkeld had been to the bed-side a few minutes before, and thought she was in a comfortable sleep; judge then of his feelings, when, opening the curtains, he beheld the chief object of his earthly affections in the agonies—shall I say—of death? No, she had no agonies—no pangs—she fell asleep in Jesus. But to behold her on the verge of death, about to bid an eternal farewell to all sublunary objects—her eye shut, never more to look on her husband—her ear deaf to all entreaties—her mouth closed from bidding the final adieu! The Lord, however, wonderfully supported him; and enabled him for a moment to lose the sharp sense of his affliction, while he used the means for her restoration. He bled her, but the vital flood refused to flow. He administered an emetic, but it failed to produce the desired effect. At last she was put into a warm bath, but her spirit had quitted this tabernacle of clay, for a house not made with hands, eternal in the heavens.

As soon as the painful news spread abroad, the King, Chiefs, and most of the principal persons, came to sympathize with Brother Threlkeld. They sat up with us the whole of the night, and endeavoured to administer all the consolation in their power. The conversation of many, while it afforded great comfort to the wounded spirit, evinced that they were not strangers to the source of all a Christian's joys, and to the objects of his hopes; and that they

had not received the Gospel of the grace of God in vain. It was a sight of no mean interest, to behold the people mingling their tears with ours; and returning into our own bosoms the consolations which we had ministered to them. All the females were desirous of seeing the body; and of dropping the tear of affection over one from whom they had derived so many advantages, as a testimony of their attachment.

Mr. and Mrs. Threlkeld had been married 15 or 16 years. She was 34 or 35 years of age; and had had five children, one of whom was buried at Rio de Janeiro. They were most affectionately attached to each other, and enjoyed a share of conjugal and domestic happiness experienced by few. She was much at home in her work—a help-meet indeed to her husband, in his labours for Christ. She was what every Missionary's wife ought to be, who goes especially to an uncivilized part; not only a Mary, but a Martha; having her household affairs in good order, her table comfortably spread, her husband and children well provided—thus adorning the doctrine of Christ our Saviour; and effectually preaching, by her example, to her own sex, what they ought to be, and what they ought to do.

We met Mr. and Mrs. Threlkeld at Rio; and an attachment was formed between Mrs. Threlkeld and Mrs. Williams soon after they saw each other, which continued to the day of her death: we arrived at the scene of our labours, in 1817; and remained together at Eimeo, till we removed to Huaheine, where we again resided under one roof. In September 1818, we left Huaheine, and came down to Raiatea; where we have resided ever since, labouring together to promote the cause of our Lord and Saviour.

Mrs. Threlkeld was a person of agreeable manners; and possessed qualifications, which rendered her a suitable help-meet for a Missionary, in his numerous and important engagements—devotedness to her work, contentedness in her work, and fortitude and patience under the various trials and privations arising out of her work.

On the 7th of March, 1824, she fell asleep in Jesus. It was to us an unexpected event, and has filled our hearts with grief; but we sorrow not as those who have no hope: our loss is her gain: she is with her Lord and our

Lord, rejoicing with joy unspeakable and full of glory.

MRS. MUNDY, OF CHINSURAH.

A brief notice of the death and character of Mrs. Mundy appears at p. 157 of the Number for March. The following account is extracted from the Bengal Missionary Chronicle.

At Chinsurah, on the 30th of July 1824, died Martha, wife of the Rev. George Mundy. She was the daughter of pious parents; and appears to have been, from her infancy, the subject of religious impressions. From the age of three years, her mother, more deeply to impress the mind of her child with the awful majesty of God, constantly retired with her into secret, and there unfolded to her the mystery of redemption—urged upon her the importance of giving the morning of her days to His service—and then, causing her to kneel by her side, would pour out her soul in prayer, that God would bless the instructions imparted, and make the child a subject of renewing grace.

These private exhortations and prayers, as may be naturally supposed, produced the most beneficial effects on Mrs. Mundy's mind. She remembered having been deeply impressed by them; and was led thereby to feel the natural depravity of her heart, and to see the dangerous state which she was in. This caused her frequently to weep, and led her to earnest prayer. Timidity, however, prevented her from unburdening her mind to her friends; and, for many years, the strivings of the Spirit and the secret workings of her mind were confined to her own bosom; and, unknown to her most intimate friends, she had been led by the hand of God into the valley of humiliation, had experienced the bitterness of being estranged from Him, and, like the Palmist, had made her bed to swim with tears because she had not kept His law.

At the age of thirteen, a decided turn was given to her religious character, by the statement made by a Missionary of his feelings and views, which was read in her hearing. This Missionary, the Rev. W. Reeve, married her sister; but she did not know that it was his statement

which she had heard, till she became a member of the Mission at Bellary, where he laboured. The narrative proceeds—

Under the patronage of the London Missionary Society, she left England for India, when she was 18 years of age; and joined the family of her brother and sister at Bellary, where she entered, with the greatest ardour, into Missionary Work, and considered no sacrifice too great and no fatigue too much to be endured, so that she might win souls to Jesus. Owing to the indisposition of her sister, the whole of the domestic concerns of their family devolved upon her; together with those of the family of the Rev. Mr. Hands, who, in a Letter addressed to her afflicted partner since her decease, thus speaks concerning her:—

She was very much beloved at Bellary; but perhaps by none more than myself. I loved her for her eminent piety, humble and amiable disposition, and especially for her kind attentions to my dear motherless children.

To the labours above stated, she added the charge of a small Boarding-School, the profits of which were devoted to the support of the Native Schools connected with the Mission. Her leisure was occupied in studying Canarese, in which she made considerable proficiency; and in storing her mind with heavenly truths. While residing there, she gave the most decided proof of her attachment to the cause of Missions. Bellary is a Military Station, and has likewise a Civil Establishment; and she there had various opportunities of settling herself in life, where both piety and worldly affluence presented themselves to view: but she had set her heart on Missionary Work; and persevered in her determination, either to share with such a partner the trials of his arduous labour, or to remain in single life.

She arrived at Chinsurah in March 1821; and immediately commenced the study of Bengalee, which she acquired to a considerable extent. The deplorable state of the Native Females affected her heart; and caused her to adopt such measures as appeared most likely to benefit their condition. She, therefore, in connexion with Mrs. Townley, opened a School for the instruction of Native-Female Children, in which there are some who can now read tolerably well; and, to this School, three others have lately been added, one of which contains up-

ward of 60 girls: and frequently has her heart bounded with love and gratitude to God, when she has heard these neglected infants singing the Saviour's praise, and repeating those lessons which were able to make them wise unto salvation. She also directed her attention to the education of a few Young Ladies in the Settlement, who can bear testimony with how much affection and concern she sought their welfare.

On the 25th of July, she was attacked with the epidemic fever, which had raged throughout Calcutta, and had now penetrated the districts round about. This brought on, it is supposed, a premature birth; and, on the evening of the 29th, she was safely delivered of a little boy, who still survives its mother. Within two hours after her delivery, death began to spread its awful gloom over the house; and she herself calmly announced her hour to be at hand. The acuteness of her pain rendered conversation impossible; but it was evident, from the few expressions which dropped from her lips, that a holy peace reigned in her soul. She manifested an entire submission to the will of her Heavenly Father, and no rising doubt obscured her view of that celestial country on which she was about to enter. When very near her end, her husband said, "My Dear, do you know where you are?—are you sensible of your state?"—She opened her eyes, but could not speak: he then said, "If you are sensible of your state, and feel perfectly happy, then make me a sign, if you are unable to speak." She then raised her hand, and, as it fell, said with much emphasis, "THERE!"—and, surviving the birth of her infant only seven hours, shortly after slept in Jesus.

Amidst the various duties which devolved upon her, she always redeemed time for secret devotion. For the purpose of preventing these devotions from degenerating into mere formality, she had formed a resolution that she would not rise from her knees or discontinue the act of prayer, until her heart was engaged, and she enjoyed communion with God in the exercise: and, speaking to her partner on the subject only a few days previous to her death, she said that she had been enabled, in general, to adhere to this resolution, and had always enjoyed the blessing which she sought after; and he can testify that she always returned from her

closet, like Moses from the mount, with a heavenly glow upon her countenance, and evident marks of her whole soul having been with God.

The habitual spirituality of her mind was testified by the heavenliness of her conversation. Religion was the delightful subject on which she always appeared most at home; and there are many living witnesses, who can testify the benefit which they have derived from her in this respect. Not only did she enjoy spiritual conversation in others, but entered into it herself, with the zest and feeling of one, who could not but speak of the things which she had handled and tasted of the good word of life: and frequently has she lamented the backwardness of Christians to enter on such conversation.

But perhaps what shone most in her Christian character was her deep humility. This she had indeed put on as a robe, and had learned to esteem others better than herself.

Her affections were naturally strong, and her disposition amiable; while her general deportment was marked by such prudence and kindness, as greatly endeared her to her acquaintance: so that she still lives, and will continue to live, in many hearts.

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MRS. DAWSON, OF VIZAGAPATAM.

Mr. Dawson thus speaks of the death of his Wife, who departed on the morning of the 28th of February last—

She was in a very poor state of health for three months previous to her demise; and, during the last month, was extremely weak, being seldom able to lift her head from the pillow without assistance.

She was in the agonies of death for ten hours; and such a hard conflict I never before witnessed. During the month in which she died, from debility and the effects of medicine she spoke very little, and at times could not even hear the Scriptures read. In her last sickness, she often lamented that she did not enjoy that happiness in religious exercises which she once experienced; and appeared much distressed in not being able to occupy herself in prayer, reading the Scriptures, and meditation. While able to sit up, she spent a part of every day reading the Bible and Scott's

Commentary: this she had regularly attended to for years past. I trust that she knew the grace of God long before this trying day, and had a well-grounded hope of acceptance through the blood of the Lord Jesus Christ; and this, we have reason to believe, supported her mind during her great sufferings. Notwithstanding the severe conflict which she had before death, while Br. Gordon and I were praying by her side, she always seemed more composed, and evidently united with us. When asked respecting the state of her mind, the most she was able to utter, was, "I hope I am safe." The difficulty of breathing distressed her exceedingly; discomposed her mind, and prevented her from communicating to us what she felt, or what support she experienced. But she is now delivered from all the miseries and sufferings of this mortal state; and my sad loss is her gain. My much-lamented partner felt great interest in the Orphan and Native Schools; especially in the Native Girls, with whom she was engaged as long as able to leave her room, and her endeavours to bring them forward we already feel the want of.

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MRS. BAILEY, OF COTTA, CEYLON.

FROM an account drawn up by Mr. Bailey we extract the following particulars.

In June 1821, we embarked for Ceylon: during the voyage, which was very long, Mrs. Bailey suffered greatly from sickness, and was scarcely able to walk when we landed. Her health, however, gradually improved; and she looked forward, with pleasure, to the time when she should be able to do something for the Native Females, whose eternal welfare she had much at heart: but it pleased God to exercise our faith and patience in afflicting her. In May 1822, nearly six months after our arrival in the island, she had a liver attack; which yielded, in a great measure, to active medicines, though it greatly affected her general health. In the beginning of 1823, she had a second attack, much more severe, and so obstinate as to cause a change of air necessary. In March 1823, we left Jaffna, where we had spent twelve months, and removed to Colombo. This part of the island agreeing better with her health than the northern, it was determined that we

should settle at Cotta, near Colombo, with Mr. Lambrick, who had recently established himself there. This was a great trial to her, as she had a small number of Native Females who had regularly attended her for instruction in Jaffna when she was able to receive them: she wished much to return to that Station, both on their account, and also on account of its being the Station assigned to us by the Committee: the pleasing prospects of usefulness which had begun to open in that district likewise made her anxious to return. She became, at length, reconciled to remain at Cotta, and soon attached herself to the place and the people; and was making arrangements for a Girls' School, when another liver attack reduced the little strength which she had regained.

The return of Mr. and Mrs. Bailey to this country was stated at pp. 240 and 286. Mr. Bailey writes—

We entertained a hope that a voyage to the Cape, and a short residence there, might so far prove beneficial to my Wife's health, as to enable her to proceed to England with the children, and for me to return from the Cape to Ceylon. This, however, was not the case; and, after spending twelve weeks at the Cape, we embarked for England, and landed at Ramsgate on the 8th of June, just that day four years from that of our leaving the Downs. We felt it a great trial to be under the necessity of leaving the Mission; and had often implored Divine direction, and wished to follow the leadings of Providence so far as human beings are capable of ascertaining them.

On the arrival of Mr. Bailey and his family in London, they resided at Islington. Mrs. Bailey was attended by Dr. John Mason Good, who very kindly renders his valuable assistance to all the Society's Missionaries and Students when in need of medical advice. She lingered upward of three months. Of the state of her mind, and of her final departure, her husband gives the following particulars:—

Her mind was generally calm; and she was enabled, by the grace of God, to bear her affliction with patient resignation to His will. She often expressed her regret that her illness should have been the cause of my leaving the Mis-

sion; and frequently said that she should feel great pleasure in returning to the work, if it should please God to restore her; but this, with all her other cares, she wished to leave in the hands of her Heavenly Father. Though she had suffered so much while abroad, she never once regretted having left her native land; but felt very much at having been able to do so little for the Heathen.

Nearly a month before her death, during my absence from London, she became suddenly so ill that she was not expected to live till my return. Her only Sister, who had been with us since our arrival in England, was enabled to comfort her mind by her conversation and prayers during a period of severe conflict with the Great Enemy. This she mentioned to me on my return, with much thankfulness. "The Lord," she said, "heard and answered prayer: and now," she added, "I have nothing to do but to die!—and it will soon be over!" On asking whether she could steadfastly look to Christ and cast herself upon Him, she replied—"Oh yes! I see, in myself, nothing but infirmity—nothing but short-coming—nothing but sin: but Jesus died for sinners, of whom I am **ONE**—but He died for **ME**!"

As her weakness increased, she appeared to be growing fast in meekness for the kingdom of God. She acquired more humbling views of herself, and more exalted views of the Saviour; and was enabled, with the greatest composure, to give up her husband and children. The fear of death, which at one time harassed her mind, was entirely removed. She would often break out in fervent supplications and intercessions for herself, for all dear to her, and for the cause of Christ throughout the world—enumerating the particular blessings which she desired for each, till she was almost exhausted. The declaration of the Apostle, *To die is gain*, was often repeated by her with feelings of joy which she found it impossible to express.

The evening before her death, the 29d of September, while her Sister was raising her from the pillow, she repeated with energy,

Cease, fond nature, cease thy strife,  
And let me languish into life.

Her Sister replied—

To patient faith the prize is sure:  
And all, who to the end endure  
The Cross, shall wear the crown.

"Yes," she said, "I too shall wear a crown—a crown of glory—bought with blood divine.—I will wait!" During the night she was exceedingly watchful; and begged those who were with her to watch and pray. She considered it as her last night, and spent much of it in prayer, seeming to have great boldness of access unto God. At five o'clock in the morning, the silver cord began to be loosed, and she was evidently near her end. A little time afterward I turned her, at her request, on her side; and

inquired whether there was any thing which she wanted, and whether she felt happy: she replied, "I want nothing, but the coming of Jesus Christ—I am quite happy!" These were her last words: at a few minutes past six o'clock she breathed her last, without a struggle or a groan, in the thirty-second year of her age. Her remains were deposited in Islington Church-yard on the 28th of September, to await the morning of the Resurrection.

## Proceedings and Intelligence.

### United Kingdom.

#### CHURCH MISSIONARY SOCIETY; TWENTY-FIFTH REPORT.

##### *New Associations.*

FIVE New Associations have been formed during the year; besides four Branch and sixteen Ladies' Associations, with six Associations in aid of the Hibernian Auxiliary—making a total, in the United Kingdom, of thirty-one. Two Associations, also, which had previously contributed, have been newly organized.

##### *Remarks on the Income and Expenditure.*

In reference to the Income and Expenditure of the Society, the Committee thus speak:—

The Income of the Twenty-fifth Year, just expired, has amounted, without deducting expenses, and including the contributions to the Institution at Islington, to more than FORTY-FIVE THOUSAND POUNDS. The Net Income of the Year, available for the General Purposes of the Society, has been upward of FORTY THOUSAND FIVE HUNDRED POUNDS; being an increase on the Net Income of the Twenty-fourth Year of nearly 6000*l.* The Expenditure of the Twenty-fifth Year has amounted to nearly 38,000*l.* The Committee are anxious, however, to have it distinctly understood, that the surplus of the Income over the Expenditure has not arisen from any inability on their part to expend a larger sum on Missionary Objects; but, on the contrary, from a prudent desire to restrict the Society's expenditure within the limits of its probable income. The calls for assistance are now so urgent

from all parts of the Heathen World, that, were the Income of the Society twice as large as the sum to which the exertions and contributions of its friends have raised it, there would be no difficulty in making an efficient appropriation of the whole amount. In North and South India, in Ceylon, in Australasia, and in Africa, much of the field of toil which has already been entered upon remains comparatively uncultivated for want of Labourers; while in various parts of the globe, to which hitherto few or no Missionaries have been sent, opportunities are continually opening for exertion. The total number of Missionaries, including those of every country and of every religious denomination, is utterly inadequate to supply the wants of the hundreds of millions of Heathen who are perishing for lack of knowledge.

On the subject of Legacies it is observed—

The Committee would remind such Members of the Society as may have it in their power without injury to their relatives, of the importance of bequeathing part of their substance for the furtherance of the Gospel. The Ministers of the United Church are directed, when visiting the sick, "not to omit earnestly to move such sick persons as are of ability to be liberal to the poor;" in the spirit of which direction the great and urgent wants of the Heathen may well be included.

##### *Department of Secretary.*

The Committee have not yet been able to perfect the new arrangements in the Department of Secretary mentioned in the last Report. For the last few months the Society has had herein the benefit of the Rev. Thomas Bartlett's

services: and measures are in progress in reference to the appointment of the Third Secretary. It would have been impracticable to go through the labours of the past year, unless the Committee had received a degree of voluntary aid which cannot be calculated upon in future years: the late Secretary, especially, has rendered, in various ways, every assistance in his power; and has undertaken, at the request of the Committee, to carry through the Press a new Volume of *Christian Researches* by the Rev. William Jowett. Mr. Bickersteth has received most friendly aid in visiting the Associations; but his labours in this department have, notwithstanding, been such as no constitution could permanently sustain.

#### *Missionaries and Students.*

The sailing, arrival, and return of Missionaries have been noticed by us under the head of Recent Miscellaneous Intelligence. In reference to Students it is stated—

The offers of service, during the past year, have been more numerous than during the year preceding: 60 persons have expressed their readiness to labour in the work of the Society. Of this number, the services of 16 have been accepted; those of 29 have been declined; and the cases of the remaining 15 are under consideration. There are, at present, 20 Students in the Society's Institution, under preparation for Missionary Labour; of whom, 5 are Lutheran Clergymen from the Seminary at Basle, lately arrived in this country. These Lutheran Clergymen were accompanied by a German Printer, who is about to proceed to Malta.

#### *Missionary Institution.*

After reporting the opening of the Institution (see p. 128 of our Number for March) the Committee add—

There is one important feature connected with these proceedings, which must not be overlooked. The first Institution which the Established Church has witnessed, in our own Country, for the specific purpose of training up Missionaries for the Heathen, was at this time opened, with every prospect, if adequately supported, of extensively promoting the great object for which it has been set apart.

The completion of the Society's Plan,

in reference to this important branch of its concerns, has been suspended for want of adequate funds. The Committee, however, trust that the liberality of those friends who may not yet have contributed for this purpose will enable them speedily to place the Institution on the scale of efficiency required by the urgent demand for Labourers in the various Missionary Stations.

In consequence of the opening of the Institution, the Rev. Professor Lee has undertaken the superintendence of the Oriental Studies of the Students.

#### *Summary of Foreign Proceedings.*

The Survey of the Society's proceedings in its Missions occupies nearly 150 pages in the Report: a Table is given, as usual, in the Introductory Sheet, of the Missions, Stations, Labourers, Schools, and Scholars; and, at the close of the Report, the following general Summary appears.

In the NINE MISSIONS of the Society, there are FORTY-FIVE STATIONS, with which are connected TWO HUNDRED AND NINETY-SIX SCHOOLS.

These Stations and Schools are occupied by FOUR HUNDRED AND FORTY LABOURERS: of these, 119 are Europeans, including a few Females born of British Parents in India; and 321 were born in the respective countries, chiefly, where they are employed. The number of SCHOLARS under the Society is FOURTEEN THOUSAND AND NINETY; of whom 10,457 are Boys, 2957 Girls, and 676 Youths and Adults. In connection with the principal Missions, PRINTING PRESSES are established; and are coming, in some places, into very active and beneficial operation.

#### *Conclusion of the Report.*

In conclusion, your Committee cannot but avow their full conviction, with thankfulness to Him who guides all things to the advancement of His Kingdom, that, amidst numberless and augmenting difficulties, that Kingdom is steadily advancing. Severe trials, indeed, continue to attend the Servants of God, in their combined exertions to fulfil His will: of these trials, particularly in that most interesting of all the scenes of Christian Labour among the Liberated Africans, a large portion has befallen the Society, and still exercises the faith and patience of its friends,



Not only, however, is countervailing success granted in other quarters, but, as the Committee rejoice to witness, the Reports of the Associations throughout the United Kingdom indicate the prevalence of a spirit so truly Christian, in reference both to the Trials of the Society and its own Duties and those of its members, that the Committee cannot but hail this as a manifest token for good: and they feel that they cannot better close their own Report, than by bringing before the Members some of the admirable remarks which occur on these topics in the Reports of the Associations.

On the necessity and benefit of Trials, the Committee of one of the Associations thus speak—

"We are sometimes disposed to demur at applying to the work of God those general rules of perseverance and calm endurance, of which the relevancy is acknowledged in matters pertaining to our individual experience. As if the consciousness that we have no personal interest to serve nor private ends to gain begat a claim of exemption from ordinary reverses and trials, we are apt to interpret the occurrence of them as enjoining a pause or cessation of operations. It is forgotten, that the Gospel was planted by labours and sufferings, such as no Missionaries have, in the present day, to endure: it is forgotten, that the great Apostle of the Gentiles, when speaking of his labours, so far from generally adopting language of uninterrupted triumph, was often pressed down above measure by cares, anxieties, and troubles. Trials, therefore, are appointed. We must expect them. They are useful in causing us to examine the simplicity of our motives—the proportion of effort to our means—the fervency of our zeal—the importunity and incessancy of our prayers—and, above all, they tend to fix our eyes more steadfastly on Him, "without whom nothing is strong, nothing is holy"; who can frustrate in a moment the most splendid and costly array of means, and prosper those whose manifest disproportion seems to give the faintest prospects of success.

The same Committee thus point out the Rule of the Society's Duty—

Were our duty respecting the nations who sit in darkness and the shadow of death, only to be collected from the facilities which presented for their conversion and the success attending the whole process of means used, how feeble and unsteady would probably be our exertions! Especially at the commencement of a Mission—when the difficulties to be surmounted are usually the greatest and most appalling, when the prospects of success are most doubtful and obscure—we should readily find a plea to cover our indolence and indifference in doing nothing. "The time is not yet—the mind of God is not sufficiently declared—the opposing obstacles are insuperable"—these, or similar arguments,

would seem to justify us in ceasing to use any further means; and in beholding, without any serious trouble, millions of our fellow-creatures perishing for lack of knowledge. Viewing, however, the Divine Will as made known, so far as respects our duty, in plain commands and promises, the course is obvious: we must labour, sow the seed, tend the rising plant with vigilance and diligence, and in faith leave the event. Thus the very trials and difficulties, which, in the other view of the subject, would be interpreted as an intimation to relax, will, in this, be deemed a call to redouble our efforts, and yet cast into the shade all these efforts by directing the eye more singly to the Divine Power and Sufficiency.

The Duty of combining Economy with Zeal in efforts to support the Society, is thus forcibly stated, in the Report of one of the County Associations:—

Your Committee beg leave to request of those connected with their Association who have a copy of the Report, that they will make a point of lending it readily; that the operations of the Society may be known more widely, yet at no greater expense. For, of all the facts connected with it, this is among the plainest, that, in order to support the present labours of our Missionaries, the demands upon our funds are so large, that no more must be spent in telling the news of them, than is absolutely necessary to keep alive men's interest and attention. When, for instance, we know, that although at the time when the last Report was published the gross income of the Society was 35,000*l.* yet out of that sum Nine Missions were to be supported, including 43 Stations and 238 Schools connected with them, it will easily be seen, that Economy is quite as necessary as Zeal; and Economy, we all know, to be effectual, must prevail through all the branches and members of the Society.

Indeed, besides these calls upon its revenue, there are others just now almost equally pressing; particularly the completion and maintenance of an Establishment lately commenced at Islington for the education of Missionaries on a well-ordered system, under the very eye of the leading Officers of the Society. It is true a Separate Subscription has been opened in aid of this project, and considerable sums have been collected for it; yet the Committee have been obliged to advance money toward it, which they could ill spare from their current expenses.

These things are stated, to shew both that the Society's money is spending well; and also, in order to answer the double object, of impressing upon its members individually how important it is to labour by every honourable means to enlarge its income, and by every judicious means to lessen its expenditure.

Of the beneficial influence of exertions made, even by a few individuals, in a right spirit, on behalf of the Society, the same Committee thus speak:—

You will be pleased to remark, that considerable sums have been received, this year, from several places now named on our list for the first time; and that, in other instances, the contributions are very greatly increased. And your Committee think themselves bound to state, that the praise of this is due to a few individuals, whose good opinion of our Society has led them to put forth very uncommon energy in its behalf.

It is not easy to over-rate the services of persons like these. It is no small matter, that, in their own immediate neighbourhood, they make some liberal, who else had continued mere niggards; and induce others to bestow a part at least of their superfluities to good purpose, when otherwise all would have gone to waste: but what is of far greater moment, in endeavouring to excite an anxiety for the instruction and salvation of the Heathen, they take a delicate yet striking method to suggest to those among whom they dwell, the greatness of their own Christian Privileges, which hitherto perhaps may have been but slightly regarded; and, while they overtly urge men to make these more common, they tacitly lead them, it is to be hoped, to take a more particular and impressive view of them for themselves. And, beside the good effects which such active people work in their own sphere, they help to bring pointedly before our view some wholesome truths; acknowledged indeed when we think, but much forgotten when we ought to set: they tell us, by example, that men must be at much pains if they would earn much pleasure—that the moral world, however bad it may be, is bad more from the want of cultivation and the neglect of better-minded men, than from any hard necessity in the nature of the case—and that very plain people, by straight-forward and continued exertions, may always, under God's blessing, bring about, in a religious sense, a plentiful harvest.

While your Committee think it right to mention these exertions, out of gratitude, and by way of encouragement and example to themselves and others, it is scarcely necessary to remind you, for of your own accord you will perceive, that they are recommending the earnestness of men who feel that they are doing the work of God, not the solicitude of those whose chief hope is in the money which they can collect; and that what they are praising is a steady, regular, and sober-minded activity in the way of duty, and not an officious and offensive importunity out of it. For, above all things, they beg you to remember, and they wish to remember themselves, that, as we look mainly for success by securing to ourselves the favour and grace of God, so we shall be more sure of these according as our conduct is more entirely agreeable to His will, and more exactly and strictly Christian in all its parts. It is their wish, therefore, and their prayer, that all the efforts of this Society and of every Member of it may be distinguished—not by any disproportionate zeal put forth at the expense of delicacy or charity, but by a determined energy to do

October, 1825.

good, without even the appearance of any thing that is ungentle, assuming, or obtrusive.

The Committee will close their Report by adopting the elevated sentiments of another County Association:—

Your Committee would humbly suggest to their friends, and desire to take the caution to themselves, that they see more and more the necessity of anxious and persevering prayer, for the out-pouring of the Holy Spirit's blessing, on all the Proceedings, and Friends, and Missionaries of the Society—of more diligent and self-denying labours in their several stations, for the promotion of this Blessed Cause—and, at the same time, of a more free and liberal contribution of their *carnal things*. Your Committee conceive, that the view which is set before us, when we contemplate the proceedings of the Church Missionary Society or its kindred Institutions, is the most delightful that can be presented to the mind, in the gloominess of this lower world; and to be engaged in the humblest capacity in the busy movements of this glorious scene, is not only a duty, but one of the dearest privileges to which human nature can be called. Your Committee earnestly implore for themselves and all the Members of their Society, that they may feel an abundant increase of the preciousness and the power of their Saviour's love—that they may be of *one heart and one soul* in all their proceedings—and be led to seek, more anxiously and zealously, the salvation of their perishing fellow-sinners in all parts of the world.

#### *Appendix to the Report.*

1. Instructions to the Rev. John Raban and others, proceeding as Missionaries and Teachers to Sierra Leone, with Mr. Raban's Reply, and an Address by the Rev. Thomas Webster: delivered October 4, 1824.
2. Addresses of the Secretary of the Society and the Principal of the Missionary Institution, at the Opening of the Institution on the 31st of January 1825.
3. Proclamation of the Governor of New South-Wales, for the Suppression of Outrages and Crimes against the Natives of the Islands and Coasts of the Indian and Pacific Oceans.

#### PROCEEDINGS OF ASSOCIATIONS.

##### *Sermons and Meetings in Cornwall.*

The Rev. Henry Berkin has again visited Cornwall, in behalf of the Society: the Rev. T. B. Garnsey and the Rev. W. H. Havergal also united in this labour; and the Rev. T. Fisher, Rector of Roche, renewed his services, on this occasion, to the Society.

*Sermons.*

Besides the Sermons enumerated at

3 M

p. 440 of our last Number, the following were preached on this occasion:—

By *Rev. H. Berkin*: *Lastwithiel*, 4*l.* 11*s.*—*St. Austle*, 7*l.* 3*s.* 7*d.*—*Liskeard*, 6*l.* 16*s.* 1*d.*—*St. Just*, 4*l.* 5*s.* 6*d.* By *Rev. T. Fisher*: *Penzance*, 11*l.* 2*s.* 8*d.* By *Rev. T. R. Garvey*: *Fowey*, 2*l.* 16*s.* 6*d.*—*Redruth* (two), 12*l.* 3*s.* 8*d.*—*Lywardreth*, 4*l.* 18*s.*—*Camborne*, 4*l.* 11*s.* 1*d.* By *Rev. W. H. Hawgarl*: *Bodmin*, 2*l.* 4*s.* 6*d.*—*Madron*, 5*l.* 12*s.* 2*d.*—*Padstow*, 2*l.*—*St. Winnow*, 2*l.* 19*s.*—*Sithney*, 5*l.* 5*s.* 10*d.*—*Marazion*, 3*l.* 3*s.* 2*d.*—*Philleck*, 3*l.* 18*s.* 6*d.* By *Rev. T. Spencer*: *Penzance*, 6*l.* 0*s.* 1*d.*

#### Meetings.

*Pearyn*: July 19: *T. Hartley*, Esq. Chn.: Col. 1*l.* 7*s.* 6*d.*—*Pensance*: July 25: *E. W. Pendarves*, Esq. Chn.: Col. 10*l.* 1*s.* 2*d.*—*Camborne*: July 27: *E. W. Pendarves*, Esq. Chn.: Col. 2*l.* 1*s.* 6*d.*—*Redruth*: July 28: *E. W. Pendarves*, Esq. Chn.: Col. 5*l.* 5*s.* 1*d.*—*Falmouth*: July 29: *W. Carno*, Esq. jun. Chn.: Col. 4*l.* 3*s.* 7*d.*

Upward of sixty Sermons were preached. The Collections at the Sermons and Meetings, with some additions which were expected, would amount to more than 300*l.*

#### Formation of the Glasgow Association.

Collections and Contributions were received, some years since, from Glasgow, to the amount of about 165*l.*; but these have ceased for seven or eight years.

The Rev. J. H. Stewart, on occasion of visiting Scotland, preached for the Society, on Sunday the 28th of August, in the morning at the Rev. W. Routledge's Chapel, and in the afternoon at that of the Rev. G. Almond; Mr. Almond having prepared the way by a Sermon on the preceding Sunday. No Collections were made, on account of some local circumstances.

On Monday Evening, the 29th, a Meeting was held, Henry Paul, Esq. in the Chair; when an Association was formed for Glasgow and its vicinity, in aid of the Society. Mr. Stewart detailed the proceedings of the Society; and Dr. Wardlaw and other Members of the Scottish Church lent their friendly aid.

#### Second Midland Journey.

The Midland and Northern Journey, reported in the Number for July, was chiefly in Yorkshire and Lancashire: this was in some of the Midland Counties lying southward of Yorkshire and Lancashire. The Rev. Thomas Bartlett and the Rev. James Ivory Holmes visited the Associations on this occasion, at the request of the Committee.

*Cheltenham*—Sept. 1: FIRST ANN. Meeting of the Association since its new organization: Rev. C. Jervis, Vicar, Chn.: Col. 20*l.*

*Birmingham*—Sept. 2: ELEVENTH

Ann. Meeting: Rt. Rev. Lord Bishop of Lichfield and Coventry in the Chair: the Meeting was favoured with the assistance of the President of the Association, the Rt. Hon. Lord Calthorpe: 25 Clergymen present: Col. 43*l.* 13*s.* 1*d.*—Sept. 4: Sermons: at Christ Church; by the Lord Bishop (Col. 58*l.* 12*s.* 2*d.*); and, by Rev. T. Bartlett, in the morning, at Trinity Chapel, Bordesley (Col. 21*l.* 18*s.*), and, in the evening, at St. Mary's Chapel, Birmingham (Col. 29*l.* 15*s.* 11*d.*)—Sept. 25: Sermon: by Hon. and Rev. G. T. Noel; at Moseley Chapel: Col. 19*l.* 2*s.* 6*d.*

*Tamworth*—Sept. 4: Sermons; by Rev. Edward Burn, at Tamworth and Fazeley; by Rev. J. I. Holmes, at Measham; and, by Rev. Mr. Teasdale, at Lea Marston—Sept. 5: EIGHTH ANN. Meeting: Rt. Rev. Lord Bishop of Lichfield and Coventry in the Chair: 29 Clergymen present—Sept. 6, evening: Meeting of Labouring Class: Rev. Francis Blick, Vicar, Chn.—Sept. 11: Sermons; by Rev. T. Bartlett, at Polesworth, Shenstone, and Wilnecote; and, by Rev. W. Thompson, at Kingsbury. Collections, 146*l.* 0*s.* 3*d.*

*Atherstone*—Sept. 7, evening: SECOND ANN. Meeting: Rev. Benjamin Richings, Vicar, Chn.: Col. 19*l.*

*Tutbury*—Sept. 9: Sir Oswald Mosley, Bart. Chn. Mr. Bartlett preached in the evening. Coll. about 23*l.* 10*s.*

*Fosall*—Sept. 10: FIFTH ANN. Meeting of Yoxall, Barton, and Hametall Association: Rev. Edward Cooper, Rector, Chn.: Col. 28*l.*

*Bewdley*—Sept. 11: Sermon, by Rev. John Cawood, Minister: Col. 20*l.*—Sept. 13: TENTH ANN. Meeting: Rev. John Cawood, Chn.: Col. 24*l.* 9*s.*

*Dudley*—Sept. 14: FIFTH ANN. Meeting: Rev. Samuel Lowe, Chn.: Col. 15*l.* 15*s.* 10*d.* A Meeting of the Labouring Class was held, in the evening, at Kinver.

*Shrewsbury*—Sept. 16: EIGHTH ANN. MEETING OF THE SHROPSHIRE ASSOCIATION: W. Cludde, Esq., President, Chn.: Col. 12*l.* Sermons were preached—by Rev. T. Bartlett, at St. Chad's, at Battlefield, and at St. Alkmond's; by Rev. Robert Cox, at Shawbury; and by Rev. J. I. Holmes, at Whittington: Coll. 89*l.* 1*s.*

*Welshpool*—Sept. 19: SECOND ANN. MEETING OF THE MONTGOMERYSHIRE ASSOCIATION: Panton Corbett, Esq. M.P., Chn.

*Chirk*—Sept. 19, evening: a Meeting was held.

*Wrexham*—Sept. 20: SECOND Ann. Meeting: T. Griffiths, Esq., Chn.

*Ellesmere*—Sept. 21, evening: a Meeting was held.

*Nottingham*—Sept. 23: Ann. Meeting: Rev. John Storer, Chn.: the Venerable the Archdeacon of Ely assisted: Col. and new Sub. 23*l.* 0*s.* 2*d.*

*Chatteris*—Sept. 25: two Sermons by Rev. T. Bartlett—Sept. 26: Sermon, at Bluntisham, by Mr. Bartlett—Sept. 27: FIRST Ann. Meeting: Rev. Dr. Chatfield, Vicar, Chn. Collections (including 1*l.* 16*s.* 6*d.* for the sale of Ladies' Work) 37*l.* 6*s.* 2*d.*

*St. Neot's*—Sept. 28: SECOND Ann. Meeting: Rt. Hon. Viscount Mandeville in the Chair: Col. 15*l.*

*Sermons and Meeting at Harrow-Weald.*

Sermons were preached, on Sunday the 4th of September, by the Hon. and Rev. G. T. Noel and the Rev. Robert Monro. On the 9th, a Meeting was held; Rev. J. W. Cunningham, Vicar, in the Chair.

*Second Anniversary of the Naas.*

This Meeting was held on the 12th of September; T. Burgh, Esq., in the Chair: and was attended by the Rev. R. H. Nixon on the part of the Hibernian Auxiliary. It will, in future, take the name of the County; and be called the Kildare Association.

*Formation of the North-Oxfordshire.*

An Association for the northern part of the County of Oxford was formed at Deddington, on the evening of the 19th of September; G. Frederick Stratton, Esq., in the Chair. G. F. Stratton, Esq. and Joseph Wilson, Esq. were appointed *Vice-Presidents*; Rev. R. Greaves, *Treasurer*; and Rev. T. Woodroffe, *Secretary*. Collection, including Benefactions and Subscriptions, 23*l.* 18*s.* 2*d.*

*Seventh Anniversary of the Berkshire.*

The Meeting was held, on the 20th of September, in the Town Hall at Reading; E. Fuller Maitland, Esq., in the Chair: and, in the evening, a Meeting of Ladies; Rev. G. Hulme in the Chair. Collections, including Benefactions and Subscriptions, 70*l.* 7*s.*

*Fourth Anniversary of the South-Bucks.*

The Meeting was held, on the 21st of

September, in the Town Hall at High Wycombe; the Most Noble the Marquis of Chandos in the Chair. Collection, including Benefactions and New Subscriptions, 41*l.* 5*s.* 5*d.*

*Third Anniversary of the Faringdon.*

The Meeting was held on the 22d of September; Rev. John Pridham in the Chair. Collection, 8*l.*

*Sermons and Meeting in Norfolk.*

On Sunday, Sept. 25th, Sermons were preached by the Rev. Edward Bickersteth; in the morning at Cromer, and in the afternoon at Sherringham: Collections, 32*l.* 8*s.* 3*d.* On Monday Evening, a Meeting of the Cromer Ladies' Association was held; Samuel Hoare, Esq. in the Chair: T. F. Buxton, Esq. M.P. assisted at the Meeting: Collection, 13*l.*

LONDON MISSIONARY SOCIETY.

THIRTY-FIRST REPORT.

*State and Prospects of the Society.*

IN commencing our Report of the Proceedings of the Society for the past year, it is highly gratifying to us to announce, that its Missions are almost everywhere in a promising state; that the disposition, both at home and abroad, to support them, is increasing; and that, among the numerous instruments employed by the Society, in foreign parts and in ungenial climes, we are called upon to lament only two instances of mortality in the known records of the past year.\*

During the year, twenty-six Auxiliary Societies and Associations have been formed, in connection with the Society. On a general survey of the proceedings of the various Auxiliary Institutions connected with the Society, and the success of their labours, so far as they have come before us, we are happy to state, that there appears, on the whole, during the year, an increase of enlightened zeal, of pecuniary liberality, and of diligent effort; and, while many new Societies are from time to time established, some of the old ones have been re-organized on improved principles of efficiency: indeed, it is desirable that every Auxiliary Society and

\* The deaths here referred to are those of Mrs. Threlkeld and Mrs. Mundy, of whom Obituaries are given in the present Number.—EDITORS.

Association should occasionally advert to the importance of clearly-defined arrangement in their plans, of wise discrimination in the selection of instruments, of systematic and well-directed effort, and of active and persevering superintendence. Of the importance of the support derived by the Society from the Auxiliary Institutions in connexion with it, we are unable to express ourselves in adequate terms: when, however, we observe, that, on their persevering efforts and liberality, chiefly depends, under Providence, the continuance of the widely-extended operations, which, happily, have been commenced in various regions for the spiritual benefit of the Heathen, we best express our estimate of their services, and present one of the most powerful incentives to future exertion and liberality.

The numerous Missionaries, who are engaged in carrying on the operations to which we have just alluded, continue, in general, to commend themselves to the esteem of the Society and the Christian World at large, by a piety and zeal, a prudence and diligence, with an intelligent and well-regulated spirit of missionary enterprise, which cannot but greatly promote the success of their plans; carried on, as we feel assured they are, in humble dependence on the blessing of the Most High. When we advert to the peculiar difficulties, trials, and temptations which they have to encounter, far distant from their country, kindred, and Christian friends, more endeared than ever by absence, we feel ourselves impelled to urge upon every Member of the Society, the great duty which rests upon us all to *pray without ceasing*, that our own Missionaries in particular, and also our Brethren in connexion with other Institutions, may be endowed, from above, with all the grace, wisdom, and strength, requisite for right performance and patient endurance in the arduous stations which they have been respectively called to fill.

#### *Receipts and Payments of the Year.*

The particulars of the Year's Receipts, the gross amount of which was 40,719*l.* 1*s.* 6*d.*, were stated at p. 214 of the Number for May. Those of the Payments here follow:—

	£.	s.	d.
Missions.....	24,394	9	1
Students .....	1121	11	3
Missionary Families.....	2188	14	0
Expenses incurred by the Trial and Defence of the late Rev. John Smith, of Demerara .....	1075	15	3
Publications.....	1711	5	0
Rent, Taxes, Repairs, Salaries, Fouadage, Travelling Expenses, Stationery, Postage, Carriage, and Inci- dentals .....	3240	5	0
Total....	£.33,731	19	7

The Expenditure on account of the "Missions" consisted of the following particulars:—

	£.	s.	d.
Continent of Europe.....	200	0	0
South Africa.....	4872	4	7
Mauritius .....	312	17	0
Madagascar .....	624	17	1
Greek Islands .....	758	16	7
Siberia .....	663	7	3
China and Malacca.....	2115	15	11
Singapore .....	1207	4	10
Pinang .....	1114	15	6
India within the Ganges .....	7674	9	0
Java .....	260	16	6
South-Sea Islands.....	2321	7	3
West-India Stations .....	2265	17	7
Total....	£.24,394	9	1

The expenditure under the head of "Missionary Families" is thus particularized:—

For the Passage of Mr. Smith from Quilon, Mr. Reeve from Bellary, Mr. Forbes and Child from Bangalore, Mr. and Mrs. Elliot and Mrs. Smith from Demerara, Mr. and Mrs. Mercer and Mrs. Dexter from Trinidad, Mrs. Hamilton and Children from South Africa; and for the support of Widows and Families returned to England.

#### *Importance of the Native-School Fund.*

The reasons which induced the Directors to bring forward, at the last Anniversary, the subject of a Separate Fund for the Establishment of Native Schools, have acquired, since that period, great additional force. The calls for Native Schools, and the facilities for establishing them, are daily increasing in various Heathen Countries; and the obligation to meet those calls and improve those facilities may be justly regarded as imperative on British Christians, and certainly deserves the most serious attention of Missionary Societies.

The number of Children who are at present receiving instruction under the superintendence of the Society's Missions, in the various parts of the world, so far as the returns will enable us to make the enumeration, is nearly FOURTEEN THOUSAND; of whom those in the Schools in the

South Seas amount to about	2000
East Indies and Ultra Ganges	8500
Africa, Madagascar, &c.	3250
At sundry other Stations	150

Total - 13,900

The number of Adults under school-instruction, chiefly in the South-Sea Islands and in Africa, amounts to about 3000.

The Adults and Children under instruction at the out-stations of the South-Sea Mission, in the various surrounding islands, are not included in the above enumeration, no returns of their number having been as yet received.

*Annuity to the Widow of the Rev. J. Smith.*

The Directors, with every feeling of gratitude, discharge the obligation which they are under to acknowledge the bounty shewn by the benevolent public towards the Widow of the late Missionary MR. SMITH, through the twofold channel of their own Society, and the Committee of Gentlemen who kindly associated themselves for that object. The sum received by the Directors has amounted to 967*l.* 1*s.* 2*d.*, and that by the Committee to 931*l.* 16*s.* 2*d.*; and it has been agreed, that the amount received by the holders shall be paid to the Society, who will secure to Mrs. Smith, in the Government Funds, an Annuity somewhat superior to that which would be given by the Commissioners for granting Annuities: the same course will be followed with the money received by the Directors: so that an Annuity of at least 100*l.* per annum will be provided; and the entire Principal, after the cessation of the Annuity, will become part of the general Fund for the benefit of the Widows and Orphans of the Missionaries of the Society. It may not be improper to add, that this arrangement has had the entire concurrence of Mrs. Smith.

*State of the Seminary.*

Of a late Examination, by a Deputation of the Directors, it is said—

The proof afforded by the Students

of their progress in Biblical and Theological Knowledge was very satisfactory; their classical attainments are creditable to their application, and to the ability and diligence of the respected individual who fulfils the office of Tutor in this department. To the personal piety of the Students, their talents, and their devotedness to the Missionary Work, the Deputation bear favourable testimony. The number of Students at present in the Seminary is ELEVEN.

*Labourers sent out and appointed.*

During the past year, the following Missionaries from the Seminary have proceeded to the South-Sea Islands—

Mr. George Pritchard.

Mr. Charles Pitman.

The following are expected shortly to embark—

Mr. Charles Piffard . . for Calcutta.

Mr. William Beynon . . Bellary.

*Want of Missionaries.*

In our Report for last year, we announced the intention of the Society to accept offers for a LIMITED TERM of SERVICE, from Ministers and others, who might not feel themselves at liberty to leave their country and connections for life; but who nevertheless might be desirous of devoting a portion of their lives to Missionary Work, on a principle not incompatible with their personal and social obligations. We are concerned to state, that this measure has not been productive of all the effect that was anticipated. Very few offers, on the principle stated, have been made; so that when the small number of Students in the Seminary is considered, the means which the Society possesses for supplying New Stations with Missionaries, or replenishing the old ones, in cases of death or an enlargement of the sphere of labour, cannot but be regarded as very inadequate.

*Conclusion of the Report.*

On a review of the preceding details, presenting, as they do, so many facts to our attention, which evince the growing efficiency and extending usefulness of the Society's labours, we would call upon all its Members to unite with us in devout acknowledgments and praise to the Divine Author of our success; and, as one of the best evidences of our gratitude, in renewed and more energetic efforts in the prosecution of the great object before us—an object, which will be appreciated with correctness and promoted with vi-

gour and liberality, in proportion as personal piety shall abound; as the Churches of Christ shall feel the solemnity and weight of their obligation to support Missions; as the deplorable state of the Heathen and other unenlightened nations is well understood and attentively considered; as the promises and predictions of the Word of God, respecting the conversion of the Gentiles and of the Jews, are firmly believed; as the plans of His moral government, in reference to the Universal Reign of His Son, shall be unfolded, and the influences of the Holy Spirit poured forth for their accomplishment.

We are aware, that the application of Scripture Predictions to contemporary events and circumstances ought always to be made with great diffidence and caution; yet it is not easy to resist the conviction, that the Providential Movements of the age in which we live are preparatory to that universal moral revolution in the state of the world, which forms so prominent and splendid a subject of prophecy. The increase of intellectual and spiritual light in every direction, gradually progressive in its advances like that of the morning, which distinguishes the present era, when viewed in reference to THE TERMINATION OF THE GREAT PROPHETIC PERIOD, seems strikingly to indicate that the dawn of the Millennial Day has actually commenced; and to afford to all Christians assurance, that every effort, made in the spirit of prayer, faith, humility, and holy zeal, to disseminate Christianity throughout the world, will be rendered, under Providence, subservient to that great and glorious issue.

In the prosecution, then, of those measures, which have so evidently received the sanction of our Divine Lord, let us go on, in the exercise of a holy prudence, and in the employment of the most extensive means and agency which His providence may enable us to command; humbly and constantly relying, meanwhile, on the promised influences of His Spirit, and on them alone, for grace and wisdom and strength, as well as for success in all our undertakings.

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## Mediterranean.

### Syria and Palestine.

CHURCH MISSIONARY SOCIETY.

THE four divisions of Mr. Jowett's

late Volume of Christian Researches were noticed at pp. 352, 353 of the Number for August. The first, third, and fourth portions claim the attentive study of every Reader, who wishes to obtain an intelligent view of the state of these most interesting countries; but we must limit our Extracts to the Journal, which touches, in a lively manner, on many topics more elaborately discussed in the other three portions of the Volume. We have collected passages from different parts of the Journal under two chief divisions, which have reference to the Aspect of the Country and the Condition of its Inhabitants.

#### REFLECTIONS IN REFERENCE TO THE LOCAL SCENERY OF SYRIA AND PALESTINE.

The following extracts are taken in the order of the Journal, from Mount Lebanon to Jerusalem.

##### *Difficulty of traversing Mount Lebanon.*

In the evening of this day, looking out at my window on the vast irregular cliffs of Mount Lebanon, with the Convents Deir el Shâf and Ybzumâr upon different summits far above me, and thinking of the toil of the next day's visit to them, the animating words of Isaiah came into my mind with peculiar force. The distance of Ybzumâr may be less than five miles, in a direct line; but, to reach it, we shall have to wind round the base of mountains, to go through the length of valleys, so as to cross them at their extremities, and to ascend hills by difficult traverses on most rugged single-footed paths, during four hours, chiefly with the sun upon us; and the same on our return. Eight hours of toil and burning heat, in order to have the opportunity of selling the Sacred Scriptures, and converse upon Religion! It is well: and it is delightful to think, that, while such mountains furnish an emblem of the spiritual difficulties and perplexities through which we have to wind our way, they have supplied to the Evangelical Prophet a fine image for describing the future success of this work—*Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.*

##### *Fine View of Mount Carmel.*

Very early before sun-rise, we set off, designing to reach Acre before noon. The first hour of our journey we spent nearly in darkness—wanderers, as it seemed to me, among the mountains; both guides and animals, however, with instinctive sagacity keeping the track. At length the pleasant light co-

vered the sky; and, not long after, we arrived at the height which commands the ample plain of Acre. The elegant and lofty Minaret of the City appeared at a distance of seven or eight miles, directly before us: in the back-ground, far off, twice as distant as the City, was a noble scene—Mount Carmel dipping its feet in the Western Sea; and, to the east, running considerably inland; entirely locking up from our view the Vale of Sharon, which lies to the south of it. In the horizon on the left, the sun was rising over the milder mountain scenery, which lies on the road to Nazareth.

Here, though already three days within the confines of Palestine, I first felt myself on holy ground. We were leaving the glory of Lebanon; and, before us, was the excellency of Carmel. As I descended the mountain and entered on the plain, I was often constrained to give utterance to my feelings, in singing a favourite air, of which the words are *Emitte Spiritum tuum—et creabuntur—et renovabis faciem terræ!* It was the anniversary of my first landing in Malta: eight years have I now been on the Mediterranean Mission; and I can truly say, *Hitherto the Lord hath helped me, and preserved my going-out and my coming-in.* Then, I and my family were alone in the Mediterranean: since that time, more than Twenty Missionaries have entered on the field; of whom the greater part yet continue in it.

#### Nazareth.

There are many passages in the history of our Divine Redeemer, which glance, with such simplicity and pathos, on the circumstances of His condescending and endearing intercourse with those whom He came to save, that it would require a more than ordinary degree of moral insensibility, not to be touched with their beauty. Who can read St. Luke's account of them, when He was at the tender age of twelve years, and not be attracted toward Him by an irresistible affection? After He had been found by His disconsolate parents, and had gently reproved their misapprehension of His conduct, which to them had appeared undutiful, it is added—*proving, that undutifulness was no part of his character—And he went down with them and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.* From my earliest childhood, I have learned to admire that passage: and, now that I am on the very spot to which it refers, it comes over my mind with a new freshness and delight. Here I am, resting, where my Redeemer, perfect God and perfect Man, deigned to pass His youth; and was even subject to those, of whom He, as God, was the Creator and Lord! Here, the devoted Mary, with a mother's fondness, and doubtless with a secret awe of His perfect wisdom, kept all His sayings in her heart. Few, very few of these His youthful expressions are recorded; the Evangelists relating, almost exclusively, the actions and discourses of His manhood and public ministry. But, here, those say-

ings were by Him uttered; and, here, by Mary, and possibly by a few others, they would be treasured up as a matter of affectionate and adoring meditation.

#### Lake of Tiberias.

Having a fever upon me, I was unable to move far to day; and therefore limited my excursion to the Baths of Tiberias, while Mr. Fisk rode to the south of the Lake, where the River Jordan issues from it.

After spending some time in writing till my mind was weary, I left the Bath, and sauntered two or three hundred paces to seek a little shade by the side of a small fragment of ruins. The guide, knowing that I was indisposed, seemed to think it his duty to follow me step by step: he then sat down, much more quietly and respectfully than people of this country are often apt to do. I must, however, say, that although noise and rudeness are their general characteristics, yet there is, occasionally, in their way of treating strangers, a considerateness, which almost amounts to politeness.

The composure which came over my feverish spirits at this hour was inexpressibly refreshing. I laid myself down upon the ground; and, resting my head upon a stone near me, drew a little coolness from the soil: while the simple train of reflections, which naturally sprung up from the scene around me, added much to my enjoyment. At a great distance to the north, was the mountainous horizon, on the summit of which stands Safet, glistening with its noble castle: it is not improbably supposed that our Saviour had this spot in His eye, and directed the attention of His Disciples to it, when he said *A city, that is set on a hill, cannot be hid:* for it is full in view from the Mount of the Beatitudes, as well as from this place; and, indeed, seems to command all the country round to a great extent. Tracing, at a glance, the margin of this simple Lake, on the opposite or eastern side, the eye rests on the inhospitable Country of the Gadarenea—inhabitable to this day; for my guide, after long silence, perceiving my attention directed that way, begins a long tale about the dangers of that part, the untamed and savage character of the mountaineers, and the extreme hazard of attempts to visit them: few travellers, in fact, venture there: but, seeing that his account is not very congenial to my feelings at this moment, he has dropt his story. Close above my head, an Arab is come to spread upon the ruins his tattered clothes, which he has just washed in the Lake, that they may dry in the sun: and, at a distance just perceivable, is another indolent peasant, sauntering by the water's edge, and singing at intervals a poor Arab song; which, though not "most musical," has nevertheless the charm of being "most melancholy." But that which awakens the tenderest emotions on viewing such a scene as this, is the remembrance of ONE, who formerly so often passed this way; and never passed without leaving, by His words and actions, some memorial of His Divine Wisdom and Love. Here, or in this neighbour-



hood, most of His mighty works were done : and, in our daily Religious Services, we have read, with the most intense interest, those passages of the Gospel which refer to these regions. However uncertain other traditional geographical notices may be, here no doubt interrupts our enjoyment, in tracing the Redeemer's footsteps. This, and no other, is the Sea of Galilee—in its dimensions, as I should judge, resembling exactly the size of the Isle of Malta, about twenty miles in length, twelve in breadth, and sixty in circumference. Here Jesus called the Sons of Zebedee, from mending their nets, to become *fishers of men*. Here He preached to the multitudes crowding to the water's edge, Himself putting off a little from the shore in Simon Peter's boat. But there is not a single boat now upon the Lake, to remind us of its former use. Yonder, on the right, must have been the very spot, where, in the middle of their passage from this side toward Bethsaida and Capernaum, the Disciples were affrighted at seeing Jesus walk upon the water—where He gently upbraided the sinking faith of Peter—where He said to the winds and waves, *Peace! be still!*: and the sweet serenity which now rests upon the surface is the very same stillness, which then succeeded. Here, finally, it was, that Jesus appeared, the third time after His Resurrection, to His Disciples, as is related by St. John (chap. xxi.) ; and put that question to the zealous, back-slidden, but repentant Peter—*Simon, son of Jonas, lovest thou me?*—one question, thrice repeated; plainly denoting what the Saviour requires of all, who profess to be His: and followed up by that solemn charge, *Feed my lambs—Feed my sheep!* While I gaze on the scene, and muse on the affecting records connected with it, faith in the Gospel-history seems almost realized to sight: and, though I cannot comprehend that *great mystery of Godliness—God manifest in the flesh*; yet, believing it, all my feelings of wonder and adoration are called into a more intimate exercise.

#### *View from Safet.*

We ascended the castle-hill; and here, whatever disgust we had conceived from the narrowness and dirtiness of the streets and houses of Safet, all was obliterated, by the magnificent prospect from this spot. Although the castle is in ruins, yet part of it still affords a residence to the Governor: the extent of the walls, the perfect condition of some parts of them, and the high glittering towers visible to all the region round about, shew that this must have been a spot often contested in war. But that, which principally fills the mind, is a scene, which no puny powers of man can either create or demolish. The view to the south and on either side, comprehending about one-third of the circle, presents the most surprising assemblage of mountains which can be conceived. It is, if such an expression may be allowed, one vast plain of hills. To a distance of twenty or thirty miles toward Nazareth, and nearly the same toward Mount Tabor and Mount Hermon, the far-spreading country beneath is covered with ranges of mountains: which,

having passed over them, we knew to be ascents and descents far from inconsiderable; but which, from the eminence of Safet, appear only as bold undulations of the surface of the earth. To the left, are the inhospitable and unvisited mountains eastward of the River Jordan. In the centre of the distant scene, appears the beautiful Lake of Tiberias, fully seen from one extremity to the other; and, in the back-ground, stretching beyond the utmost power of vision, are the Mountains of Gilead. On a clear day the view, in that direction, must be more than forty miles.

#### *Mount of the Beatitudes.*

At early dawn we set off from Hattyn, to ascend the Mount of the Beatitudes. The road was steep, but very shady and refreshing; and, as we went, we read aloud the first twelve verses of the Fifth Chapter of St. Matthew, and the Thirteenth Chapter of the First Epistle to the Corinthians. Our minds were raised to the enjoyment of those heavenly truths. We could not but feel how infinitely inferior all the maxims of sages and philosophers are, to those brief and simple descriptions of the graces of humility, meekness, gentleness, purity of heart, and patience; of faith, hope, and love!

"Why is it," I asked, "that the very scenes become endeared to us, as we read the portions of Sacred Scripture relating to them; so that they are rendered much more lovely than the mere scenery could make them?" My companion illustrated the feeling of religious association aptly, by putting the case of two amiable persons, "for both of whom," he said, "we might conceive a very warm affection; but, if one were pious, and the other not, how far more congenial would our attachment be to him, whose heart was one with ours in the love of God! He is, in the truest sense, our FRIEND—a Friend, in common, with us, of God—a Friend for eternity! We may know him only for a short space of time on earth, but we shall know him hereafter for ever. So, to compare inanimate things with spiritual, our attachment to this spot is heightened by the remembrance of the Divine Discourses once uttered here, and which seem to make it hallowed ground: there are other scenes equally or more lovely, in the various countries which we have visited; but, to this, we are united by a kind of religious endearment."

With such reflections we entered the Plain of Galilee, at its east end. Being arrived at this elevated Plain, we find that the Mount of Beatitudes, which closes as it were a kind of barrier on the east, is not on this side so high as on the other side it appeared to be. The Plain, in fact, rises at the end by a gentle slope into two small hills, on either of which it is probable enough that our Saviour sat when He delivered the Sermon on the Mount. They are nearly close together, and would take a person not more than five minutes to ascend them. The Plain itself abounded in flowers; and, although we were not able to say, that, among these, we could discern *the lilies of the field* to which our Saviour directed the thoughts of his hearers, yet my eye was particularly delighted by the

sight of a flower not very common in England, the purple autumnal crocus. I have observed it flourishing, at this season, in every part of Mount Lebanon: and here, at this moment, it was expanding its beautiful petals to as bright a sun as ever lighted up the blue firmament. And if our Heavenly Father so clothe the grass of the field, will He not much more clothe us? Have not we that same evidence of His care, exhibited to our senses on this unexhausted soil, which the Apostles themselves had? It was impossible, supposing this to be the spot, or near to it, where these words were uttered, not to seek some collateral proof, which, however faint, might serve to illustrate the topography of the scene.

I have already alluded to the striking view from this place, of Safet, the city set on a hill. But my mind was more particularly led to trace the course which our Saviour took after delivering this Sermon. If we compare the accounts given in Matthew viii. 1—13, Mark iii. 13—19, and Luke vi. throughout, and vii. 1—10, we shall be led to judge that our Lord had been already preaching at various towns in the region between Nazareth and Capernaum; the very region which we are now traversing. On the night previous to delivering the Sermon on the Mount, He retired to a mountain to pray, and continued all night in prayer to God: at day-break, He chooses His twelve Disciples: He then descends into the plain, and is surrounded by a great multitude of people, who were continually thronging after Him: then, lifting up His eyes on his Disciples, He commences His discourse, with *Blessed are ye poor &c.* This is St. Luke's account, who does not mention our Lord's re-ascending a mountain previously to His beginning His Discourse; which, nevertheless, from St. Matthew v. 1, we are led to infer that He did. *When he had ended all his sayings . . . he entered into Capernaum* (Luke vii. 1): He descended, therefore, from the Mount of the Beatitudes, toward the Lake of Tiberias. Now from this very spot, there is a road, passing through a ravine, direct to the Lake of Tiberias; and, from thence, to the present site of Capernaum, the distance hence to the Lake being about two-hours-and-a-half. This ravine is the caravan-road from Damascus to the south. Although no absolutely certain evidence is deducible from this sketch, yet we felt it heighten our interest in the scene, to trace, as nearly as might be, with the Gospels in our hand and the very country before us, every step of our Lord's course.

Considerably further on, we arrived at the spot, where the Christian guides point out the Corn-field, in which the Disciples rubbed the ears of corn and ate of them on the Sabbath Day. But here I felt, that, to particularize the precise position of a single field after a period of eighteen hundred years, by exacting rather too much from my powers of belief, tends rather to weaken the local enchantment. Here, however, the pilgrims, in their sacred route, are wont to halt, and read the appropriate portion of the Gospel: to which, though we did it not, I make no objection, provided they will allow me, as well as them—

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self, the title and rank of pilgrim. From a distance the tower of Sephrouy was now distinguishable; and soon after, we reached Cana of Galilee.

#### *Approach to Jerusalem.*

On reaching the rocky heights of Beer, the country began to assume a more wild appearance. Uncultivated hilly tracts, in every direction, seemed to announce, that, not only Jerusalem, but its vicinity for some miles round, was destined to sadden the heart of every visitor. Even *the stranger that shall come from a far land*, it was predicted (Deut. xxix. 22.), should be amazed at the plagues laid upon this country: and this became, more than ever, literally fulfilled, in my feelings, as I drew near to the Metropolis of this chosen nation. Expectation was, indeed, wrought up to a high pitch, as we ascended hill after hill, and beheld others yet more distant rising after each other.

Being apprehensive lest I should not reach the city gate before sun-set, Mr. Fisk having gone on some way before me in order to prepare our rooms, I repeatedly desired the guides to ask the Arabs whom we met, how far, or, according to the language of this country, "how many hours," it was to Jerusalem. The answer which we received from all was, "We have been at the prayers at the Mosque of Omar, and we left at noon"—to-day being the Mahomedan Sabbath. We were thus left to calculate our distance. The reply sounded very foreign to the ears of one, who knew that, formerly, there were scenes of purer worship on this spot. *Thither the tribes go up, the tribes of the Lord, to the testimony of Israel, to give thanks unto the name of the Lord.*

At length, while the sun was yet two hours high, my long and intensely interesting suspense was relieved. The view of the City burst upon me as in a moment; and the truly graphic language of the Psalmist was verified, in a degree of which I could have formed no previous conception. Continually, the expressions were bursting from my lips—*Beautiful for situation, the joy of the whole earth, is Mount Zion!—They, that trust in the Lord, shall be as Mount Zion; which cannot be removed, but abideth for ever!—As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever!*

Among the vast assemblage of domes which adorn the roofs of the Convents, Churches, and Houses, and give to this forlorn city an air even of magnificence, none seemed more splendid than that which has usurped the place of Solomon's Temple. Not having my companion with me, I surveyed all in silence and rapture; and the elegant proportions, the glittering gilded crescent, and the beautiful green-blue colour of the Mosque of Omar were peculiarly attractive. A more soothing part of the scenery was the lovely slope of the Mount of Olives on the left. As we drew nearer and nearer to the City of the Great King, more and more manifest were the proofs of the displeasure of that Great King resting upon His city.

*Jerusalem.*

Like many other cities of the East, the distant view of Jerusalem is inexpressibly beautiful: but the distant view is all. On entering at the Damascus Gate, meanness, and filth, and misery, not exceeded, if equalled, by any thing which I had before seen, soon told the tale of degradation. *How is the fine gold become dim!*

Thus I went onward, pitying every thing and every body that I saw—till, turning off to the right, and having passed up what is called the "Via Dolorosa," from its being the supposed path of our Lord when He bore His Cross on the way to His Crucifixion, we, at length, alighted at the Greek Convent of Mar Michael.

During the first few hours after our arrival in the Holy City, there was little to stir up the heart to a lively feeling, that this is really that venerable and beloved place, renowned above all others in Scripture. Hunger, fatigue, and the cheerlessness of an eight-hours' ride over a peculiarly desolate tract of country, with no other refreshment than a small jar of boiled rice and some bread, would have been agreeably relieved by the welcome of pleasant countenances, sufficient food, and a warm-room: but our apartments, which had not been occupied for six months, were floored and vaulted with stone—fire-places are unknown in this land—our provisions were all to seek; and, at this late hour of the day, scarcely to be found—Hadjee Demetrius, the servant of the Convent, in a sort of broken Turco-Grecian dialect, proffered his tedious and aukward services—the baggage was to be looked after—the mercenary and clamorous guides were to be (not satisfied: that was an impossibility; but) settled with and dismissed—and, lastly, as if to diffuse a perfect sadness over our arrival, the storm, which had threatened and slightly touched us during the latter part of our stage, now began to fall in torrents, similar to those which had buffeted us on the preceding evening near Sangyl. Every thing combined to inspire a feeling of melancholy—congenial enough to those emotions with which the actual civil and religious condition of Jerusalem deserves now to be contemplated; but, in no degree harmonizing with those sublimer and more glorious thoughts, which the very Name of this City generally awakens in the bosom of the Christian.

When the evening had closed, however, and the hour for retirement, devotion, and repose arrived, all that I had ever anticipated as likely to be felt on reaching this place, gradually came into my mind, and filled me with the most lively consciousness of delight at being in Jerusalem. "This"—I thought—"is no other than the City of David. Hither, the Queen of the South came to hear the wisdom of Solomon. Isaiah here poured forth strains of evangelic rapture, which will glow with unspent warmth till the end of time. Here, the building of the Second Temple drew from the beholders mingled shouts and tears: and, here, was that very Temple, made more glorious than the first, by the entrance of the *Desire of all Nations, the Messenger of the Covenant!* Here, after He had

rebuilt the temple of His own body, He began the wondrous work of raising a Spiritual Temple to His Father—shedding abundantly upon His Disciples the gift of the Holy Ghost, for which they waited in this very City; and then sending them forth as His witnesses to the uttermost parts of the earth."

Such were the principal thoughts, with which I had for some months associated this visit; and, now, all were gradually presented to my mind.

*Holy Places.*

I felt, I confess, no particular anxiety to see what are called the "Holy Places." Many have hastened to offer their first devotions at the Sepulchre of our Lord: so far from having this desire, I feel somewhat of repugnance at the idea: it is enough for me to know, that I am not far from that scene—that Gethsemane, and Calvary, and the place where the Lord lay, are all so near to me, that I can truly say, I am dwelling in the midst of them. All this, too, my heart can better conceive in the stillness of the night-season, than by the light of day. And He, who suffered here, still lives—*Jesus Christ, the same yesterday, to-day, and for ever!* Spiritually He is as near to me, as He would have been had I seen Him, this very day, at the ninth hour expiring upon the Cross: the blood then shed is still fresh in its efficacy, and cleanseth us from all sin. If to have come hither should prove the means of raising me one degree higher in love to this adorable Redeemer, I would be thankful: but let me remember, that He desires us chiefly to view Him with the eye of faith; and that, although we see Him not in the flesh, yet, believing, we may rejoice in Him with joy unspeakable and full of glory.

—In the afternoon I went out of the City, and walked round a considerable part of the walls, so as to obtain a general view of the principal objects.

Educated in an early love of Scripture, I cannot describe the emotions excited by beholding the very scene of the most important events recorded in the Old and New Testaments. I have, designedly, kept myself from attending to the traditionary minutæ which are imposed upon the thousands of annual Pilgrims. I envy not those, who, from ignorance and superstitious subjection, are obliged to receive from the lips of hackneyed guides the trifles of Tradition; who can fall down prostrate, and embrace with rapture, the very spot measured to an inch, or the very stone-wall of a house preserved for ten or twenty or thirty centuries, at which some event of Scripture-History is said to have taken place. Good taste and the love of truth alike revolt from the details, which may be collected from many Books of Travels. This system tends to bring down the mind to trifles: it more often perplexes than throws open the fair path of Antiquarian Research: and (which is the most painful) it confounds the belief built on sound historical evidence, with that credulity which clings to uncertain tradition; and draws aside the hearts of the multitude of superstitious devotees, from great, essential, and affecting doctrines, to dubious and insig-

nificant localities. I feel it enough to know, that, here, is the Hill of Zion—beneath, and all around, are the Valley of Jehoshaphat, and the Brook Cedron—yonder, the Mount of Olives, and the road to Bethany. The rest must be supplied by a spiritual sense of an ever-present Saviour.

—The Holy Sepulchre is covered by a small building, which has the appearance of a Church in Miniature. The entrance is by a small door, to pass through which it is necessary to stoop low; and, in an instant, the visitor finds himself in a small chamber, not seven feet long, and allowing just space for two persons to pass each other between the wall and the tomb. The Tomb, as I measured it, is six-feet-and-a-quarter long, three wide, and two-feet-and-a-quarter high. Many splendid lamps, diffusing an oppressive heat, were hanging above this venerated spot. The Tomb itself is white marble, and designates only the PLACE where the Lord lay. A Priest stood at the upper part of this small chamber, continually sprinkling rose-water upon the tomb, which shed a faint perfume around. While we were gazing on this spot, two or three Devotees came in, knelt, kissed the marble, crossed themselves many times, and moved their lips as in prayer. Our singularity, no doubt, was remarked by them, as we remained standing; but while we have no desire to offend their feelings, we have also no objection to their knowing that Protestants regard these ceremonies, as being vain in the sight of God, and detrimental to the simplicity of the Gospel. I feel, moreover, that it would be difficult for me to rise in this place to the spirit of devotion. The fulsome pageantry of the scene must be first removed: the ground of Mount Calvary, now encumbered with Convents, Churches, and Houses, and disguised by splendid altars, gawdy pictures, and questionable reliques, must be cleared, and left a simple unadorned spot of nature: less precision in pointing out the scene of each portion of Sacred Story must be assumed: and, above all, this bustle of Ecclesiastical Apparatus must utterly vanish; and the dishonouring remembrance be blotted out of the mind, that, to this spot, for so many centuries, Ignorance and Superstition have sent their millions of votaries, on an unwarranted message. It is this last-mentioned circumstance, principally, which has rendered my view of this place often a source of the deepest melancholy.

#### Mount of Olives.

If, however, the heart desire the solace of some holy reminiscences, these may still be enjoyed, pure and native, as the eye turns toward Mount Olivet. There, no violence, or none that merits notice, has been done to the simplicity of the scene.

In pursuance of our plan, we took horses, immediately on leaving the Church of the Sepulchre, to visit all the neighbourhood of the Mount of Olives. Leaving the City by the Gate of Jaffa, we wound our course round by the north-west angle of the walls, passed the Gate of Damascus which is on the north, and then began to descend into the Vale of

the Brook Cedron. We crossed the Brook, passed the Garden of Gethsemane, and began to ascend the Mount of Olives somewhat to the left of the direct path to its summit. The advantage gained by this was, that, by reaching a point a little north-west of this summit, we had a more extensive view of the Dead Sea, of the immense irregular ravine which leads to it commencing at the Valley of Jehoshaphat, and of the distant Plains and Mountains of Moab. As I glanced over these devoted waters, the passage of Scripture instantaneously came into my mind—*Suffering the vengeance of eternal fire!* In the midst of our enjoyment of Scriptural Antiquity, we may not screen from our view the awful memorials, which ever and anon present themselves: all the surrounding country seems endeared by the remembrance of innumerable acts of Divine Mercy: but what we now see reminds me, that *God is a God of judgment;* and Scripture leaves the mind in no doubt, as to the present sufferings and the eternal doom of the inhabitants of this, once fertile, Plain of Jordan. After gazing some minutes on the immense prospect, and vainly musing which point in the line of the Mountains of Moab (for there are only a few very slightly-elevated points) might be that Pisgah-top from which Moses was permitted to see this Land of Promise, we set forward to reach the top of Mount Olivet. Here is a small village, so inconsiderable as not to spoil the aspect of the mountain from Jerusalem. Among these poor buildings is a small Oratory, in the centre of which is exhibited the spot, which, as they say, was the last touched by the foot of our Saviour before the moment of His Ascension! Let that pass: and let us forget that meddling, microscopic tradition has thus intruded on the sublimest of all earthly scenes—the type of that more awful scene, to be unfolded in the Last Day, when every eye shall see the Redeemer coming again, in like manner as he was once seen, in yonder very sky above me, ascending into heaven.

#### View of Jerusalem from the Mount of Olives.

Having alighted at this village, we advanced a little way into the adjacent fields; and, sheltering ourselves beside one of the olive-trees from the west wind which blew sharply, we enjoyed a fuller prospect of the City, every part of which lies plain before the view from this eminence. The whole of Jerusalem seems like one continuous hill, standing out singly from the midst of the surrounding mountains. To the north, east, and south, it is surrounded by the deep valley, which, in its various parts, has, at different times, borne the names of the Brook of Cedron, the Valley of Jehoshaphat, Tophet, and Gehinnom. On the west, the ground adjacent to the walls is, comparatively speaking, level-ground; but these walls, on the western part, take in a considerable number of habitations which did not belong to the City, and did not in fact exist, in the most ancient times. They include Bezetha and Mount Calvary. Bezetha was added in the time of

Herod and Pilate; and Mount Calvary, which now groans beneath the weight of monastic piles, was probably open ground, cultivated for gardens, (John xix. 41) at the time when He who *suffered WITHOUT THE GATE* (Heb. xiii. 12) there *pour'd out His soul unto death*. It is not difficult to conceive, observing from this spot the various undulations and slopes of the ground, that, when Mount Zion, Acra, and Mount Moriah constituted the bulk of the City with a deep and steep valley surrounding the greater part of it, it must have been considered by the people of that age as nearly impregnable. It stands *Beautiful for situation*.—words which have perpetually burst from my lips as I have surveyed all the surrounding scenery, and this unique, crowning centre of the whole. It is, indeed, *build'd as a city, that is compact together* (Ps. cxxii. 3). *The Kings of the Earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem!* (Lam. iv. 12. B.C. 588.) This was said nearly two thousand four hundred years ago. And when, 650 years after, Titus besieged and took this devoted City, he exclaimed, on viewing the vast strength of the place, "We have certainly had God for our assistant in this war; and it was no other than God, who ejected the Jews out of these fortifications: for what could the hands of men, or any machines, do towards overthrowing these towers?" (Josephus: B. vi. ch. 9.)

#### *Probable Scene of the Ascension.*

We resumed our ride: descending by a rather steep declivity eastward, we lost sight of Jerusalem; and had, on our right, the slope of the mountain, beneath or on the sides of which the direct path leads from Jerusalem to Bethany. To this interesting village we were now directing our steps. It is somewhere on this retired side of Mount Olivet, out of view of the busy City, that I should be inclined to place the scene of the Ascension; for it is said (Luke xxiv. 50, 51) that our Lord led His Disciples out as far as to Bethany, and then was parted from them, and carried up into heaven. The previous conversation, as related in the beginning of the Acts of the Apostles (ch. i. 6—9) would, probably, occupy some time while walking toward Bethany; for we must not judge of the length of our Lord's Discourses by the brevity with which the Evangelists record them. Here, the last sparks of earthly ambition were extinguished in the bosoms of the Apostles; and they were prepared to expect that purer fire, which was ere long to burst forth upon the Day of Pentecost. Here, their Head was taken from them; and two of the ministering spirits of his train, becoming visible to their eyes, interrupted their mute astonishment, and dismissed them to their proper stations. Returning from this place to Jerusalem, the Disciples would announce to Mary the Mother of Jesus and his Brethren, and all the Disciples—"*Though we have known Christ after the flesh, yet now henceforth know we him no more!*" It is to the promise of His Spirit that we must now look: that Spirit will be given

not many days hence, and will abide with us for ever!"

In these reflections, and on this sequestered spot, I feel a more pure delight, than I could possibly attain in the tumultuous throng of worshippers, who crowd the Church of the Sepulchre. Here, silence, and retirement, and the dreary grandeur of the mountains before me, and the mild glory of the heavens above, all conspire to soften and elevate the affections. When I remember, in future days, my visit to this unadorned solitude, I would endeavour to associate with it the spirit of those words—*If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right-hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.* (Col. iii. 1—4.) Here, therefore, memory shall exhibit to my mind the Scene of the Ascension!

#### *Bethany.*

After a short half-hour's ride from the summit of the Mount of Olives, we arrived at the little village which bears the name of Bethany, now a miserable cluster of mud-hovels. We were, first, shewn the Grave of Lazarus. We had to descend many steps to see it, as it is now considerably beneath the ground: it does not correspond with the idea formed in the mind from reading John xi. 38. On going round the village, one ruined house was pointed out, as the site of the house of Mary and Martha.

We thought to take our repast here; but as the wind was blowing keenly and threatened rain, we went into the adjacent field, and spread our carpet under one of the most beautiful and luxuriant olive-trees that I ever beheld. The field was full of such trees. I had never, from what I have seen of innumerable olive-groves in various countries, conceived it possible for this tree to attain such richness and beauty. The soil all round must be peculiarly adapted to their growth; and their flourishing aspect bespeaks also the hand of careful culture. We were surrounded, during our repast, by the Sheik, and other men with the children of the village, who kept a respectful silence while we ate, and afterward thankfully received what we spared for them. Our party was now suddenly broken up by a heavy fall of rain.

We set off to return to Jerusalem, by the nearest path; that, probably, described by St. Luke in the Gospel, chapter xix. verses 28—44. The scene seems, in fact, to verify itself: as you wind round the side of the Mountain, and come almost suddenly in view of the City, it needs no guide to say, "This must have been the spot, where, as our Saviour came to Jerusalem, he beheld the City, and wept over it!"

We were soon thoroughly wetted by the rain; but, as it began afterward to intermit a little, we were induced to pursue our original intention of going completely through the valley surrounding the City.

#### *Vineyards and Flocks near Jerusalem.*

I only further noticed of the view eastward,

That, though the rocky country toward the Dead Sea, both northward and southward of the Valley of Jehoshaphat, must evidently have been at all times very unproductive of corn, yet it possesses the two qualities essential to the accomplishment of Jacob's benediction to Judah. I was led to this remark by passing through some well-cultivated vineyards, the produce of which furnishes Jerusalem with excellent wines. Along the sides of these hills, also, we continually see flocks and herds: the sheep and goats in the immediate vicinity of the City have a very picturesque appearance, as they are slowly driven into Jerusalem just before sun-set, after which the gates are shut; and from their milk a great part of the support of the inhabitants is derived. Thus, when this seemingly unpromising soil was cultivated in perfection, it would answer exactly to the promise given to the tribe of Judah—*Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk.* Gen. xlix. 11, 12.

Descending into the Vale of Cedron, and crossing the Brook, at this time dry, we made our course again westward, that we might pass by the east and south side of the City, and enter at the Western or Jaffa Gate, from which we had originally set out. We passed by the Jewish Burying-ground, south-east of the City.

#### *Pool of Siloam.*

A little further we came to the Pool of Siloam, *whose waters go softly*: they have a current; but it is almost imperceptible. I alighted to descend more than twenty steps, and taste the waters of this fountain, at which, in ancient times, the Jews were wont to celebrate a festival, singing the Twelfth Chapter of Isaiah. May they, once again, sing aloud in this spot—*O Lord, though thou wast angry with me, thine anger is turned away, and thou comfortest me. Therefore with joy shall ye draw water out of the wells of Salvation.*

On the other side of the projecting hill, after passing under ground two or three hundred feet or thereabouts, (for I do not pretend to speak with exactness,) these waters re-appear: and here they are drawn off to irrigate a lovely spot, consisting of gardens and small fields, reaching from this point of the acclivity down to the dell beneath; where the Brook Cedron, from the north, and the Valley of Hinnom, from the south, unite in one; forming from thence the Valley of Jehoshaphat. These gardens are, in summer, often frequented by the Turks, whom cool streams and the sight of verdure invite hither to repose themselves; not without the soothing fumes of the pipe. The situation of this spot appears to be that alluded to in Nehemiah iii. 15. and in 2 Kings xxv. 4, 5.

Just over against the Pool of Siloam, near the bottom of the valley, and on the slope of a lofty mountain on the opposite side, is a village which they call Siloa: it has a miserable aspect; many of the habitations being no better than excavations from the rock, and the

rest very meanly-built houses. I counted, including both kinds, about fifty: the population inhabiting them could not exceed two hundred.

#### *Valley of Hinnom.*

Continuing our route on the southern side of the City, we next entered the Valley of Hinnom; a deep ravine, closed in on the right by the steep acclivity of Mount Zion, and on the left by a line of cliffs more or less elevated. From some point in these cliffs, Tradition relates that the Apostate Betrayer of our Lord sought his desperate end: and the position of the trees, which, in various parts, overhang the brow of the cliff, accords with the common opinion of the manner of his death. In some parts of this ravine, the City is not visible: the reason is, that there is a considerable portion of Mount Zion toward the south-east, which is at present not inclosed within the Walls of the City. This outer part is occupied, by the Burying-place of the Christians, by the Armenian Convent as above mentioned without the walls, and by a very small Turkish Village: the rest of this portion of Mount Zion is arable land, laid out in fields; most remarkably exhibiting, at the present day, the fulfilment of the prophecy uttered first by Micah (Ch. iii. 12); and afterward quoted by Jeremiah (Ch. xxvi. 18), *Zion shall be plowed as a field.*

We returned, by the Jaffa Gate, about three o'clock in the afternoon, to our Convent. The view of the City on approaching it from the west, from Jaffa, is exceedingly poor. On coming within sight of it, nothing appears to the eye but a fore-ground, running nearly level up to the walls; and these walls are not distinguished by any appearance of boldness or elegance, but only serve to hide the City from the view. The country all around, at this part, is rocky and rugged.

This excursion, being in several respects perfectly new, was to me most refreshing and delightful; and amply compensated for the inconvenience which we had suffered during the latter part of it, from frequent and heavy showers of rain.

#### *Mosque of Omar, in Jerusalem.*

We waited on the Governor. The approach to his residence, the residence itself, and the aspect of his Court are all so destitute of what would be expected from his station, that I forbear to describe them. He asked some questions, which were far from courteous: being answered with reserve and distance on our part, he suddenly became very complaisant, repeated the compliment of sherbet, pressed us not to hurry away, and spoke of the hospitality due to strangers. The only favour which we had to ask of him, was permission to go on the roof of his house, which overlooks the Mosque of Omar, the Sakkara el Aksa, and the surrounding spacious area of which his house forms one side. As we were the first since his new government who have asked this, he had to inquire of his attendants whether it was *Adet* (Custom). Being answered in the affirmative, he gave us leave, and we went up.

Here we had a view of this very interesting spot; within which had we set our foot, the penalty must have been either death or the embracing of the Mahomedan Faith. Can any thing be more absurd, unjust, or harshly oppressive? Let insult offered to any, even the most absurd religion, suffer condign punishment: but is it possible that the followers of Mahomed can be gratified by such an extorted conversion to their faith; or thirst for the blood of a man, who shall, in a moment of temerity, have touched the mere earthly precincts of one of their sanctuaries? We availed ourselves of the moment attentively to survey the solemn scene before us—where, once, that wonder and praise of the whole earth, Solomon's Temple, stood. The ample area is, in some parts, covered with turf: in others, the bare rock shews itself; and a few scattered trees scarcely suffice to give it the title of picturesque. The dome of the Mosque is a truly noble specimen of taste; but, pressing too low upon the subjacent part of the structure, it overwhelms the symmetry of the whole: it is, in fact, best viewed at a distance, when it is seen apart from the lower building with which it is connected, and standing pre-eminent for beauty among the buildings of the City—a pre-eminence, however, diminished by its mournful defect in moral beauty. Here, they of the captivity in Ezra's days, *Priests and Levites, and Chief of the fathers, who were ancient men that had seen the First House, wept with a loud voice on beholding the inferiority of the Second.* Here, the Hebrew and the Christian may now, also, mingle their tears over the violation of the True Faith. Here, are neither the holy precepts of the Law nor the inviting promises of the Gospel, to dignify or to endear the place. This splendid edifice, surmounted with the Crescent, serves only to exhibit to all the world this desecrated spot, as a central monument of Divine Vengeance. It may, spiritually, be called an *Abomination of Desolation standing in the Holy Place, where it ought not.*

*Aspect of the Sabbath in Jerusalem.*

In the morning, Mr. Fisk, Mr. Lewis, Pappas Ysa Petros, and myself united in Divine Service, in Italian. This is my last of four Sabbaths spent in the Holy City.

There is something very peculiar in the aspect of this day in these parts. We have never as yet had, indeed, occasion to say, that *the Adversaries mock at our Sabbaths*: but the sensation arising from seeing, that to the Mahomedans and Jews this is a day of work, and that to the bulk of professing Christians it is, alas! a day of more than usual mirth, visiting, and feasting, abates much of that spirit of sacred sympathy which David so touchingly describes—*I went up with the MULTITUDE of them that kept holy-day. I was glad when they said, Let us go into the house of the Lord!* On this very spot, did David once delight in these Sabbatic hours! But what would he think, were his spirit to descend from its eternal rest, to see his stronghold of Zion dismantled; and his brethren, for whose peace he prayed, broken in pieces by the oppressor? Were Solomon again to walk this earth, and view his unrivalled

Temple supplanted by the Mosque of Omar; or could Isaiah know that his evangelic raptures are still unrevealed to multitudes on this Holy Hill of Zion, and that the watchmen who should have kept their stand day and night upon the walls of Jerusalem have long since held their peace and sunk into almost Pagan stupor; or could the first Apostles look round, and ask in this place, Who are they that have kept the faith?—what would be the emotions of their re-embodied spirits! We, so greatly their inferiors—not so devout, nor fervent, nor conversant with Divine mysteries as they—yet feel amazed and utterly down-cast, when we contemplate so many visible marks of departed glory.

If, however, the work now beginning here, be (as we would humbly trust it is) right in principle, and the workmen right in heart, we must not despise the day of small things. Two Ministers of the Church of England, one to the Jews and another to the Gentiles, and a Minister from the distant shores of the New World, uniting in prayer with a Native Minister of the Gospel in Jerusalem, form but a small assembly; but it is such a congregation as I once never thought to see. May our prayers for an increase of Labourers be accepted and answered, by the Lord of the Sabbath, *exceeding abundantly above all that we ask or think!*

Our Worship, besides the devotional part, consisted in my discoursing on the closing verses of the Fifth Chapter of the Second Epistle to the Corinthians: after which Mr. Fisk took up the Service; and, with much feeling, discoursed from the Ninth Chapter of Daniel; applying it, in a very striking manner, to the present circumstances of the suffering Oriental Churches.

In the evening, my American Brother and myself spent an hour, as we had been used to do on the close of our Sabbaths, in mutually making such friendly remarks as might be personally useful to us in our common work. As this was our last conference, I am induced to put on record the topic concerning which we then conversed and prayed—“How best to secure the advantages, and avoid the evils, which may result from our studying the characters and consequently perceiving the faults of Christian Brethren?”

*Reflections on leaving Jerusalem.*

At half-past eleven o'clock, we passed the Damascus Gate of the City; and, in half-an-hour, reached the top of the hill, from which I had caught the first view of Jerusalem on my arrival, and from which I was now to see it for the last time.

While the servants went on, I rode to a fair green spot, and turned my horse's head round, that I might enjoy a few moments' solitary meditation on the view before me. Surely no traveller would fail to snatch such a moment! With little bodily strength, and through a variety of scenes in which troubles had been anticipated, though none had been experienced, I have thus succeeded in accomplishing the Pilgrimage to the Holy City. “What good,” I thought, “has my visit done here? Who will be the better for it? Here—where the Saviour bled—how have I re-

quited His love?" These thoughts rapidly passed through my mind, raising such pensive feelings as I am no stranger to. "I feel that I have done almost nothing: and even if, humanly speaking, I had done much, yet I must before my Master acknowledge that I am an unprofitable servant. But it is now too late to amend this visit; for the time is past, and I must bid farewell to Jerusalem. The noon-day sun shines strong and bright upon the City, and seems to mock its base condition. What a contrast between its aspect at this distance, and its actual state! Here, the smaller objects not being minutely discernible, the glowing strains of David seem as true and lively as they were when they first answered to the touch of his instrument of ten strings—*Beautiful for situation, the joy of the whole earth is Mount Zion*. Still, there seem to be her towers, her bulwarks, and her palaces challenging our admiration. But I have now, for more than twenty days, known that these are not the Towers or the Temple of ancient times. At every step, coming forth out of the City, the heart is reminded of that prophecy, accomplished to the letter, *Jerusalem shall be trodden down of the Gentiles\**. All the streets are wretchedness; and the houses of the Jews more especially (the people who once held a sceptre on this mountain of holiness) are as dunghills."

While I gazed, my eyes filled with tears till I could look no longer. The frequent ejaculation of the Bishop of Nazareth came into my mind—"Lord, how long!" I thought, too, of those Brethren, from whom I had just parted, and for whose sakes I had an additional motive to pray, *Peace be within thy walls!* I then suddenly broke off from this multitude of thoughts, which was growing too painful for me; and, pursuing my journey, I felt by degrees as though my present Mission was, in some sense, accomplished; and began to indulge, more warmly, the hope of returning to my family in peace.

#### MORAL AND RELIGIOUS STATE OF SYRIA AND PALESTINE.

##### *State of different Bodies of Christians.*

*Abyssinians*.—At Jerusalem, shortly after a party of Greek Monks had left us, another person entered. The moment he opened the door, I exclaimed, "You need not tell me of what country that man is. This is an Abyssinian." His resemblance to the few Abyssinians whom I have seen, and to the living picture given by Ludolf of Abba Gregorius, in complexion, form, and expression of countenance, his dress, his manner, all bespoke his nation. He bowed, or rather crouched and fawned, toward us; repeating the word "*Salamât*"—"I will not say a thousand, or even a hundred times—but certainly

so often, and with such profuse servility, that we knew not whether to be more amused or wearied: and as this was his uniform custom at all future interviews, we as uniformly used to sum up our reply to him, in plain English, "*Salamât a thousand times!*"—"A thousand healths or compliments to you!" Not that this brevity on our part caused him to intermit his reiterated *Salamâts*: for whatever powerful effects Western Nations may attribute to a direct, brief, and blunt method of accosting both friends and foes, the Men of the East are well acquainted with the maxim that *a soft tongue breaketh the bone*. Oppression has taught them to carry gentleness to an excess. They are born and bred to the practice of refined insinuation or gross flattery; and it seems impossible to beat them off from that ground, since they expect to succeed on no other.

Both the Abyssinian Priest and myself speak Arabic too imperfectly, to make ourselves well understood by each other. I learn from him, however, that he has been in this City seven years; that there are about twenty Abyssinians in his Convent, and that he is the chief among them. Last year he says that seven Pilgrims set out from Abyssinia; of whom three were Priests and four Deacons. By the term Deacon may be meant merely persons who have taken the first degree in the Church, and read the Lessons in Divine Service: it is usual, in the East, for young men to do this, while they remain laymen; and this corresponds with the *prima tonsura* of the Church of Rome. One of these Pilgrims did not live to reach Jerusalem, but died at Damietta.

—Went to the Abyssinian Convent. In the court-yard and in a small adjacent garden belonging to the Convent, we saw twelve Abyssinians; of whom five were females and seven were men. One of them was pointed out to us as a Priest, but he could speak no other than his native language. In the garden was a wretched hovel, which was the abode of part of this company. Some of them appeared very old; one or two rather young. They all seemed very idle; and indeed their whole object appears to be, to spend their last days in Jerusalem, doing almost nothing. Nor do we see, indeed, any thing in the society by which they are surrounded, which would stimulate them to a higher purpose.

Jerusalem may be an excellent station for learning the Abyssinian Language; as here is a company of twenty, who, although ignorant, indolent, and utterly inapt to the Art of Teaching, would, nevertheless, to a man who could teach himself from books, furnish pronunciation and practice. As a station for distributing the Abyssinian Scriptures, I imagine it would not answer; for they, who come hither, generally never return to their native country. The motive which brought them hither—blind devotion—and the difficulties which they met with on their way, added to their extreme poverty, operate to fix them in Jerusalem, when once fairly arrived. Yet, possibly, an Englishman, intending to

\* The Author would here add, that he has, subsequently, very often meditated on that phrase; and he can with truth affirm, that no expression could have been invented more descriptive of the visible state of Jerusalem, than this single phrase, *trodden down*—furnished by the most lively and descriptive of all writings extant, the Bible.



visit Abyssinia, might here find an individual among them willing, for a suitable pecuniary consideration, to accompany him; and he would serve, though on many accounts imperfectly, as a guide and interpreter. My conviction is here confirmed, that whoever visits Abyssinia must go relying, under Providence, on his own resources, and not on any companion. Were it my destination, however, I should certainly, after acquiring a competent knowledge of Arabic, aim at giving twelve or eighteen months to the study and practice of the Ancient and Modern Abyssinian Languages in Jerusalem, rather than any other spot which I have yet seen. There are these additional advantages: the mind would thus become inured to the misery of the circumstances of that people; and, further, a traveller, passing from Jerusalem to Abyssinia, would carry with him, as a visitor from that Holy City, a peculiar recommendation.

I will here add the remainder of that scanty information, which I subsequently obtained in this quarter concerning the Abyssinians. Three or four of them have joined the Greek Communion: so far as I could learn, this conversion has arisen from the hope of improving their condition a little, and eating more bread. They are, at present, residing at the Greek Monastery of Mar Saba, three hours to the East of Jerusalem, on the way to the Dead Sea. There are, likewise, two at the Armenian Convent: I did not see them: but the Abyssinian Priest, who is on friendly terms with the Armenians, said that one was elderly, the other a youth. Of those whom I have to-day seen, one was quite young; not more, probably, than twenty years of age. The person pointed out as a Priest seemed to me not more than thirty-five. The Chief Priest appears upward of forty years of age.

*Armenians*.—The Armenian Convent is far more splendid than any other building in Jerusalem; and declares at once the opulence of its possessors. The Patriarch himself sits on a divan which is quite princely, and speaks in a slow and dignified manner. He complained of being indisposed; and left his two Bishops, who were sitting on the opposite side of the divan, to support the conversation. I endeavoured to touch, in geographical order, on those places with which the Armenians have most connexion.

They have four Patriarchates at present—Echmiazin, Jerusalem, Constantinople, and Sis: of these, Echmiazin, in Persia, is the first. To my inquiry, if they enjoyed protection there, they expressed themselves as being in a better state under the Persians than under the Turks. In Calcutta, under British Government, they acknowledge, with pleasure, that they have perfect protection. On my prosecuting that topic, one of the Bishops sitting opposite to me, whose name I was afterward told is Garabee, said that he had visited Calcutta, about eleven years ago: as this was previous to the arrival of Bishop Middleton in India, I gave them some account of the Ecclesiastical Establishment

now existing there, and the name of the present Bishop; and expressed a hope that their Churches and ours would become acquainted upon Indian ground.

Printing-Presses for the Armenian Language they have at Constantinople, in Russia, and in Venice. On my mentioning what modern Armenian Books I had found in Paris, such as Rollin, Robinson Crusoe, &c. they informed me, that the style of those translations is good. Of the modern Version of the New Testament executing in Paris, they had not seen a specimen. With regard to the style of modern Armenian, they recommended the neighbourhood of Erivan, rather than Erzerum, where the Armenian is vulgar.

I was particularly desirous to know if they had any communications with Samarcand, or Bukharia; but, after pronouncing these names in every possible way, they could give me no information about the places; and Bishop Garabee said that they travelled to India by way of the Persian Gulph. As they were equally curious to know my motive for asking about those places, I directed their attention to the opinion that many Jews, and probably the Ten Tribes, exist there; which brought up the mention of Mr. Wolff, of whose movements they were much interested to hear.

I was anxious to bring the subject of Abyssinia before them; and inquired if they still kept up the communion with that country, which formerly they had been in the habit of doing; and for which they enjoy a peculiar degree of facility, from their Church holding the same doctrines with the Abyssinian Church. They gave little satisfaction on this head; indeed they said, that, at present, they have no intercourse with Abyssinia. I explained my views as well as I could through the Interpreter; stating, that, as both England and the Armenians were friends to Abyssinia, and the Armenians peculiarly so, it would give us pleasure if the Armenians, when voyaging to the Red Sea, would assist us in our endeavours to convey the Scriptures to Abyssinia.

I intimated a wish to see their Library; but they stated that they had no old or very curious books to shew; and on my more particularly specifying the Acts of their Councils, the proposal was turned off in a manner that evinced a decided unwillingness to enter on such subjects. Their opinions are, indeed, thus far known—that they admit only the first Three General Councils, and break off from the Greek Church at the fourth; but the subsequent National Councils of the Armenians I have not seen. I had a particular wish to see those which relate to the celibacy of the Clergy.

The Patriarch offered me a room in the Convent, which I said that I should gladly have accepted, had I not found one already prepared for me by a friend in Mar Michael.

The Patriarch's Secretary then took me to see the Church. It is more splendid than any thing else in Jerusalem, not excepting the Church of the Holy Sepulchre, although

this latter is considerably larger. The walls of the Armenian Church are lined with a kind of glazed Dutch pottery, with pictures of Sacred Story and Armenian Inscriptions upon them. On one side is a small Chapel, brilliantly adorned and lighted up, with a picture of St. James's head: the head itself, they say, is in Spain. The Convent is dedicated to this Apostle, and is built, they say, upon and around the very spot where he was beheaded by order of Herod. On the opposite side is a very large Chapel for the females: adjoining to this Convent is an Armenian Nunnery. On the left-hand, as you face the great Altar of the Church, is a splendid spacious pulpit; but Sermons are not preached here: it is used for the purpose of the customary Procession, in which one of the Priests or Deacons, gorgeously arrayed, and surrounded with many lighted tapers, solemnly ascends the pulpit, and reads, or rather chaunts, a portion of the Gospel. From the lofty ceiling are suspended many lamps, and also numerous ostrich-eggs, which several servants were keeping clean with long bunches of soft feathers. Every thing has an air of Oriental splendour, too glittering and gaudy for our simpler Occidental taste.

While we were wandering here, another Bishop entered the Church from a side-door. These, with two more whom I subsequently saw in the Church of the Holy Sepulchre, make, in addition to the Patriarch, five Bishops. I had been informed that there are fourteen in all. They are not constantly residing here, but occasionally visit the other Monasteries; of which, in the Holy Land, there are four—namely, this one within the city, one just without the walls, one at Bethlehem, and one at Rama; besides the adjoining Nunnery in the City.

*Armenian Catholics*—The Convent of Ydzumâr, on Mount Lebanon, is the residence of the Catholic-Armenian Patriarch, and is a noble establishment. We were courteously received by the Patriarch, in the large Divan; a more spacious and well-furnished room than any I have yet seen in Syria. The Convent has been built twenty-eight years: in summer, it must be delightfully cool; but, standing on so high an eminence, it is visited in winter by tremendous thunder-storms, and enveloped in thick and cold mists.

The Patriarch has been seven years-and-a-half in his office. We were presently joined by one or two Bishops, now residing in the Convent; and by another Ecclesiastic, whose name I regret not to have noted down, a very lively and intelligent man of about thirty-eight years of age, aspirant to a Bishopric, and not unlikely to be promoted. The Patriarch speaks a very little Italian; but the other two speak it well.

Mr. Fisk had made a contract for the sale of a large number of Armenian New-Testaments, which he brought with him. Of these, they greatly preferred the Venice Edition, to that printed in Russia.

As noon drew on, the table was spread for dinner. We dined alone with the Patriarch, and were certainly never better treated than

here. He seemed to take a particular pleasure in giving us proofs of the excellence of his vintage, ordering different kinds of wine to be brought in succession; so that it became necessary for us to have a strict eye to the proper limits on such an occasion. After dinner, he took his repose: and I also was obliged to lie down, being much fatigued with the morning's ride; but could take no rest, my mind being filled with the scene around me. In the mean time, Mr. Fisk, surrounded by the Young Men, produced his Armenian stores, the whole of which were purchased by them. The room in which I lay down belonged to one of the Students, a hopeful bright youth, who speaks Italian well, and who seemed gratified in shewing me attention. His little library was select, containing Armenian and Italian books; and, no doubt, he has an ambition to be useful. It is impossible not to desire that such an ambition may receive a right direction; but, for this end, a purer knowledge of Truth, than we find in these regions, is wanted: and, indeed, the ambition itself needs to be supplanted, by a higher motive than, we fear, exists in the generality of these Students. After half-an-hour, I joined the company, who were all, under the direction of the Ecclesiastic above mentioned, making their purchases. They soon after dispersed; and the Ecclesiastic proceeded to take us over the Establishment.

The Church is, after their manner, heavily splendid. In their dining-hall is a pulpit, from which a portion of some book is read, while the rest are dining. But that which most surprised me, was the number of rooms for the accommodation of Pupils: we were told that there are about seventy. The Pupils, at present, are very few in number; about twelve: they do not average more than twenty: sometimes they are as few as four or five. I do not well know how to account for such variations, unless it be because there are two other Catholic-Armenian Convents not far distant, at Kraim and Beit Hashbo. This Ecclesiastic informs us that the Youths are not required to be Priests: consequently, this may be regarded as, in some degree, a school for their Merchants' Children; and these Merchants, moving about in the extensive regions of the East, or residing for uncertain periods in the cities more or less near—as Constantinople, Smyrna, Erzerum—may send their children more or less regularly to this and similar Colleges. The Course of Education throws some light on the subject. Our conductor informed us, that, on their plan, it would require ten years to be well educated; for the complete course is to learn Ancient Armenian, Arabic, a little Philosophy, and various European Languages. He is, himself, Preceptor; and is versed in these acquirements. Considering the low standard of the education of the Clergy generally in the East—exception being made in favour of a few individuals among them, who have aspired to considerable attainments—this Course of Education manifestly declares itself to have been adopted for those, who are designed to be men of the world. The Armenians are, in fact, an industrious,

ingenious, persevering race; not at all, I have been told, addicted to war, but to civil pursuits: especially as Bankers, in which character they rival the Jews.

*Oriental-Greeks*—It is one of the Canons of the Greek Convents of Jerusalem, that NO NATIVES CAN BELONG TO THEM. The Christians of this Communion are numerous in Palestine and Syria; but they rise to none of the dignities of this Patriarchate, nor are they admitted members of the Monasteries. Most generally they are married Priests. Their language is Arabic. In the Convents here, Greek chiefly is spoken, and also Turkish; the Monks being all from Greece, Asia Minor, or the Archipelago.

—One of the most interesting characters in Jerusalem is Pappas Ysa Petros. He is a Priest of the Greek Communion: being a native, Arabic is his language. He is married, and has several children. He has already been employed as a Translator into Arabic by Mr. Fisk; through whose kindness, two or three Tracts have been put into my possession for printing. During a residence of many years at Damietta, he translated, for an opulent Arab Merchant at Damietta, the whole of Rollin's Ancient History into Arabic, which it is to be hoped may one day see the light: of this work, he has a small part in his possession, which he shewed us: it is the first rough translation, containing the History of Egypt and Carthage: the whole work occupied him six years. He understands, besides his native language, Greek, Italian, and French; and he has studied Syriac, Ethiopic, and Armenian, from his natural love of languages. I have seen no one in Syria, who unites so much simplicity and goodness of disposition, with such a compass of literary acquirements. There are, in Jerusalem, about ten Native Greek Priests who are married and have families. No one of them comes up to Ysa Petros in acquirements, or in intelligent and philanthropic views. They are far behind. He is much respected by the Superiors of the Greek Convent.

—We had a long and interesting conversation with a young Greek Ecclesiastic, named Cæsarius. He is very intelligent, and very desirous of general knowledge. The conversation was entirely on religion; and gradually came to subjects concerning which the Romish and the Oriental Churches are accustomed to speak very positively—the washing away of Original Sin in Baptism; and the Identity of Baptism and Regeneration. Scripture was the standard to which we constantly appealed. Of each proposition we carefully inquired, "Where does God, in His Word, declare this?" The effect produced on the mind of our Visitor was, apparently, an abatement of the self-confident, and an increase of the inquiring, spirit. The passage at which he principally seemed to be at check was 1 Peter iii. 21. After watching and assisting the turn of the discussion for about an hour, I left him with Mr. Fisk, who was holding him close to Scripture—the only method likely to succeed; for should we wander on the ground of the authority of the

Fathers, it would probably be only to prove these fallible writers guilty of mutual contradictions, and sometimes of inconsistency even with themselves.

—We visited the principal Greek Convent in Jerusalem, and had an interview with Daniel the Bishop of Nazareth; a man of acuteness and learning; very placid, but apparently much worn with anxiety on account of the oppressions suffered by the Greek Convents—*And on the side of the oppressors there is power.* The Head Dragoman of the Convent was present, as also the Librarian. The Dragoman cried out, repeatedly, and with an earnestness which seemed almost like an appeal to our purses, "We want help! We need some assistance!" The Bishop himself speaks with much more pathos: when we condoled with him on their present afflictions, he briefly replied, "It is for our sins: the measure of the chastisement of our sins is not yet filled up!" And these are expressions which he often uses with us.

We visited some of the Monks; and went over the whole of the Convent, which is a very extensive but irregular building. The number of Monks whom it would well accommodate was stated at seventy: and here nearly all the resident Monks of Jerusalem abide. The other Greek Convents, in number about ten, are of smaller dimensions; designed only for the reception of the Pilgrims, and merely occupied by a Superior and one or two Monks during the absence of Pilgrims. They are, at present, nearly a solitude; no Greek Pilgrims having arrived for two years: formerly, this Communion could boast a much larger number of Pilgrims than any other. The number of Ecclesiastics, in the whole of the Greek Patriarchate of Jerusalem, was stated to me at 200: but I have no means of verifying the statement.

—I went to see the Bishop of Nazareth. The Bishop was inquisitive to know of what Rite my servant was. I gladly availed myself of the opportunity of explaining to him in what light I regarded these differences. The Youth, I told him, is, by profession, of the Latin Church: but I did not, on taking him into my service, inquire into that matter; but merely desired him, in the morning and evening, to come to us, when we read the Bible and pray together: to which he never made the least objection; but, on the contrary, seems to be pleased with it.

The Bishop was very attentive, and spoke little; so that, as I feared to appear to trespass on his feelings, the conversation was often suspended. Indeed I thought I perceived a great degree of dejection on his countenance.

Presently, it being three o'clock, our attention was roused by the voice of the Moweden from one of the Minarets, calling the Mahomedans to their usual prayers of that hour. The Bishop mournfully turned to me, and exclaimed, "Eus vîra; "How long!" His few and simple words quite sunk into my heart. I said it was truly painful to hear that voice in the Holy City; and that I viewed with sincere sympathy the present distresses which they suffer. "Our sins!" he slowly

replied, "The measure of our punishment is not yet filled up!" I could only assent by the motion of my head.

I then acquainted him that I was writing a Tract, in which I wished to address his Nation in as consolatory a manner as I could; but added, "It will not all of it be consolatory." He plainly took my meaning, as one who saw that it was impossible to speak, agreeably to truth, of a suffering Nation, without also saying something concerning their sins. Yet I never felt more, than I did at this interview, a desire to address them with tenderness; and that verse (Isaiah l. 4) was brought with fresh feeling into my memory, *The Lord hath given me the tongue of the learned, that I might speak a word in season to him that is weary.* How difficult to do this! It is easy to chide, with justice; but it is a high attainment, learned only in the School of Suffering, to reprove with a merciful spirit. Neither may we rebuke an Elder; and the Tract must speak to many Bishops and Dignitaries, whom I am bound rather to entreat as Fathers.

To his expression, which he would ever and anon sigh forth—"How long! Lord, how long!"—I, at length, made some reply, drawn from the interpretation of Prophecy. He listened with great interest; for on no topic is it more easy to gain an eager ear in the East, than on the mysterious and unknown future. I limited myself, however, to general allusions to the period of 1260 years, now apparently drawing to its close; and endeavoured to exhibit, also, some of those *signs of the times*, which indicate the approach of an important crisis—particularly mentioning the Bible Society, and the System of General Education. As I described the convulsions which shake the Continent of Europe from the West to the East, he mentioned the affairs of Spain as being settled; and seemed, therefore, to infer, that no good had resulted from that movement. After noticing that the Revolutions in the West had been conducted very much by men who disbelieve the Christian Religion, I asked whether it might not be part of a merciful dispensation, not to suffer such men to attain all that they grasp at, lest they should overthrow Christianity. He entered into this view; and seemed fully sensible, that change, without Christian Principle, was always to be mistrusted. I seized the moment to press again the unspeakable advantage of the labours of the Bible Society—filling the world with Divine Light, at the moment when the nations appear restless for innovation. On this topic, it is peculiarly grateful to find the Greek Church favourable.

I retired from this interview with spirits unusually depressed. I had felt, throughout the whole conversation, that my heart was drawn in contrary directions—on the one hand, by emotions of pity for these suffering Orientals; and, on the other, by a view, every day augmenting, of their sinful blindness and unchristian superstitions. While Humanity pleads for them, Christian Faithfulness cannot acquit them as innocent.

*Latins*—It may be well here to notice, in detail, the state of the Roman-Catholic Missions from Europe.

Beirut, Jerusalem, and Aleppo appear to be the central stations, with which the Latin Convents correspond. The Superior in Beirut is of the Franciscan Order; and has under him Beirut, Saide, Hareesa, Abiene, Selimi, and one of the two Convents at Damascus; with one or two more in Mount Lebanon, the names of which I have not correctly taken down: on subjects of Religion, they refer directly to Rome; but, for Civil protection, look to the French Consuls. The Convent in Jerusalem has under its jurisdiction Bethlehem, Nazareth, Ramla, Acre, and the other of the two Frank Convents at Damascus; these, also, on Religious subjects correspond directly with Rome; but, for Civil matters, are under Spanish protection. There is also a Latin establishment in Cyprus. At Aleppo, I was informed, are four Frank Convents, belonging to as many different Orders, viz. Franciscans, Capuchins, Carmelites, and Jesuits: these last—the Order of Jesuits having, at its dissolution, changed its title to that of Lazzarists—are under the immediate cognisance of Monseigneur Gandolfi.

I cannot forbear noticing, in this place, the surprising decay of Missionary Spirit and Learning in these Establishments.

I met with one of the Latin Friars, who has resided between twenty and thirty years in these countries, and yet knows only sufficient of Arabic to converse on common topics, but can neither read nor write the language; and this, more or less, is the actual state of nearly all.

But that which is to be noticed with the greatest concern, is the spirit of worldliness, and even of infidelity, manifested by some of them. They sometimes also speak so freely against their own Church, that I have instantly checked myself with the thought—"What encouragement can we have given to them to speak thus? Indifference to the Religion which they profess is surely at least as blameable as bigotry." They appear to be far less supported than formerly by the countries which they have left; and yet not much attached to the foreign country in which they reside—occupying Convents, built in other times and by men of a different stamp.

How many temptations to sloth, trifling, and sin, does this Monastic System furnish! In the performance of their multiplied rites, it is to be feared, the mind can enjoy very little pure and heavenly delight: from the genial influence of friendly and social prayer they are in a manner debarred; for every thing must be done by rule and form, and according to book: the office of preaching not being practised by them, or at the most very rarely, they are deprived of that powerful impulse to cultivate habits of furnishing and improving their minds, and of cherishing and pouring forth their best affections toward all around them. On those festivals which lead them more peculiarly into contact with the Frank Residents of the principal towns

an easy convivial temper is found to be a greater recommendation, than spirituality of mind and conversation. The holy rest of the Sabbath is, moreover, universally profaned to purposes of visiting, and amusements of every description. If to all this it be added, that the spirit of Infidelity, in its gradual course from the West and South of Europe into the Levant, finds not much purity of manners to discountenance or power of learning to refute it, we shall have a tolerably complete picture of the melancholy condition of this region.

The decay of the Romish Missions is certainly opening the way for the labours of Protestant Christians: but how loudly does it teach the Members of all our rising Institutions to fear, lest they, in their turn, should become secular, corrupt, and inefficient! It is, indeed, a solemn call upon us, to look well to our motives and our measures — to endeavour to approve ourselves in all things as the Ministers of God; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the Word of Truth, by the power of God, by the armour of righteousness on the right-hand and on the left.

—At Hareesa, or Arissa, on Mount Lebanon, Padre Carlo, the Superior, has the whole of that beautiful, spacious, and airy Convent to himself. It is impossible to survey what this Convent once must have been, and what it now is, without feeling as if Rome were evidently on the decline. See her outworks—her foreign, boasted Missions—reduced to a mere shade!

—The Latin Convent, occupied by Franciscan Friars, is by far the most conspicuous and commodious building in Nazareth. It is entirely of stone, and very substantial; and is surrounded by high walls. The tenants of this splendid Establishment are, at present, only eight or nine, of whom five or six are Priests: four are Spanish: the rest are Neapolitans and Italians. Excepting the Curate, who, as Confessor, is under the necessity of speaking a little Arabic, the rest are ignorant of that language: and some of them seemed quite to laugh at the idea of knowing it. Of course, they do not preach: but Latin Services of various kinds are almost constantly, day and night, performing in their splendid Church. How often, when taking my evening walk upon the terrace, has the reflection forced itself upon me—“This is a grand experiment: and it has failed!” Two things have cost the Latins dear in this land—Buildings and Firmans: the prime cost of the building of this Convent must have been immense; and, when once settled in their various stations, the Friars are still under the necessity of drawing out from their purses continually large sums of money, to satisfy the rapacity of the Turks, and purchase—what, it appears, could be had only by purchase—civil protection. And in what has it ended? Is Jesus of Nazareth worshipped more extensively in these countries, than he was before the Roman-Catholic Missions were sent hither? Has Mahome-

danism yielded one jot or tittle to their influence? In reading the *Lettres Edifiantes et Curieuses*, nothing is more surprising, than to perceive how little the Jesuits have to say of their success in this respect: as little have the other Orders to say: and, at the present moment, they scarcely pretend to have any thing to do with the conversion of the Mussulmans: they regard themselves as sent out principally to hold together the Romish Interest in the East; so that, after so large an expense, it may be asserted, as the Author has elsewhere (Anniversary Sermon before the Society: 1821: p. 24) expressed it, that “the Romish Missions have left to us the Mahomedan World, unbroken and entire.”

*Syrian Catholics*—The elevated site of many of the Monasteries on Mount Lebanon, well chosen for air, retirement, and security, often brings to the mind that expression, *O inhabitant of Lebanon, that makest thy nest in the cedars!*

In the occupants, however, of Deir el Shâfi, there is a melancholy air of somnolency. The Patriarch, who visited England, Mar Gregorius Peter Giarve, resides here only two months in the summer, for coolness: the rest of the year he lives at Mar Ephraim, a spot more inland. We were received by a Bishop, who formerly was Patriarch for five years, and who was succeeded by Giarve. From his conversation the following particulars were obtained. The whole Patriarchate contains one Patriarch and seven Bishops. Of these Bishops, two are in Aleppo; one is in Mesopotamia, and another will be appointed there in lieu of one deceased; one is in Belrout; and there are two at this Convent, one of whom we did not see, he being on an excursion in the neighbourhood. In Jerusalem, they have no religious house; but their Syro-Catholic Pilgrims go to the Latin Convent. In Cairo, they have one Syrian Establishment; a merchant's house, I understood him to mean.

The upper part of this Convent was built about forty years ago, and appears substantial: there is a considerable building some few yards detached from it, lower down the hill, (for it is all built on the side of a steep acclivity,) of the date of only ten years; but likely to be unserviceable, unless great expense is laid out upon it; the roof being broken in some material parts. In this second building, we were informed, lies the Printing Press, with the other materials brought from London and Paris.

#### *State of the Jews.*

*Deir el Kamr*—Three Jewish Females entered the house, to pay a visit to the mistress. They were strangers, but were politely treated with sherbet. I observed my preceptor, Hanna, watching them attentively: and, expressing my wish to call on the Jewish Families here, he would have dissuaded me. “In this place,” said he, “the Jews are looked upon very badly.” “And in what part of the world,” I asked, “are they not so? Now, as we expect all men to love one another, we must expect Christians and Jews to do so:

but which is to make the first move? which has the strongest obligation to love the other?—which is commanded to do so?" He promptly and ingenuously answered, "Christians."

*Tiberias*—We rode at once, as we had been recommended to do, to the house of Seigneur Rafaele Piciotto, an aged Jewish Gentleman, who formerly held the office of Austrian Consul at Aleppo; and, being succeeded by his son, has retired hither to pass the remainder of his days peacefully, on ground considered by the Jews as holy. We had every reason to be grateful to him for his civil attentions to us. We were accommodated with a clean upper room, and entertained hospitably at his table.

Toward evening, we witnessed the scene of his whole household performing prayers. About thirty persons came at this hour into the Court, and united in repeating the Service; in conducting which, Rabbi Samuel, who has married his step-daughter, was the chief leader. It was very affecting, at one part, to view them turning their faces toward Jerusalem—bowing, and lifting up their voices in fervent petitions. It reminded us of Daniel's supplications when in Babylon; who had his windows open toward Jerusalem, and kneeled upon his knees three times a day, and prayed: (Daniel vi. 10.) After sun-set the table was prepared, and we sat down to a plentiful supper; at which it gratified us to see females joining the circle—a sight banished from Turkish and Christian Houses in this country; but not from Jewish. These were, the Consul's wife and step-daughter. The Consul himself professes to know very little of his countrymen in this place. His son-in-law, however, is more communicative. The Mahomedans in this place are more numerous, he says, than the Jews: but when it comes to the question of actual numbers, you will rarely find two men agreeing in their account. Rabbi Samuel stated the Sephartim, or Spanish Jews, at seventy or eighty houses—say four hundred souls; and the Ashkenâsim, or Polish Jews, at a hundred and fifty houses—say seven hundred and fifty souls; but another said that the Sephartim were ninety houses, and the Ashkenâsim ninety-six. Rabbi Samuel also says that there are no Jews here of the Sect of the Perushim, but that all are Hassidim.

The Sephartim speak Spanish: the Ashkenâsim speak German, Polish, and Russian. All intermingle a kind of Rabbinical jargon. Hebrew, Rabbinical Hebrew, and Arabic are, in various degrees, spoken by them. From these DATA a Missionary to the Jews may perceive what acquirements are expedient for his work. At the fewest, three languages appear to be essential—Spanish, German, and Hebrew; while, for a frequent Traveller or stated Resident in this country, Arabic is indispensable.

—At the house of the Consul, we produced to the Jews the Hebrew New-Testament; but neither was this very acceptable to them. I was especially struck to see the readiness with which one youth shewed to another, at once, the twentieth verse of the First Chapter of St. Matthew: he quickly found the passage,

as one who had been early instructed to deny the Messiah: they were in our room: he read the passage with an air of scorn, made his companion understand his meaning, and then threw the book down; on which they both departed. It seemed to me no inapt illustration of the crime charged on the consciences of the Jewish People by Stephen (Acts vii. 51)—*Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.* Their will is, to have a Man for their Messiah, not a Divine Person. Truly, indeed, has St. Paul said (1 Cor. xii. 3)—*No man, speaking by the Spirit of God, calleth Jesus accursed; and no man can say that Jesus is the Lord, but by the Holy Ghost.*

We feel ourselves greatly at a loss, in talking to these misguided people. At supper, we sat down with them, surrounded by Italian, Spanish, German, Hebrew, Rabbinical, and Arab tongues. Of these, the Italian was talked only by the aged Consul; who is almost deaf, and apparently quite indifferent to religious topics. Evidently, a Missionary to the Jews should have, not only a very peculiar line of education, but he must give himself almost wholly to them.

—We were very much struck with the remarks of the Consul, on the subject of European Protection. When he quitted his office at Aleppo, he procured a Firmân from the Porte, giving him the strongest protection for himself and all his dependants. "I wish," said he, kindling with a degree of animation, which proved that the feebleness of age had not extinguished the love of life, "I wish you could read Turkish, that I might shew you my Firmân; it is so strong: it cuts like a sword." We could not but feel compassion for the man, who, living in this land of wrongs, clings to such a document as his sole security against extortions, oppression, insults, and violence; which would, otherwise, be heaped upon him by every Turkish Superior, wherever he might be. They, who breathe the air of liberty, and walk erect in open day, and at night retire to a home, which, however humble its dimensions, yet the common parlance of their country denominates their CASTLE—such persons can ill comprehend, how or why it is, that, in Turkey, the sole guarantee against the most unmerited imprisonments and exactions, is a piece of parchment sealed with the signet of the Grand Seignior. Yet thus it is.

*Safet*—On reaching this place, our guide, who is brother to the Lay Superior of the Latins at Nazareth, and a native, manifested the greatest repugnance to entering the Quarter of the Jews: but, as we had our object, we took our course thither; leaving him to find a place of rest elsewhere. After much delay, and many inquiries on both sides of the streets, we reached the house of Rabbi Israel, one of the Perushim, and chief of that Sect in this place. He himself was gone to Jerusalem: but his wife and Son, and Baruch the Shemâs or Deacon, welcomed us, and gave us the best room in their house: it was, however, very wretched and cold.

In the evening, some of the Jews called

upon us. One of them complained, most bitterly, of the treatment which he had received at the last festival of Succoth: he had brought it, indeed, on himself; having gone to some excess in wine: a Mahomedan laid to his charge the crime of blaspheming the Mahomedan Religion; and, without further witness or investigation, the Governor ordered him for punishment; when he suffered, or, (to use his own expressions, literally translated,) he ATE five hundred stripes of the bastinado: "Ho mangiato cinque cento bastonate." Another, more quiet, reminded him, that *a soft tongue breaketh the bone*; and that it was his own loquacity, which had brought him into mischief, and might do so again: but the injured man loudly maintained his right to have redress as a Russian Subject; and asked us, how his right might be maintained: he has, however, very little chance of this; the Agent for Russian Subjects being an Austrian Vice-Consul at Acre. They all complain of the severity to which they are liable from the ruling powers.

The number of Jewish Families at this place, they stated at four hundred; of which the Ashkenâsim and Sephartim are in about equal numbers; that is, two hundred families of each. Since the war in Turkey, few venture to come from Poland, so that the Hebrew Population is rather on the decrease. They said there were sixteen Synagogues in the place: but they are so contradictory in their accounts, that this, the highest account which they give, I suspect to be exaggerated.

We produced the Hebrew Testament, with which they seemed to be already acquainted, but for which they manifested little good inclination.

In the room which we occupied we counted five hundred books, all Hebrew; the library of Rabbi Samuel.

Jerusalem—Rabbi Mendel is a principal Rabbi among the Sect of the Ashkenâsim, or Polish Jews; who, at present, are but very few in number in Jerusalem. The Sephartim, or Spanish Jews, have long been established here; and are said to have six or seven hundred houses.

—We called on Rabbi Mendel. There is frequent mention of him in Mr. Wolff's Journals. He had, at his side, a volume of the Talmud; and he is greatly in repute for his skill in these works.

It is, in myself, a mixed feeling of inability and disinclination to enter upon such studies, which restrains me from taking up the question with the Jews on that ground. Mr. Wolff, who is not destitute of the ability, yet latterly has grown—and I think it a more likely way for success—disinclined to argue with them from the Talmud; but presses on them the Law, the Prophets, and the Gospel. He did, indeed, procure a Jew to sift out of the Talmud all passages in favour of Christianity; and, in the course of their research, they also found, among these writings, many passages so absurd, that the Jews themselves do not like to have them produced. But the detection of these absurdities does not much aid the cause of truth: men can bear a great deal of absurdity to be proved against them, and against

their party or system, without changing sides; and, frequently, the more we point out partial weaknesses or errors, the more tenaciously do they cling to their own opinion. Mr. Wolff has latterly told them, that is, during his second visit to Jerusalem, that, unless they quit the Talmud, it is impossible that they should "think straight." *Thinking straight* has evident reference to some straight rule of opinion; and this rule is *the Law and the Testimony*. From what I can learn concerning the disputes and studies of the Rabbies of Jerusalem—with whom I am unable to converse much, from not knowing German—they seem to be men *ever learning, but never able to come to the knowledge of the truth*.

In addition to a certain wild abstracted gaze, which nature and Talmudical studies have given to the countenance of Rabbi Mendel, he was further suffering from terror, the impression of which was not yet effaced from his mind; he having been, about a week before, forcibly seized in the night, and carried off to prison by order of the new Governor. The pretext alleged was, that his street-door had been left open in the night: for this he was compelled to pay a heavy fine of three purses; about 37*l.* sterling. The officer, who apprehended him, burst with violence into his inner chamber—waked him—spurned all his protestations of his having European protection—he having an Austrian Firmân; and, forthwith, took him, his disciple Rabbi Isaac, and two others to the prison, from which, after twenty-four hours' confinement and the payment of the fine, they were set at liberty. He was proposing to go for relief to the Consul at Acre: from the Austrian Consul at Tiberias he expected nothing, as that Gentleman, himself a Jew, probably finds it as much as he can do to secure protection for his own declining old age. Rabbi Mendel preferred going, in person, to writing: for if it were known in Jerusalem that he had written, it would subject him to fresh insults or exactions. How truly is that threat accomplished—*Thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life!* (Deut. xxviii. 66). The money was, clearly, the sole motive for this proceeding—a new Governor, in this devoted city, generally making his advances, by rapid steps, first to the Jews, next to the Greeks and Armenians, and finally to the Latins. Nor have these any appeal: their only relief is, by cunning and intrigue, to throw the burden as much as possible upon the shoulders of their neighbours; or to plead their inability to meet the demands of the Governor, who always begins by bidding high. The parties from whom the demand is made being either put in prison or otherwise annoyed, part of their policy is to endure as long as nature can bear the unjust infliction; thus proving, by their willingness to suffer, their inability to pay.

The other party of the Jews, the Sephartim, being much more numerous, were soon obliged to pay a much larger sum. Four of their principal men were, during these days, thrown into prison; from which they were not released till the bargain was adjusted.

Some, whom we inquired after, had secreted themselves in their neighbours' houses.

— Rabbi Isaac conducted us to see an interesting spot, to which the Jews frequently resort on the afternoon of Friday. It is on the outer side of the wall of the Mosque of Omar. Within the area which surrounds the Mosque none may enter, under pain of death, unless he becomes a Mahomedan: but, at a particular part of the outside of the surrounding buildings, the Jews have the permission, for which they pay money, to assemble every Friday, to pray. There were only eight while we were there; but at a later hour, probably, there would be more. On other occasions, they are numerous: but the measures of the new Governor have thrown them into consternation, so that they are not so forward to shew themselves. I observed, as we passed through the Jew Quarter—and upon many faces, in most parts of Jerusalem—a timid expression of countenance, called in Scripture a *spining away*: with a curiosity that desires to know every thing concerning a stranger, there is, at the same time, a slinking away from the curiosity of others. We stood awhile with the worshippers at this spot; which they regard as close to the place, where, in ancient times, the Shechinah was: and, though the glory of the Lord has departed, they still venerate the place where He once manifested His presence. To worship here must be the summit of their desires: it seems to be somewhat in the spirit of David's vow, *In thy fear will I worship toward thy Holy Temple*.

We particularly observed the strength of this part of the wall. It is built of large and well-hewn stones: one of the largest of these I measured, and found it to be eight-and-a-half feet English by three-and-a-half. Of these, there are nine tiers; out of which seven seem to be of the above-mentioned thickness of three-feet-and-a-half, the uppermost two being a little narrower. The wall runs up still further about twenty feet: but this upper part is built of smaller stones; giving, as the whole height, about fifty feet. It is not to be supposed that these larger stones are of the date of Solomon's Temple: but it seems by no means unlikely, that they should have composed part of the Second Temple; and that, after having been thrown down, so that not one of them stood upon another, they have been subsequently collected as fit for building. They are in fact far more superb than what any other part of the City can boast; excepting those portions of the wall which face toward the east, and which are built of similar large stones. It was concerning some of these, probably, that the Disciples remarked, *Master, see what manner of stones and buildings are here!* They are, independently of the contrast with the meaner buildings of the City, such as in any spot would excite admiration, at the skill and labour which must have been bestowed on them.

#### *State of the Samaritans.*

*Nablous*—Of the true origin of the Samaritans we shall naturally judge from those Scriptures, which are by us received as

Canonical. A mingled race—principally Canaanite, though partly, perhaps, of Israelitish blood—they have, in the course of ages, vainly endeavoured to claim as an hereditary right every privilege of Israel; and to identify themselves, almost in a more exclusive manner than the Jews themselves, with the great Hebrew Legislator. Their pretensions have never been, to this day, admitted by the Jews; and, by our Lord Himself, they were repeatedly spoken of and treated as strangers.

It is easy to account, therefore, for their repugnance to receive a large portion of the Books of our Holy Scriptures.

The History of the Kings of Judah and Israel, (although they acknowledge the fact, there recorded, of the Babylonish Captivity,) must be, above all, peculiarly obnoxious, as fixing upon them the stigma of a spurious and idolatrous origin: see 2 Kings xvii. 24—41.

The Psalms, designed for the spiritual edification of the Church in every place and age, yet record their rejection, and declare the superior favour shewn to their rival city Jerusalem: *Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim. But chose the tribe of Judah, the Mount Sion which he loved.* (Pa. lxxvii. 67, 68, with other similar passages.) This invaluable treasure of devotion is, therefore, in a manner lost to them.

Isaiah must offend them, as he everywhere uses the terms of Zion and Jerusalem, in describing the seat of the Messiah's Kingdom. Jeremiah confirms the expressions quoted from the Psalms (Jer. vii. 15. also iii. 17). Micah gives to Bethlehem the honour of Messiah's birth. Daniel, in his prayer, declares Jerusalem to be *the holy mountain of God*. And thus it is with many other passages of the Old Testament.

Our Lord expressly charges them with worshipping they *knew not what*—an expression so similar to that in the Acts of the Apostles (xvii. 23), that it seems to describe them, while partially enlightened, yet to be little better than Heathens: and He accordingly directs His Disciples, in the same verse, to decline going either to Gentiles or Samaritans; plainly intimating, that the Samaritans were not to be accounted, any more than the Gentiles, as of the House of Israel: (Matt. x. 5, 6.) He, also, expressly denominated the Samaritan Leper, a *stranger*. (Luke xvii. 18.)

Their existence to the present day, maintaining that very geographical post, to which, in consequence of their opinions, they must in every age have been most partial, demonstrates, in a high degree, the extreme tenaciousness of party-spirit. Christianity—for this was once a Christian Bishopric—appears not to have dislodged these ancient tenants of the Mountains of Ephraim. In what light their future conversion is to be regarded, whether as belonging to the operations of general Missionary Societies or of Societies for the Jews, might be a question of some nicety, were it requisite to speculate upon it. They are, however, too small a body—nearly confined, as there is reason to believe, to this



one district—to be considered as peculiarly interesting to any one Society more than another; unless (which is a mere conjecture) they should be in the secret possession of facts, which might serve as a clue to any discoveries relative to the Ten Tribes. In a historical point of view, they are certainly a kind of religious curiosity: in a practical view, they will probably be regarded alike by all Missionaries as calling for prayer and exertion. May they be brought to flee to the sinner's only City of Refuge, of whom this city was a type—even to Him, who here graciously announced Himself to a sinful Woman of Samaria, as *the Christ, the Saviour of the World!*

#### *State of the Druses.*

*Ebtedin*—Previously to our waiting on the Emir, his Physician, Seigneur Bertrand, who speaks French well, came into the room where we were. Conversation turned, among other points, on the Druses. He divides them into three classes. The first of these is the "Djahelin," a word which signifies the IGNORANT: these know nothing about religion, and are never initiated into the secrets of the Order: they are, indeed, assembled on the Thursday Evening, in a Place considered as a Place of Worship, from which, after an hour, they are required to withdraw; but, in every other respect, they are kept in perfect ignorance and subjection. The remainder Seigneur Bertrand divided into two classes—those who are partially admitted to the knowledge of their mysteries; and those who are perfectly initiated. The partially-initiated may return, if they desire it, into the order of the "Djahelin," but must never reveal what they know. The third class, who are the perfect adepts, must ever remain such: these continue together late on the Thursday Night, performing their ceremonies, after all others have been excluded.

I inquired if they have the power of life and death: he replied, "No."—"But," I asked, "if any of them should reveal the secret?" He answered, "They would certainly kill him."—"Are any of them ever converted to Christianity, Judaism, or Mahomedanism?" "No: it would be death. They live, it is true, intermingled with Christians in the villages, but they never intermarry with them."

I alluded to their dress—He said, "In the precincts of the Court, they made no distinction, not to offend the Emir"—and pointed out a person in the room, whom from his dress we should not have known to be a Druse, but who, he said, was one of the highest Adepts. He appeared about thirty-five years of age.

It is said that they make no proselytes; it being one of their opinions, that there is a certain number of souls already initiated, and which never increases or diminishes. When a Druse dies, his soul is supposed to migrate either into some animal, or some other living person: and thus, by constant transmigration, they never cease to exist; and, in due cycle, to appear upon the earth.

It is said to be death to shew their Sacred

Books to any uninitiated person: yet there are many Manuscripts shewn about, purporting to be of this description, procured furtively; and, when they are lent or sold, it is done under promise of secrecy. A set of these books was put in our way, some days ago, for purchase; and the enormous sum of five thousand dollars asked for them! I, for my part, felt sufficiently content with the account given of them, in De Sacy's *Chrestomathie Arabe* and in Niebuhr's *Travels*. Were I to be as a Missionary in the midst of them, I should probably make no attempt to penetrate into their mystery: so far as it might hinder the reception of the pure Gospel, I should consider it as so much of Satan's ground, and not go upon it; but should invite them off from it, to walk with me in a plainer path. I entertain no doubt but that God would bless this method, eventually, in His own time: and, when converted, the Druses would, probably, of their own accord, imitate that memorable act of the new converts at Ephesus—*bring their books together, and burn them before all men*—even though the price of them should be *more than fifty thousand pieces of silver*.

*Beirout*—A principal topic of our conversation was the remarkable religious divisions in this country. These have been already recorded in the opening part of this Volume. The Druses, universally, are an object of curiosity to all residents and visitors in Syria; and, consequently, they are a frequent subject of conversation: and yet all appear to me equally in the dark, as to what the Druses really are. Some of their peculiar customs or observances are all which writers or persons in the country can describe. One thing noticed by Monseigneur Gandolfi seemed to the company an inexplicable wonder in their character. "You shall see," he observed, "a young man among them, dissolute in the highest degree, given to every vice, and altogether unbridled; yet, on his becoming initiated, in an instant his character is changed to sobriety and even rigid virtue: instead of drinking wine freely, he drinks water only; his passions are curbed; his vices seem to drop off from him; and he is as strict, as before he was licentious." This description struck the hearers with amazement; nor did they seem to know how to account for it. Some secret principle in the religious theory of the Druses, was what their minds were evidently turning to, as the operative cause of such miraculous conversions. I endeavoured, therefore, to explain them, upon a principle, which every man, who examines his own heart, may easily descry. Admitting the fact, as stated, to be true, yet, it may be nothing more than a change from the indulgence of the *lusts of the flesh*, to the more dominant tyranny of the *lusts of the spirit*—the *Dæmon of Pride*, expelling the *Dæmon of Licentiousness*. The unclean spirit, as our Lord describes, is gone out of the man: but, ere long, seven other spirits, still more wicked, enter in; and take up their abode in the restless, unhumiliated heart; and the last state of that man is worse than the first. All assented to this view; but, with it, the conversation on this topic dropped.

There is, however, reason to doubt how far the fact stated may be a matter of mere appearances. The Druses are said by Burckhardt to be more observant of outward decorum than of genuine morality.

*Views and Feelings of the Natives on Religious Topics.*

*Beirut*—During the former part of my residence of fifty days, from December 22d to the following February 9th, in Beirut, which was spent in the house of the friendly American Missionaries, we had a visit of many days from Hanna Doomani, from Deir el Kamr. It was our daily practice to read the Arabic Scriptures in the family circle. In the evening, frequently, some neighbours would drop in; and, on what we read, much interesting conversation ensued. Yet it was affecting to see among professing Christians, who were otherwise intelligent enough, a great deal of ignorance on most essential points of Christian Theology. Sometimes, the prevailing superstitions of the country fell under the censure of the passage which we read; or these Native Christians, of their own accord, brought them into discussion. It was not always easy to keep them calm, for they disputed against one another. The only method which ever succeeded, and indeed it would be difficult to find any other which would succeed, was to bring them round again to Scripture.

*Deir el Kamr*—My host mentioned to one of the Priests who was visiting, that I should go to Jerusalem. I began to talk with them of Christ Crucified. The Priest, a very aged man, began to talk of the Cross. My host asked where the Cross was: the Priest told a very long story about its discovery—its being transported to Constantinople, &c. "But," I said, "this Cross was wood: our Lord Jesus Christ, who suffered upon it, is yet alive in heaven, near to every one of us: He can give life to our hearts." The Priest looked half-amazed. My host further explained my meaning aloud. "He says"—quoting me—"that that Cross, which the Empress Helen found, was wood." "Yes," said the Priest, "but HOLY WOOD." I again began my remarks; to which, however, no further notice was paid. That line of a Hymn came into my mind:

"Christ, and his Cross, is all our theme!"—now in what manner would this poor Priest have taken up this theme? He would probably have told his congregation a long story about the Empress Helen, interwoven with many miraculous circumstances; and the Service would have concluded, with the people's thronging to kiss a piece of the holy wood of the true Cross! May the Missionaries of the West bring these people out of their darkness, by truly preaching *Christ and him crucified!*

—I had some conversation with Asaph, the servant, about prayer. He asked me why I went to bed so early. I said, I did not go to sleep: but I wished to have some time to read, meditate, and pray. He asked me why I did not pray in the sitting-room below. There happened to be a dispute at

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that very moment going on. I answered, "Many of you repeat your prayers in company: I can see your lips going; but the heart needs quiet and silence. Our Saviour said, *Thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret.* (Matt. vi. 6.) Asaph speaks a very vulgar Arabic, and so quick that I can with difficulty understand him. My hope is, that, when I speak about Religion to these people, though I cannot perfectly understand them, they may competently understand me.

There are two branches of language which are comparatively little learned, that is, little exercised, by persons who may nevertheless attain the reputation of being great linguists: these are, the speaking of a language, and the hearing of it spoken so as to understand it. Of these two, the hearing with intelligence is, beyond all comparison, the most difficult; while both of them are, to Missionaries, essential and indispensable acquisitions.

*Yzumâr*—After going over the whole building, we were invited to visit an aged Priest who occupies an apartment here. In former times, he has visited Rome frequently. He considers himself in the light of a British Subject; having made himself, at one time, useful to Sir Sidney Smith.

We had here a very long conversation, on various points concerning the State of Religion in the East, and the opinions of the Western Churches. An Armenian Ecclesiastic took the chief part in it, the other Priest being very infirm. Particularly he defended the question of the Monastic Vow. I urged that there was no sufficient reason for them; and that they were contrary to nature and the design of Scripture: particularly I pressed the extreme improbability that the young men should be able to know themselves sufficiently, when they make the vow of celibacy. "To this end," he said, "surely in a probation of two years, kept under strict rule, they would be able to judge of their ability to continue in the observance of that rule." "Far from it," I said: "their nature is not developed in so short a space of time: the extraneous restraints, under which they are placed, may give them an artificial opinion of themselves and of the world; and, when they come into real life and its snares, two years' probation will be found to have done very little for them. And for what object, which could not as well be attained by them as married men?" He turned to St. Paul's argument in 1 Cor. vii.; in discussing which, we pointed out the consideration that the Apostle's view applied more particularly to times of persecution and distress, when the office of preaching the Gospel might be embarrassed by the Preachers' having families; as well as the Converts themselves hindered, by the same circumstance, in their flight from the persecutor. We then asked, how far this applied to their case: he would have evaded the question, by asking if there were not other useful objects to be attained by study, and seclusion, and celibacy: we pressed upon him, that St. Paul gives no other

reasons for the expediency of the state of celibacy, than that it gives more freedom from worldly distraction, and thus affords more leisure for the active Service of God; and now, "in what way," we asked, "do these Convents promote the active service of God? Do the Priests here preach the Gospel, at the hazard of their lives? Is it to this, that their Young Men are trained? Does their unmarried state, which would give them an opportunity of more easily escaping if their life were sought for, encourage them to stand out boldly on behalf of the Gospel? What, for example, is the state of the Convents in Mount Lebanon? What converts are they in the habit of making among the Mahomedans!" "Are YOU, then," he asked, "come to preach to the Mahomedans?" I replied, "I will go with you, and preach to them;" but from this answer he manifestly drew back. He asked what ground we had for supposing that all countries would become Christian—expressing it as his opinion, that the promises of Sacred Scripture do not go to prove that all the world will be Christian, but that there will be some Christians in all countries; a sufficient number to stand as witnesses of the truth, and examples to their Heathen or Mahomedan Neighbours. "Is there, then," I asked, "a sufficient number of Converts to Christianity in Mount Lebanon and Syria?" To this he principally answered, that he thought the call to preach the Gospel applied fully to Pagan Nations; but that, in these countries, nothing could be done without Protection—that the moment any one should begin to preach generally, out of the line which he was known to occupy, he would be put down by the Government. Here he, at once, came to their *magnum gravamen*. We dwelt on the obstacles opposed to the first entrance of Christianity, and its triumphant success in spite of them; endeavouring to shew how much we all need the revival of the faith and zeal of the primitive times. The expression was used by me, incidentally, that they needed New Opinions—at which they started: I immediately explained, pointing to a Bible on the shelf, that that Book contained all my opinions; and that what I meant to express, was, NEW FEELING of the opinions there laid down for Christians. Mr. Fisk emphatically added, "A NEW HEART!"

The two Priests, in conclusion, asked me, whether there were many in England who thought on this subject as I had expressed myself. Remembering the scenes which I had witnessed at the Anniversaries of the different Religious Societies in May 1821, I ventured to say, that we have both Bishops and Noblemen, as well as many others of the Nation, who earnestly desire to see the preaching of the pure Gospel in the Turkish Empire. I am not sure that his question was not intended to elicit a feeling of sympathy for their political circumstances. I limited my answer to the religious view of the question.

They, likewise, inquired whether our Religious Societies would encourage their Young Men in their studies, and give them help if they went to England. To this, considering the sense in which the question was put, I did

not give any very encouraging reply. Indeed I am more than ever convinced, that, although it would be less gratifying to our feelings to teach them in their own native soil, than to invite them to ours; yet more good incomparably will be done, by one faithful Missionary's going among them, than by a plan for receiving twenty or any number of them among ourselves. Should any of them visit England, mere courtesy will lead them to accommodate themselves, as far as possible, to our habits: but, should they change their manners in their own land, the change may be more fairly set down to the account of real conversion of heart. And is not this change more likely to be effected by the example and instructions of one pious and zealous man stationed among them, than by their viewing us "en masse," and acquiring what at best might be only a general good impression in favour of our national character?

*Acce*—This morning, in the Consul's room, we held Divine Service, with a congregation of ten souls—as promiscuous an assembly as could well be expected within the compass of so small a number. The individuals who composed it were, a British Consul—his Dragoman, a native of the country—a Maronite Priest—a Roman Physician—one Greek—one Jew—an English Captain of a Merchant vessel then in port—my Servant, who is under French protection—an American Brother-Missionary—and myself, of the Church of England. Mr. Fisk conducted the Prayers; and I afterward preached from 2 Cor. v. 17. *Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new.* The whole Service was in Italian. Toward the close of my Sermon, quoting the verses following the Text, I dwelt briefly on the importance of the right exercise of the Christian Ministry; pointing out, "THAT, TILL THE WORK OF PREACHING IS REVIVED, THERE IS NO HOPE THAT THESE COUNTRIES WILL BE RAISED FROM THEIR PRESENT DEGRADATION AND MISERY; AND THAT THIS IS MANIFESTLY THE CALLING AND OFFICE OF THE ORDAINED MINISTERS OF THE COUNTRY."

This was particularly intended for the ear of the Maronite Priest, Don Giuseppe; and it was well taken, I believe, by him: he remained after the Service, and conversed very affably. He bears a very respectable character; and has had a superior education to many, having spent several years in early life in study in the College at Rome. He appears now to be nearly fifty years old. He has under his pastoral care all the Maronite houses in Acce; but they are not numerous.

— I wrote many Letters; from one of which, as it expressed exactly the feelings which the state of these countries is calculated to excite, I make no apology for giving the following extract—

"I feel myself in this country so much affected with the two Prophecies of Isaiah and Jeremiah, and I have so long in this and all my former journeys felt them come to my very inmost soul, that I cannot but think that there would be a peculiar advantage in printing them, in Arabic, in Greek, and in Italian,

for distribution, in a separate form from the rest of the Old Testament. The Prophecy of Jeremiah describes, with a minuteness of fidelity, surpassing all human power of description, the real state, both as to principles and facts, of the fallen Christian Churches; and, generally, of the whole population of these regions, at the present moment: while the Prophecy of Isaiah portrays, under the most animating figures, chiefly drawn from the natural scenery of this very land, the glorious state to which the whole Church of God will hereafter be exalted. I cannot but feel, that, were I a Missionary constantly travelling in this country, I should wish to have these two Prophecies in such a form, that I might continually make reference to them—as a Manual, eminently profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

*Jerusalem*—I was particularly struck with a remark of Ysa Petros, a Greek Priest, on the style of some short Sermons which we put into his hands to translate into Arabic. “They are,” he observed, “too much in the second person. Thus, ‘You are a sinner—YOU must repent or perish!’ Now the reader,” he said, “will naturally ask, ‘Who is this, that tells me I am a sinner? Is he not a sinner himself?’” This criticism, intended as a censure, appears to me to be, in some sense, a commendation of the Sermons: it shews that they are pointed and awakening; and it amounts, at the same time, to a tacit acknowledgment, that pointed and awakening addresses to the conscience are not in the style of the East. Sermons, in fact, are very rarely preached here; and those are little more than moral treatises, or panegyrics of some Saint, or stories of miracles. Ysa Petros, himself, does not preach. He would be astonished to witness the earnestness of multitudes of our English Preachers, stirring up sinners to flee from the wrath to come, and urging them to come to Christ for Salvation. Perhaps he would say to himself—“They preach as if they thought they were speaking to men who are not Christians!”

#### *Opposition to the free Circulation of the Scriptures.*

*Deir el Kamr*—I had to witness one of those painful scenes of the undue influence of Ecclesiastical Rule, which they only can enter into, who have seen, in countries like our own, Christian Liberty blessed with its proper fruits. Conversing with my Arabic Reader, I said, “Mr. King and myself wish to sell as many of the Scriptures as we can.” Copies, for this purpose, were in the house. He said he was aware of this; but that the sale of them had been prohibited by the Pope. “In this country,” said he, “whatever the Pope tells us, we do.” “But,” I said, “God commands men to read the Sacred Scriptures.” “I know that,” he replied; “and I cannot comprehend why the Pope should forbid it—especially as the book is the same Version as ours, and so very cheap: perhaps it is that these Holy Books may not be torne or dirtied by children—they are therefore kept in churches.” “But,” said I, “in this family, there is your father: you are five brethren:

thus there are six who know how to take care of a book; and, in some families, there are no children, or they are grown up.” “True,” he answered; “but the people at large are taught to refuse them.” “Well,” I said, “God has given us the sun: if Satan put up his hand before it to turn the day into night, would you not think it an act worthy of Satan?” He readily acknowledged this. I bid him apply the comparison to all who would prohibit the reading of the Sacred Scriptures. I added—“While you remain willingly under this yoke of ignorance, do you not feel as if you deserved to remain under the Turkish Yoke?”

*Beirout*—An aged Maronite Priest, Father Simeon, was, for many days, very friendly—read in the Sacred Scriptures with us—and received copies for the purpose of selling them; but a painful circumstance, at length, interrupted the distribution of these books, although not his friendliness.

This was an Order which was read, under the authority of the Maronite Patriarch, on the 6th of January, prohibiting his flock from purchasing or using the Arabic Bibles or Testaments printed in London. This has embarrassed the Priest, and many others; who are favourable, in the main, to the distribution of the Sacred Scriptures: and, for a season, it may retard their circulation; only, however, for a season. It seemed to me not a little remarkable, that the festival, on which this Patriarchal Order was appointed to be read in the Churches, should be that which celebrates in their Church, as in ours, the Manifestation of Christ to the Gentiles.

What connection there may have been between this public order and a visit which we had the next day, I know not; but, in the afternoon of January the 7th, three Maronites, one of them a youth, came and sat in the court of the house two hours; the chief part of which time they spent in reading aloud to themselves, all together—one in the Arabic Old Testament, the other in the New Testament, and the boy in the Psalter. They came several times afterward, being neighbours; and, in this way, neighbours often are willing to come. They said that they possessed the Testament at home: the entire Bible they occasionally begged leave to borrow for an evening.

*Nazareth*—The distribution of Scriptures, which is our principal work at present as Missionaries, continues; not, however, without much inquiry and some opposition. The Greeks make no objection. Of the two Maronite Priests, one bought a copy from us, and paid promptly for it; but, in two minutes, came to return it, and desired his money back, which we gave him. The Latins are the principal objectors; and, I have no doubt, the instigators of all the opposition that is made. We have, however, met their objections, one by one; and some even of their own people come to purchase.

One of the Priests plainly said, that they saw through the design of the English in bringing these books into the country—that it was, to form an ENGLISH PARTY; adding, that the money thus spent might, with far

better success, be given away by us, "sotto mano," as he expressed it, "under-hand," for the promotion of our design. AN ENGLISH PARTY! What a grovelling idea! Oh that Missionaries may ever rise, and may they raise others also, above such an unholy mingling of secular glory, or national or party interest, with holy things! True, we have often heard of the Bible Society as constituting the chief glory of our Nation; and, in a certain sense, it is so. But what is the glory of a redeemed sinner?—Humility, and Love to his Redeemer. And what the best spirit of a Christian Nation?—The same; genuine Humility, confessing that we are not worthy to present a hundred thousand talents as an offering for the service of the Lord; and fervent Love, persevering till it makes that sum a million, and yet deems such a gift too low a measure of its affection.

It is, however, natural for men to judge others according to the standard of their own feelings; and, on this ground, it may very well be understood how agents of Pontifical Supremacy should impute party-spirited motives to Missionaries of another Creed. May God grant, that the spirit of the Bible may so prevail, as that all shall desire only the winning of souls to Christ!

The Superior of the Convent having told our servant not to sell any more Sacred Scriptures, the youth acquainted us with this command: adding, that the Superior had said, that the books would all be burnt when we were gone, and that the Greeks troubled him on the subject. I replied, "Giuseppe, there have been MEN put into the fire; who, nevertheless, came out unharmed: and so it will be with the Scriptures: some may be burned; yet good will arise out of it, on the whole. We mean no disrespect to the Superior, under whose roof we are living; but this Book, you know, is the Master of us all." "Very true," he replied, "and all buy it." "Then," I said, "continue to sell, and fear nothing; for it is the will of God." He did so; and no evil came of it: so that he was much encouraged.

#### *Natives Customs and Manners.*

*Deir el Kamr*—This is, indeed, the land of good wishes and overflowing compliments. Every passer-by has his "*Alla ybârakek*"—"God bless you!" Conversation is sometimes among strangers made up of a very large proportion of these phrases: for example—"Good morning." Answer, "May your day be enriched!"—"By seeing you." "You have enlightened the house by your presence."—"Are you happy?" "Happy; and you also?"—"Happy." "You are comfortable, I am comfortable;" meaning, "I am comfortable, if you are." These sentences are often repeated; and, after any pause, it is usual to turn to your neighbour, and resume these courtesies many times. In Egypt, the Christian Salutation is "*Salamât*:" among Mahomedans, everywhere, it is "*Salâm*;" but this is not allowed among Christians. In the Southern half of Palestine, I subsequently found the ordinary salutation, between persons on the road, to be "*Owâfy*;"

literally, "Good luck:" to which the person saluted, replies, "*Alla yâfik*," that is, "May God give you good luck!"

—They have a remarkable way in this country of paying honour to the first-born son. Both the parents take their name from his. Thus the master of the house here is called Abu Michael, Father-of-Michael, because his eldest son was baptized by the name of Michael. The servant has a son named Suleymân; and her name consequently has become Om-Suleymân, i. e. Mother of Suleymân. The practice is universal in this country.

—In the evening, the family meet to smoke—talk—hear some new thing, or some old thing—yawn—and retire to bed. At the present season [October], from half-past-six o'clock (at which hour they, in five minutes, swallow their supper), to half-past-eight, this is their habit. Several evenings they have read the Arabian Nights' Entertainments; and they seem marvellously amused with the gross fabrications contained in that book: the greater the falsehood, the greater seems their diversion. They are yet children. *In understanding be men*, would be a text lost on them. This evening I explained the method of calculating the distance of a thunder-cloud from the interval between the flash and the sound, a problem of the simplest nature, which I have known ever since I was a boy: though I happened to have a good interpreter, so that I am sure the whole was sufficiently explained; and though I expected that the tempest about our ears would render it the more interesting, yet it excited scarcely any attention, and probably was not understood, or possibly not believed.

—My host's fourth son, a youth of seventeen years of age, loiters into my room, wondering how I can bear to be alone; supposing my head must ache, or that I shall certainly fall asleep unless he comes to talk with me. I desired him to sit down, and read aloud the Third Chapter to the Romans; and then I explained to him its contents, as well as I was able, in his native tongue.

—When we have finished our meals, the mother, daughter, and daughter-in-law, who have been waiting at the door, come in, and partake of what remains. Thus it is in Syria: and thus it has been, probably, ever since Abraham, a Syrian ready to perish, traversed these regions, dwelling in tents: when Sarah, having prepared an entertainment for three Divine Strangers, did not present it, that being Abraham's office; but stood at the tent-door, which was behind him. So Rekekah prepared food for her husband to eat, and sent it in by the hand of Jacob.

—To witness the daily family habits, in the house in which I live, forcibly reminds me of Scripture Scenes. The absence of the females at our meals has been already noticed. There is another custom, by no means agreeable to a European; to which, however, that I might not seem unfriendly, I would have willingly endeavoured to submit, but it was impossible to learn it in the short compass of a twenty-days' visit. There are set on the table, in the evening, two or three messes of stewed

meat, vegetables, and sour milk. To me, the privilege of a knife and spoon and plate was granted: but the rest all helped themselves immediately from the dish; in which it was no uncommon thing to see more than five Arab fingers at one time. Their bread, which is extremely thin, tearing and folding up like a sheet of paper, is used for the purpose of rolling together a large mouthful, or sopping up the fluid and vegetables. But the practice which was most revolting to me was this: when the master of the house found in the dish any dainty morsel, he took it out with his fingers, and applied it to my mouth. This was true Syrian courtesy and hospitality; and, had I been sufficiently well-bred, my mouth would have opened to receive it. On my pointing to my plate, however, he had the goodness to deposit the choice morsel there. I would not have noticed so trivial a circumstance, if it did not exactly illustrate what the Evangelists record of the Last Supper. St. Matthew relates that the Traitor was described by our Lord in these terms—*He, that dipperth his hand with me in the dish, the same shall betray me: xxvi. 23.* From this it may be inferred that Judas sat near to our Lord; perhaps on one side next to him. St. John, who was leaning on Jesus's bosom, describes the fact with an additional circumstance. Upon his asking, *Lord, who is it?* Jesus answered, *He is it, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him: xiii. 25—27.*

*Atrep*—There was here a great mourning. About thirty Sheiks sat assembled in a wide circle near the khan; and thence proceeded up the hill, to assist in the burying of some great man, one of the Druses. One of the company, a most venerable figure with a snowy beard, stood up for some minutes, and harangued the assembly, with apparently much dignified emotion. He seemed to me the very picture of Abraham communing with the Children of Heth. I was particularly struck to observe, that, though of these Sheiks the greater part consist of Druses, known by their broad-striped dress, yet there were many Christians, who joined in the funeral procession. The house of mourning seems, in every country, to be, in some measure, consecrated to the spirit of amity: there, religious antipathies are at least suspended, if not extinguished; and persons, who would not have thought of meeting in the same Church, yet willingly assemble over one and the same grave.

*Beirout*—Their way of reading aloud brings to my mind some remarks which I have often made on the customs of the Levant. Generally speaking, people in these countries seem not to understand a book, till they have made it vocal. They usually go on reading aloud, with a kind of singing voice; moving their heads and bodies in time, and making a monotonous cadence at regular intervals—thus giving emphasis; although not such an emphasis, pleasant to the sense, as would please an English ear. Very often they seem to read without perceiving the sense; and to be

pleased with themselves, merely because they can go through the mechanical act of reading in any way. They run over a full period, as if they had no perception of it; and stop in the middle of a sentence, wherever they may happen to want to take breath. On one occasion, when I was shewing some persons from an English Book how we read, inartificially and naturally, they laughed, and said, "You are not reading; you are talking." I might retort upon an Oriental Reader—"You are not reading; you are chaunting." I can very well understand how it was that Philip should hear at what passage in Isaiah the Ethiopian Eunuch was reading, before he was invited to come up and sit with him in the chariot (Acts viii. 30, 31.) The Eunuch, though probably reading to himself, and not particularly designing to be heard by his attendants, would read loud enough to be understood by a person at some distance.

*Acra*—Looking out of our window upon the large open Quadrangular Court of the Khan; we behold very much such a scene as would illustrate the "Arabian Nights' Entertainments." In the centre, is a spacious fountain, or reservoir—the first care of every builder of great houses or cities in the East. On one side, is a row of camels, each tied by the slenderest cord to a long string; to which a small bell is appended, so that by the slightest motion they keep up one another's attention, and the attention also of all the inmates of the khan, that of weary travellers especially, by a constant jingle. On another side, horses and mules are waiting for orders; while asses breaking loose, biting one another, and throwing up their heels, give variety to the scene. Goats, geese, poultry, &c. are on free quarters. In the midst of all these sights and sounds, the groom, the muletter, the merchant, the pedlar, the passers-by, and the by-standers, most of them wretchedly dressed, though in coats of many colours, all looking like idlers whatever they may have to do, contrive to make themselves audible; generally lifting up their voices to the pitch of high debate, and very often much higher.

Noise, indeed, at all times seems to be the proper element of the people of these countries: their throats are formed for it—their ears are used to it—neither the men nor the females, grown-up persons nor children, the rich nor the poor, seem to have any exclusive privilege in making it—and, what is very annoying to a Frank Traveller, the party with whom he is treating, and who wishes most probably to impose on him, will turn round to make an appeal to all the by-standers, who are no less ready with one voice to strike in with their opinion on all matters that come before them.

#### *Reflections on the State of the Christians in Jerusalem.*

On reaching home [from the affecting interview, before described, with the Bishop of Nazareth], I unburdened my heart; and could not help exclaiming, "I have not spent one happy day in Jerusalem!" My Missionary Brother readily sympathized with me.

How can it be otherwise than a matter of

constant sorrow, to contemplate the state of things here ?

The Convents are either suffering, or expecting to suffer, continual extortions. Were some maddening intelligence of successful operations of the Greeks to arrive here, it is not unlikely that the Turks might be exasperated to such a degree, as to rise and massacre numbers of Christians.

The Christians themselves, instead of being in any sense united, seem to watch for one another's halting; and the centre, round which their petty politics revolve, is the possession of some Holy Place. Under colour of reverence for the great Mysteries of Redemption, they have here established a Metropolis, as it were, of lucrative will-worship, and of most plausible tyranny over the minds of Devotees. It is in this that the spiritual Christian discerns the secret cause of the Divine Judgments upon them.

The Doctrine of the Merit of Pilgrimages has, for nearly fifteen hundred years, been the standing order of the Christians of Jerusalem. Yet of the deep-rooted error of this system, who are so insensible as the Ecclesiastics themselves? Probably in reading the Lamentations—still, in many points, most pathetically applicable to Jerusalem—they would appropriate this verse as depicting their state—*The ways of Zion do mourn, because none come to the solemn feasts.* This, in a literal sense, is exactly the case at present. During the last years, since the Greek Revolution, the Greeks have had no Pilgrims: they dare not, cannot come: of those who came in 1821, when the late Mr. Parsons was at Jerusalem, many, on their return homeward, perished in consequence of the general massacres; and there were probably very few, who were able to find a safe asylum from the Turks. To the Latin Convent, also, not many individuals now make pilgrimages; and pecuniary remittances seldom come from Europe, in consequence of the troubles in Spain and Naples. The Armenians alone, at present, prosper.

These are the afflictions of the Convents; and they see not, that, by these judgments, God is marking His displeasure against the whole system of Monasticism and the whole traffic of Pilgrimages. From none should we have so reluctant an acknowledgment of this, as from the Ecclesiastics, who manage the springs of these systems: they would probably confess any thing or every thing about them to be sinful, rather than Monasticism and Pilgrimages; and, to give up the Sanctity of Jerusalem, would be to them like renouncing the Faith of the Gospel.

While these fundamental and long-standing corruptions of the Romish and Oriental Churches remain in force, they will never discern what is the voice of God against them: their very sufferings (it is melancholy to think) will harden, rather than soften them; for they will not attain to an enlightened, unfeigned, and unreserved humiliation. No verse in the Lamentations has affected me so much as this—*Thy Prophets have seen vain and foolish things for thee: and they have not discovered their iniquity to turn away thy captivity; but have seen*

*for thee FALSE BURDENS and CAUSES of BANISHMENT.* When and how will the Prophets, themselves, be brought to acknowledge their iniquity and their fraud? Or how will they be induced to abdicate that illegitimate power, which they possess over ignorant minds?

The more the circumstances of Jerusalem are reflected upon, the more they wound the heart. They may be well represented thus:—The Latins live by remittances from Spain and other Roman-Catholic Powers—the Greeks and Armenians, by the contributions of the Pilgrims—the Jews, by collections made in all the world, and by alms brought by devotees of their religion—the Turk, in the midst of them, by exacting money from all. There is a little common traffic in the city and neighbourhood, but very little stir or activity. Foreign purses are the resource to which they principally look: when these fail, they pine and murmur.

If any should doubt on what their hearts are principally set, he might ask within himself—“On what account would these people chiefly desire the restoration of the Levant to peace and order? or for what reason would they wish to see the Christians gain the upper hand? Would it be, that they might extend the faithful preaching of the pure Gospel? Or would it not be, that the numerous Pilgrims might flock, with augmented enthusiasm, to repair the pecuniary desolations inflicted by the present war?”

It is, in fact, a most remarkable feature in the present distresses, that the current of extortion sets in with especial violence on the Convents; and, consequently, on the whole Monastic System. The Monasteries, supposed to be the depositories of treasure, attract the cupidity of the Turks. And should the present system of exaction be long protracted, it must inevitably prove the extinction of the resources of the Convents; and consequently, in the end, the ruin of the Monastic System. Rapacious tyranny merits our indignation, and individual sufferings claim our pity; but, in such an event—the extinction, I mean, of the Monastic System—Reason, Decorum, Nature, Christianity, would all exult. Nor does it appear to human calculation in any way probable, that such a system will be relinquished, except from the severe and compulsory chastisements of a Divine Hand.

An expression, which, a few days ago, I met with in a work of the learned Asseman, not a little excited my feelings on this subject. His words to which I allude are—“But when the Monastic System had been propagated throughout all the East—” He is, in that paragraph, extolling the benefits of Monasticism: but no complacency passed over my mind while I perused his remarks—indignation rather, to think that so unnatural a system has been so extensively and for so many ages propagated in the world.

Such was the train of my feelings, as I took my evening walk upon the terrace of the Convent, with my face often turned toward the Mount of Olives. Many conflicting emotions passed through my breast, excited by what I perpetually see and hear in these Countries and in this City. And Oh! if in the midst of

these people we could find some who might, spiritually, be said to *mourn in Zion*, with what delight should we rather speak of that *garment of praise*, which should be given them in place of *the spirit of heaviness*! But when, so far as we see, there is none that *stirreth up himself to lay hold on God*, what rescue is left? The heart is ready to sink under the awful apprehension, that, where truth has so long failed of obtaining admission, judgment must enter; and, where men will not tear up their rooted errors of more than a thousand years' standing, probably the desolations of war may be sent, as the only effectual instrument to abolish inveterate and beloved evils.

*Tract, by the Author, on the Holy Spirit.*

Pappas Ysa sat with me some time, while I described to him the plan of a Tract which I am writing on the subject of the Holy Spirit. I read parts of it to him, and requested his opinion. He seemed surprised, I thought, that I should be writing such a Tract. Probably few persons in the Levant apprehend, as yet, how well their Condition is understood in England, or how much we feel interested in their Opinions and Customs; especially how much we take to heart the Corruptions which the Great Enemy has succeeded in introducing into their Churches. On the other hand, possibly, some of my friends also at home might be surprised, did they know that a large part of my time is spent in Jerusalem in the writing of this Tract. They would say, "Leave sedentary composition for your return to Malta: abroad, be in constant motion." Every one must, in these things, be, in a considerable degree, a rule to himself. I have already made the attempt, but without success, in Malta. One of the objects which I proposed, therefore, to execute during my present tour, was to write this Tract, while surrounded by the scenes to which it has reference. I have, in the course of its preparation, availed myself of the friendly suggestions and criticisms of all my Missionary Brethren on the spot: and they are not a few\*. I have also communicated various ideas on the subject to Natives, and have watched the course of their remarks: it is interesting to observe what ideas chiefly affect their imagination: one topic most caught the attention of my present auditor—"Kings will rule in righteousness, and subjects obey with cheerfulness." "Ah!" he said, "if there were a good Government to protect Christianity, something might be hoped!" He also expressed his apprehensions that the great efforts now making for the dissemination of religious knowledge might last for only a time; and, after having done some good, languish—leaving the world to relapse into its old course. He was perfectly open and ingenuous in his expressions and manner. He deeply impressed me with the conviction, that there must be something higher than human wisdom and resolution to sustain here the hopes and measures of Christian Men.

\* The number of Missionaries, who have visited this Land within the compass of less than one year, has been eight. Of these, I have had the benefit of free and full conversation with all, except one.

## India within the Ganges.

### CALCUTTA.

#### CHURCH MISSIONARY SOCIETY.

*Third Examination of the Female Schools.*  
NOTICES of the First and Second Examinations will be found at pp. 227 and 312 of our last Volume. In March 1824, a few months after the Second Examination, the Ladies' Society for Native-Female Education was formed: see pp. 509, 510 of the same Volume. On the 16th of December last, the Third Examination took place at Mirzapore; the Girls' Schools having then been about nine months under the care of the Ladies' Society. From the "Missionary Intelligence," published monthly by the Committee of the Calcutta Auxiliary, we extract the following account of this Examination, which was held in the presence of a numerous attendance of the Ladies of the Presidency.

The children, divided into four classes, had been previously assembled in an adjoining room, about 100 in number; one class of which, beginning at the lowest, was conducted into the room as soon as Lady Amherst and suite had arrived. The children were examined by the Rev. Mr. Wilson, Mrs. Wilson, and the Rev. Dr. Carey who kindly volunteered his services on the occasion. The whole of the Examination was in Bengalee; and and the classes were successively questioned on the Gospel of St. Matthew, Watts's Catechism, Pearce's Geography, and a very useful work defending and stating the benefits of Female Education written by a learned Native. Some specimens of writing and needle-work were also exhibited, which were highly creditable to them. The children, considering the very short period which they are permitted to remain under instruction, have given general satisfaction to those friends who are most actively engaged in promoting their welfare: they answered readily the questions put to them, and evinced in their reading a manifest improvement. It was with peculiar pleasure that we observed a little child, not more than three years old, when brought near to Lady Amherst, repeating correctly the Lord's Prayer, with a naïveté and forwardness peculiar



to the Natives: her father, the Sircar at one of the Schools, had taught her this prayer.

The examination of the children being ended, they were rewarded according to the proficiency which they had made. To 80 of the most deserving girls was given a Sarrie, or native dress: to others, were given four annas in silver; and to the remainder, two annas.

In an adjoining room a great variety of elegant Fancy Articles, lately sent out from England by benevolent Ladies, for the benefit of the Institution, were exhibited for sale; and produced Sicca Rupees 1000; independent of the collection for the Central School, which amounted to above Sicca Rupees 700. The Ladies in England will be pleased to hear, that the Ladies of India have not been deficient in imitating their example; as a large addition of articles had been made by them to the stock.

*Importance and Favourable Prospects of Native-Female Schools.*

The same publication has the following remarks.

The Females of this country remain entirely ignorant of any thing beyond their lonely abode: a room, and perhaps an enclosed garden, is their province; and to go beyond that would be considered a crime, not only reflecting dishonour on the husband, but disgrace on herself: all their little knowledge extends no further, than the preparation of victuals, and frivolous employments. Some years ago, there was scarcely one to be found who could read or write; and, of course, instruction or amusement from books was entirely out of their reach. To such persons is left the early education of their children, as it often happens that the husband's avocations require his presence at a distance from home. Is it surprising that children, brought up by such mothers, should be totally devoid of religion and good morals? If any lasting change is to be effected in the character of the Natives, we must persevere with ardour in the good work now begun; hoping that God will bless such exertions, for the temporal and eternal welfare of this benighted people.

From our acquaintance with the Natives we have reason to conclude, that the want of Female Education is beginning to be felt among them, though they do not yet know how to abandon their inveterate prejudices and suspi-

cions, which do not permit their females to appear in public after a certain age. Another barrier is the notion of the inability of females for the higher studies; and their being thought to be sufficiently learned, when acquainted with domestic affairs, and with the style of dress considered beautiful among them. There are, however, some among the better classes of Natives, who expressly wish the minds of their females to be improved: it was not the least gratifying circumstance of the Day of the Examination, to witness the attendance of several Native Gentlemen of rank and consequence; giving countenance to the education of Native Females, and expressing their full approbation of the measures adopted for their instruction.

We regret to observe the departure for England of one of our young friends; who kindly superintended, and, by collections from her friends, entirely supported one Native Female School, which she left in a very flourishing state. We have only now to hope that her example will be imitated by many Ladies in India, who may have the same leisure and even more opportunities. We are assured that this School afforded her much pleasure, and that she sincerely regretted leaving her little charge. There are many to whom an extensive circle of friends affords most ample resources to collect at least a sufficient sum for one School: and, were they to improve such opportunities, they would not only benefit society in general, but increase their own happiness.

*Formation of a Ladies' Association.*

This Association was formed, in the Old-Church Room, on the 14th of January, the Rev. G. W. Crauford in the Chair. Its object is, to aid the Ladies' Society for Native-Female Education. Mrs. Wilson has been appointed *President*, Mrs. Greenway *Secretary* and *Sub-Treasurer*, and the Rev. G. W. Crauford *Treasurer*; and Twenty-four Ladies form the *Committee*.

At a subsequent Meeting, held on the 28th of January, George Money, Esq. in the Chair, the following Address was adopted, as explanatory of the designs of the Association:—

The exercise of Christian Charity in

the establishment of Benevolent Societies, has afforded most interesting prospects of future usefulness to succeeding generations.

Partial effects will, no doubt, appear to reward the zealous labours of individuals, whose unremitting activity and prudent measures have so highly contributed to bring into active operation, plans of such amazing magnitude and infinite value, for the general good of mankind; but the great harvest of success may be reserved for future years; and the development of God's widely-intended blessings to the human race may be ordained to spring from the germs of Christian activity, which have been planted in our age and by our hands.

Among the plans which have been adopted for the good of India, the Education of Native Females claims our particular attention. Men of the greatest learning and talent have considered this a difficulty, which no common perseverance could surmount; and have looked upon the attempt as altogether visionary and hopeless. But the work has been commenced: the cause has been advocated; and the friends of this interesting branch of Christian Charity have now the triumph of decided evidence, and the most pleasing testimonies of the beneficial influence of this humanizing plan.

In less than three years, Thirty Native-Female Schools have been formed; and between 500 and 600 Girls are now under instruction in the different Schools supported by the Ladies' Society for Native-Female Education. Several of these have made rapid progress in reading the Bible: the first classes can all write; and many of them can perform interesting specimens in needle-work.

The design of this Association is to enlarge the work which has been so favourably commenced, and which is increasing with the most unparalleled and encouraging success. Since the prospect of apparent good among the Hindoo Females was first made known, the cause has received the warmest support and encouragement from all classes of the community, and especially from the Ladies of this Presidency.

Convinced, however, that much more might be done to increase the good work, and to give well-disposed individuals more immediate opportunities of contributing to this cause, the Ladies who form the Committee of this Association,

October, 1825.

have undertaken to superintend Native-Female Schools in their own neighbourhood, or to collect sums to any amount for the enlargement of their plans. Should any surplus of money remain after defraying the expenses of the Schools under their charge, it will be given to the Fund for building a Central School, the importance of which has been so long admitted.

In conclusion, the Committee of the Ladies' Association for Native-Female Education would respectfully solicit the attention of their own Sex in particular, to aid this laudable work, either by forwarding communications on the subject of Girls' Schools, or by Donations and Subscriptions from themselves or their friends: and, while they are encouraged to hope for a measure of success, they would entreat the prayers of Christian Friends to the God and Father of all Mercy, to crown their efforts with His blessing; that, by this and every similar Institution, *His Name may be made known upon earth, and His saving health among all nations.*

We extract the following remarks, by different Gentlemen at the Meeting last mentioned:—

*George Monev, Esq.* confessed himself among the many who concluded, when the first attempt was made to instruct the Hindoo Females, that there appeared very little prospect of success: he, therefore, looked upon the work as little short of a miracle. "It is now," said he, "only three years since Mrs. Wilson came into this country; and, in that time, the work has increased beyond all human expectation." He added, that mere reading and writing were not all which we desired to see—that Schools were only a preliminary to Divine knowledge; and, independent of religion, only calculated to do greater mischief. He could, therefore, cordially wish this Association success, because it embraced the first as a means to the second. It was by the Scriptures, and the dissemination of religious knowledge, that the grand effects were to be produced. He then most emphatically added—"May this work abundantly prosper, and may Almighty God bless this Association!"

*Rev. Theophilus Reichardt* adverted to the exalted benevolence of the Ladies in England; and was happy to find their example had been followed by such zealous efforts among the Ladies of Calcutta.

He remarked on the great pleasure which it afforded him to be himself engaged in the education of the Natives, and that the Hindoo System was very ill adapted to give correct ideas of religion or general learning. He observed—

There is not one book, nor a single leaf, from which the children can learn true morality: the most foolish stories and absurd notions form the principles of Hindoo Education. But the FEMALES are in a much more deplorable condition. No sooner is a female infant born, than the principal branches of the family feel disappointed, and look upon the child with a frown. The females grow up neglected, and are obliged to perform the most menial work: they are not even allowed to eat with their husbands, and are considered as only a kind of slaves. From the persuasion of friends and ignorance of future consequences, the widow rushes into the blazing pile; and meets a horrid death under the false hope of rescuing her husband from a state of punishment. These are powerful motives to lead us to the most prompt means for bettering the condition of this part of our species. The only remedy for such misery is, to give them that Holy Religion, by the influence of which we have obtained all the great privileges that we enjoy. Give them a Christian Education! Give them the Bible! Shew them the way to Jesus, and all these enormities must disappear—these fires must be extinguished—pilgrimages must cease—and idol temples must stand forsaken. A people shall spring up, blessed by the dew of Heaven—enlightened, wise, and happy—and walking in the beauty of holiness. The Lord has blessed the means hitherto; and, if we continue to pray for the influence of His Holy Spirit on our endeavours, we shall certainly see abundant fruit. This holy work will confer inestimable blessings on thousands and millions yet unborn; and, on ourselves, the pleasure of having been, in some way, instrumental to their happiness and to the extension of the Kingdom of God.

*Rev. G. W. Crauford* related the following anecdote of a poor woman, named *Mary Wiley*, who lived in a parish where he officiated in England.

*Mary Wiley* was obliged to make nails for her daily support, and consequently had only a limited portion of time for other engagements: but, being in the habit of rising early, and very attentive to her work, she was able to quit it at an earlier hour. Her dinner consisted frequently of only a crust of bread and a little water: after this frugal refreshment, she made it her practice to go among her ignorant neighbours, and read the Bible to them, and speak to them on the subject of religion. Her labours were abundantly blessed to the spiritual good of many. She collected, from the families of the rich, various supplies for the wretched and distressed; and it generally happened if a poor person was in want, that they applied to this charitable and Christian woman for assistance.

From this interesting example, *Mr. Crauford* took occasion to urge on the

Ladies the importance of attempting to do what they could, without waiting for opportunities of doing all that they might desire.

*Rev. Isaac Wilson* had been favoured with a few interesting anecdotes relative to the advantages of schools:—

A woman, having learned to read in one of the schools, had become a Schoolmistress: this woman one day sent her husband to teach the girls who had been placed under her care: on being asked why HE was there, he replied, "Madam, MY WIFE, who is now ill, has taught me to read; and, although I cannot read so well as she does, yet I can manage the school till she is well"—so that the wives now begin to teach their husbands! Another day, a little native girl was seen SEATED UNDER A TREE, at a considerable distance from the school, reading a little Catechism—a very unusual sight in Bengal. Some time ago, a little girl, about TEN years of age, accompanied *Mrs. Wilson* to a new school: a book was given to an old Brahmin, which he attempted to read, but performing very badly, the little girl, looking up in his face, said to him, "You cannot read—you stammer—spell it, spell it!" On another occasion, a girl about 13 or 14 years of age, begged to have a school: she had learned to read, write, and do needle-work: she gave as a reason for asking to be employed as a Schoolmistress, that she had an ORPHAN BROTHER AND SISTER TO MAINTAIN. Another little girl, only THREE years old, was heard in a lane repeating a portion of *Watts's* Catechism. From these cases we may perceive, that very considerable effects are already visible from the system of education pursuing in Calcutta.

Including a benefaction of 200 rupees; about 500 were collected on this occasion.

In reference to this Association and to the general progress of Female Education, *Mrs. Wilson* thus writes to the Secretary, on the 7th of February:—

I feel assured that you will receive with pleasure any information relative to my branch of labour in Calcutta.

You will perceive, by the printed Address on which I write, that we have formed a Second Ladies' Society in Calcutta; to be called, by way of distinction, "The Calcutta Ladies' Association for Native-Female Education." I hope that we may get at least Six Schools formed in the European Town, which will be SUPPORTED AND SUPERINTENDED ENTIRELY by Ladies of the Association.

Several Young Ladies are learning to read the Bengalee: many already UNDERSTAND it. Thus, in a month or two, they will be perfectly qualified to take charge of a School or two each.

Our Third Public Examination has taken place. I inclose a printed account, which was written by a friend who was present. Mrs. Reichardt has taken charge of Ten of my First Schools; and is very happy in her work. The Ladies' SOCIETY has now Thirty Small Schools; and we have opened Two this morning, for the ASSOCIATION. We have realized about 2000 Rupees (200*l.*) by the sale of the most valuable of the articles sent from the Ladies in Europe. All that will not sell, I lay by as a store for our Native Scholars; and I assure you they are often made extremely happy by a small present from this store. The DARK-print work-bags are the most useful present possible: it is impracticable to teach all the girls to do needle-work, but all are delighted with a work-bag, and find it useful.

### PALAMCOTTAH.

#### CHURCH MISSIONARY SOCIETY.

##### *Enlarged Success of Ministerial Labours.*

MANY particulars were given, at pp. 349—365 of our last Volume, relative to the Ministerial Labours in connection with this Station. The success granted to these labours has not only been continued but enlarged. The following statements on this subject, extracted from the last Report of the Madras Corresponding Committee, will be read with thankfulness to Almighty God, by all who long for the coming of Christ's kingdom.

At Palamcottah, the seat of the Mission, the general attendance at the Chapel on Sundays was very satisfactory throughout the year. Persons had repaired to it from considerable distances, and had heard the Word of God with much attention. The Congregations had, indeed, been so numerous, as to excite a wish that the Building should be enlarged. In the course of the year, there were thirteen baptisms, one marriage, and one death.

The attendance on Divine Service at Tinnevely, it is stated, was unusually encouraging. The Heathen, it would appear, have evinced attention to the subjects of Discourse, and have been led to frequent questions and discussions respecting them.

At Keelpatam, an aversion to Missionary Instruction has unhappily con-

tinued to be manifested by the Roman Catholics.

The Church planted at Tiroopoolangoody has continued steady in its profession, and has received a small accession to its Members.

At Arooloor, a small Christian Establishment has been formed, and a building for Prayer has been erected.

Pleasing appearances of the renunciation of Idolatry have presented themselves at Satangkoolam, where the truths of the Gospel have been preached to a large Congregation, and a satisfactory knowledge of the principles of Christianity has been acquired by persons of both sexes who are Candidates for Baptism.

Favourable symptoms of dissatisfaction with the prevailing system of Idolatry have also been observed at Amandavanakoody, Pandarapooram, and Secadivally.

Of these places, Mr. Rhenius thus speaks, in a review of the progress of the Mission during the year:—

All these places have been frequently visited by our two Native Assistants. They have been in the practice of staying in each place for some time, assembling the people for prayer, and instructing them in the Word of God. At other times the people instruct themselves—the most clever among them reading to the rest the New Testament or Tracts, and praying.

The number of people, who belong to the Mission, and are under religious instruction, is as follows:—

At Moorogenoorchy, the Chapel near the Compound, and in the two Seminaries, 117 Native Christians and 4 Candidates for Baptism—Tiroopoolangoody, 14 Native Christians and 5 Candidates for Baptism—Arooloor, 2 Native Christians and 39 Candidates for Baptism—and at Satangkoolam 135 Candidates for Baptism, at Amandavanakoody about 50, at Pandarapooram about 20, and at Secadivally about 80—making a Total of 416.

I will not be positive in determining the motive which has urged these people to renounce Idolatry, and put themselves under the Christian Ministry. Knowing the Native Character as I do, I always take much pains to find out their true motives. In the present cases, I cannot discover any other but the desire of being saved from sin, and instructed in the Word of God.

It began with some people in what we now call Arooloor. They could not have any design with respect to worldly advantages. While we ourselves and our Native Assistants were visiting them, and teaching them the Word of God, one of the Assistants, from a desire to communicate spiritual good to a number of people who had collected together at Satangkoolam, for the Market, went thi-

ther; and preached, and read Tracts, to a large number of them: on which, some Shanar Families came and requested to be instructed in the Word of God: they have now increased to 30 Families. They were visited and instructed by us, as the Journals will shew; and we have often large Congregations there, from 400 to 500 people. From thence it spread to the neighbouring places, and so the remaining Congregations arose. When once the heavenly flame is kindled, who will quench it? Or if the high and the rich harden their hearts against the Gospel, who will wonder when God selects a Church for Himself from among the poorest classes? *All souls are mine*, saith He, in his Holy Word.

As to the evidence of their being excited by proper motives, how ignorant soever they still are in religious matters, I think I may say this—they actually forsake Idolatry: they acknowledge their sins: they learn and hear the Word of God with diligence: their behaviour is pleasing, so that even their enemies have not yet brought charges of lying, cheating, quarrelling, or any such thing against them: they are all aware, both from our instructions and conduct, that they will not be relieved by our instrumentality from taxes, or the services which are legally required from them: they are ready to pay, and do, all that is required: they know, also, that they must earn their bread by their own labours, and they are willing to do so: lastly, they patiently endure afflictions, for the sake of Christianity.

The following series of extracts from Mr. Rhenius's Journal will shew the course of his Ministry at Palamcottah, the head-quarters of the Mission.

— We had much encouragement in our work. All the windows and doors of our Chapel were filled with Heathen.

— We had the Lord's Supper, with 16 Native Christians, including a woman; in all 20 persons. So many true disciples (I trust) of our Lord we have never yet had the pleasure to see together. We were indeed happy, in the enjoyment of the dying love of the Saviour, and new blessings were dispensed among us. This increase of real life among our people gives us much joy and encouragement.

— With most of our people we have reason to be glad. The Lord's work is evidently among them.

— In the evening, was the Missionary Prayer-Meeting; in which a part of the United Brethren's Journal of South Africa was read. Several people from the Villages were present. They come frequently to spend the Sunday here, in reading the Word of God. On these occasions we feel it our duty to exercise

hospitality toward them. The injunction of the Apostle, that a Bishop must be *given to hospitality*, had reference, perhaps, to occasions of this kind, and strikes us in our circumstances.

— Our little Chapel was nearly full: a number of Heathen were present. In the afternoon, while Br. Schmid instructs the young people, I have a Special Meeting with the people from the Villages, to teach them the principles of true religion: they are sadly deficient in knowledge; and need, therefore, such particular instructions the more. May the Holy Spirit enlighten them! A new man also from a Village near Tiroopoolangoody was present: he has been excited to forsake Idolatry for the service of the Living God, by means of Titus, our Schoolmaster there.

— About 50 Heathen attended Divine Service, which was very encouraging. Among them were a number of Brahmins: one of them began questioning during the Sermon, and I answered him. They usually know no other questions but such as Sophistry suggests to them: and when they cannot get on, or will not hear any more, they beg leave to go, as they have some business, but will come again. The little discussion was useful, I think, to the other Heathen.

— Yesterday evening and to-day (Christmas Day 1833) we celebrated the birth of our Saviour, and had Congregations on both occasions. Our people from Streevygoondam and Tiroopoolangoody have brought their wives also with them: one of whom used to dance before the Idol Ammen. They seem to have a desire to be instructed in the Word of God. With them and all the other Village-people, I had a Special Meeting in the afternoon. The women were exceedingly shy: it was long before I could get an answer from them.

— Again a large Congregation of various people. I have lately had Special Meetings, daily, with the Village-people. The women begin by degrees to lift up their heads; to speak and to understand. I have some hopes of them; though the woman, who was the dancer before Ammen, has shewn to the last a rather stout and obdurate heart. Europeans, not actually engaged in these labours, can hardly have an idea of the difficulty there is in making them understand Divine things, and in keeping up their attention.

— We have finished another year

(1823). In the course of it, some addition has been made to the kingdom of God in this place. He has strengthened our feeble knees: in sickness and in health, He has been our portion: *as a father pitieth his children*, so He has pitied us: He has remembered that we are but dust, and pardoned our transgressions. To Him be glory for ever and ever! Amen.

A Charity Fund, established in the Congregation in April last, and consisting of the free-will contributions of the members, has amounted, during these nine months, to about 44 rupees. From 46 to 100 poor and sick Natives, people of all classes, not able to work, have been relieved from this fund weekly, by the distribution of rice &c. among them, of which the expense has been about 40 rupees.

—We celebrated the Lord's Supper with 34 Native Christians, among whom were four women. When I spoke with them severally during the week, they all seemed more or less earnest to be altogether the servants of God.

—The religious English Books, with which the Committee were so good as to supply us, already do good. Two Gentlemen, who have tasted the blessings of Christianity, read them with pleasure and profit: they have also purchased some. Their company is delightful to us: a few evenings of the week, particularly the Sunday Evenings, we spend together in building up one another in our most holy faith. Blessed be the Lord for bringing them to His marvellous light!

—Usual attendance, both of Christians and Heathens, at Divine Service. I experienced much happiness during the Discourses; which I believe others also shared. The excellency of the Word of God appears to us more and more; and makes us rejoice at the goodness of God, in providing us with such a light on our way through this wilderness. Our European Christian Friends also, who join our devotions in the evening, have the same experience; so that we can say, the Lord is in the midst of us!

—The Church, this morning, was attended by many Heathen: some of them put questions during the Discourse. The worship of Idols sits very loose upon them: one man said, "Sir, give me rice for my family, and I will forsake all the idols." An aged Native

Christian afterward mentioned to me, that such a disregard of their idols would, some years ago, have met with a vast deal of clamour and a sound beating; and marvelled at the great change which has taken place among the Heathen themselves about their idols.

—Again a large number of Heathen at Divine Service. How pleasing it is to see numbers of these deluded men come and hear the truths of the Gospel! But, "Come, Holy Spirit, Heavenly Dove, with all Thy quickening powers!"

—A relative of David, our Catechist, lately come hither, died this morning by the Cholera. I already thought to have used him soon in the Mission, as he displayed much of a Christian Spirit; but the Lord thought otherwise. Our good Doctor Caswall tried every means for his restoration; but in vain: our warmest thanks are due to him for all his kind services. The man was ill about 24 hours. When I saw him, he appeared ready and willing to depart, and be with Christ. A few days before, he had had deep convictions about his former sinful life; and several times sat up late with David, conversing about it with much contribution, and on the excellency of the Gospel—not aware, doubtless, that he would so soon be called fully to enjoy the benefits of it. We buried him this evening. Many Heathen came together, and were addressed on the solemn occasion. May all be blessed; and we also be ready!

—I had the pleasure, this morning, to baptize a Native Convert: he was named Isaac Swamidasen. He gave a simple account of himself; much to my satisfaction, and to the edification of many. He loathes himself on account of his former sins, and of his innate corruption. God bless him! A pretty large number of Heathen attended at the doors and windows, among whom were some Brahmins: six or eight Boys also were there from the Country Schools, in order, after Service, to receive some Tamul Books, which they are very eager to read. One of them, when asking for a book, begged for one which was clear and instructive, as he wished to read it to his parents. Is not this encouraging?

—About 150 people arrived (Dec. 24, 1824) from the Villages, to spend Christmas with us: about 50 of them are women. It was truly an affecting sight,

to see so many come to hear the Word of God—some of them, a distance of more than 30 miles! To-morrow, still more will collect together. They brought victuals with them for four days. As we expected them, we have opened the wall of our Chapel on the east side, and made a large pandal before it, in order to accommodate them during Service. I trust that the Gracious Saviour will not send them empty away; but give them to feel something of His Salvation, as an ample compensation for their trouble in coming from so far. I heartily pray for it.

In the evening we had the first Service. There might be, in all, about 300 persons present. An alarm happened while I was discoursing on the prophecies concerning the coming of Christ. A snake got into the Chapel, among the people, to the great terror of those near it: they killed it with a Hymn Book, which one of them had in his hand; and, in a minute or two, all were quiet again. I could not help leading their thoughts hereby to the Great Destroyer of the *Old Serpent*.

—One of the people from Secadivally came early this morning (Christmas Day 1824), and with much earnestness and simplicity requested me to preach to them, to-day, “well about the Lord Jesus Christ.” The Congregation was, of course, larger this morning than last night. Many Heathen were present; and a number of Heathen Children from the Schools. After reading the Harmony of the History of the Birth of Christ, I preached on 1 Sam. ii. 8. We were blessed; and I trust the people also. In the evening, David repeated the Sermon of the morning to them, while we had an hour of edification in English.

—This forenoon, during prayers, four respectable-looking Heathens came and stood at the door: soon after, three of them came in and sat down; but went away before the Service was ended. In the afternoon, while David was engaged with the people in the Chapel, they came again—expressed their pleasure at what they had heard in the morning—begged him for some Tracts—and requested him to go to their houses in Tinnevely, to speak with their children about “these fine things”, as they wished them also to be acquainted with them. Thus is the door opened to the Gospel, in various ways. But how long shall Tinnevely stand merely

at the threshold of the kingdom of God.”

—Late in the evening (Dec. 31, 1824) came one of our Native Brethren, with a long Letter, in which he had described, minutely, the state of his mind during the last five or six months; which had been, at times, exceedingly uncomfortable, both on account of former sins and new temptations to sin. He could, at last, no longer withstand the demands of his conscience to inform me of everything, be it ever so base—to confess every whit, so as to make me fully acquainted with his case, in order to enable me to give him proper advice. What expressions of abasement! What self-loathing! What sincere dealing with himself! What longing for purity! What carefulness not to deceive himself or me! His only refuge was Christ. It ended in tears. The Letter stated also, the use which the Sermons on Sundays and the Discourses on the Week-day Evenings had been of to him: it was as if the Sermons, from time to time, had been preached solely for him. How great and wonderful is the work of the Spirit in the soul! How graciously does He make use of the Ministry of the Word, though we are not aware of it at the time! And how gloriously does the perfection of Jehovah shine forth in this single particular, doing the same work in a thousand individuals at the same time! It was nearly midnight when our conversation closed. May we all close every year, yea every day, with such a self-examination!

In the evening, Titus, with his flock from Tiroopoolangoody, took leave to return home. They did not regret having come hither, and were thankful for the benefits which their souls had received. Indeed, I understand that all the people are more or less glad, and feel themselves amply rewarded for journeying hither. Not a few of them asked for baptism; but for this we think it fit to wait a little, and to perform it in their respective villages.

—I had the people from the Villages together: those from Satangkoolam are intelligent men, and gave me much pleasure by their comprehension of Divine things. David’s teaching has been the means of opening their eyes to the wickedness of Heathenism. Their request is, that we should instruct them in the knowledge of the True God and of Salvation: they made this request in

the name of about 40 Families; and begged us much to pay them a visit. I could not discover any worldly motive in them. May this wilderness soon be a fruitful field!

—I had the Heathen from the Villages together, and instructed them: they were from Satangkoolam and Sembankoodiyirooppoo. In the evening, we despatched Masillamany and Asirvadam to Satangkoolam, to see and converse with the people there who wish to be instructed in Christianity.

—Our messengers returned from Satangkoolam with a very encouraging report: 21 Families had signed a petition. Masillamany and Asirvadam have had several meetings with them; when they read to them, and spoke about the Word of God. Most of their wives also were present, and shewed much attention. Opposers are not wanting; but the people seem determined to persevere.

—A large Congregation. No less than 25 persons were from the Villages; of those who wish to become Christians, from 15 to 20 miles from hence. In the afternoon, I had a Special Meeting with them; in which I endeavoured to lead them to self-knowledge, and to God their Creator and Redeemer. One man related, that, when it was known that he was determined to become a Christian, the other people made him several offers to dissuade him from it, but in vain: then they began to afflict him in this way—they went in the night and opened the small dam round the rice-fields, and let the water out; and, the next morning, raised a great cry, saying that he had done the mischief; upon which he was taken before the Tasildar, who, without further ceremony, ordered six lashes to be given him: this has not deterred him, however, from coming to hear the Word of God, and to become a Christian. This is a time of much prayer and meditation. We humbly trust that the persecution is as a fire, purifying the dross from the gold. We would not make flesh our arm: still, as we have a Christian Government, we think it our duty to apply to our good Collector to render justice to these people: at the same time, we earnestly endeavour to make the sufferers learn to endure patiently, and to expect deliverance only from the Lord. It gives us much pleasure to see that they are willing to do so, and that they are not asking the life of their enemies. Praised be His name!

— We had further conversation with the new people from the Villages; and had the gratification to see 10 more Families subscribe themselves to be the Lord's people; in all about 32 souls, including wives and children. One of the men has been forsaken by his wife, since he seriously thought of becoming a Christian: another has been deprived of his livelihood by his brother, on the same account, by hindering him from using his palmyra-trees, of which they are joint-owners. It is remarkable that these people come forward, though they see the sufferings which the people at Sembankoodiyirooppoo and Satangkoolam have to endure.

The following extracts from Mr. Rhenius's Journal refer to the Wednesday-Evening Lecture in the town of Tinnevely.

— One of the hearers particularly urged the question, that, since Christians, as well as Heathens, Mahomedans, &c. die, and otherwise partake equally of various conditions, such as riches and poverty, sickness and health, where was the proof that Christianity was alone the true religion? This, it seems, has lain much on his mind; and has been the principal argument of the people around him, against his convictions of the truth of Christianity. I explained the difficulty to him; shewing him wherein the principal difference between a true Christian and another man consists. It took up the whole of our time, even more than is usually allotted to the Discourse. Many important truths were brought forward, and the people appeared very much interested. The notion that a knowledge of the Only True God must free men from bodily afflictions and death, has taken much hold upon the people's minds. The saying of our Lord, *He, that believeth in me, shall live though he die*, makes the argument very interesting.

— The Meeting was most encouraging. In speaking from Heb. ii. 17, I contrasted the Native Gooroo with our Great High-Priest, Christ Jesus. The subject was, of course, interesting to the people. The number of hearers gradually increased: the out-standers got courage to come in, and the greatest attention prevailed. A man who came in toward the end of the Discourse, said, that though there are different Gooroos, yet they all would at last be



identified with the Deity. I pointed to the lamp before us, and asked whether any would say that that lamp would at last become the sun: he said "No"—and, admitting the inference from it, added, "that as there is black snuff in flame of the lamp, so there is sinfulness in us, from which we must be freed." I fully agreed with him, and directed him again to Christ. During prayer profound silence prevailed. Hear us, Good Lord! As soon as the prayer was ended, the people, great and small, stood waiting for Tracts; and, when I saw that Asirvadam would have too much trouble, I took them, stood upon a chair, and distributed them among the hundred hands that were lifted up for them.

— About 50 persons, including several Brahmins, were present. I preached on 1 John iii. 1. One said, "What avails all this preaching? We, black people, as soon as we leave this place, forget the things which we have heard, and plunge again into our old concerns." He asked, also, how they ought to receive Christ Jesus. It was altogether interesting, and I have reason to believe, more and more, that this people is not far from the kingdom of God.

— Being prevented from going to Tinnevely, I sent David, with a Sermon on 1 Pet. iii. 8, to read to the people who might assemble. This morning he reported, that, at first, but few persons came; and that he began the reading rather with diffidence, but, by the grace of the Lord, he soon got courage, and was enabled to accompany it with occasional observations. The number of hearers increased to about 40, and all heard the whole with much attention, none interrupting it with questions; which is remarkable. Our eldest Seminarist, whom I sent along with David, observed that the people were surprised to see and hear a Tamulian publishing the Gospel. May the Lord's blessing rest upon it, and may such Native Assistants be soon multiplied a hundred-fold!

— Three young Brahmins were present: they came, I believe, chiefly to get Tracts: they were lightminded youths, and thereby gave occasion to my advancing some important truths. When I was about to close my Discourse, during which the people shewed much attention, I asked them whether they understood the subject: an aged man answered,

"We hear what you say; but what for is all this? It is but a story like ours. All Vedams are right. Who has seen God? Unless you can shew us God before our eyes, all words and books are of no use. We have also books to read." And thus he went on, to a great length; hardly suffering me or David to speak. I endeavoured to convince him of his errors; for he meant that even his most absurd notions were from the Deity within him. David afterward reported, that the other people decidedly disapproved of the old man's speech. He appeared to be irritated by the truths which he heard, and would not take a Tract.

— It is now a year, since we commenced these Meetings. What good has been effected? Alas! not yet so much as we wish: however, there has been enough to encourage us to go on. This was particularly the case this evening. I had a very full audience; among whom were some Moormans and Roman Catholics. One of the Moormans seemed much interested in what he heard: on some interruptions which his nephew made, he repeatedly begged me to go on with reading and explaining the Vedam: all the people were very attentive.

— The Meeting was numerous, and the people attentive. What shall we say? They appear to be pleased with the truths which they hear, and yet remain in their evil ways. But the Word is, doubtless, working within; and, in due time, they will break forth from the right and the left, to enter the Temple of the Lord. The Roman-Catholic Priest at Pettah seems to have pronounced a curse on all Roman Catholics who attend our preaching: only three could be persuaded to come in; and one of them alleged the Priest's curse as the reason of their hesitation.

— The Meeting was well attended. I recognised not a few, who have been present several times before. One of them began to question again a great deal; first, "Whether God was the cause of sin as well of good?" and, secondly, "Whether they might not obtain forgiveness of sin by their works and ceremonies?" These things trouble the heads of the people exceedingly; Satan uses them to keep them off from repentance and faith in the Saviour. The meeting lasted longer than usual.

— While I was preaching, I heard, several times, stones thrown against the wall near the window, where people were

standing to hear; but I did not take notice of it. David told me afterward, that somebody had actually thrown stones; and that he had sent a person round to see who it was, but could not discover him. I do not think that they were aimed at me; but rather at the persons standing there, to hinder them from hearing. This is a bad thing; but not a bad sign!

—Some Moormans seemed to have come on purpose to put trying questions; from which also, I trust, that the Lord will produce good. Two Mahomedans admonished them not to speak foolishly; and endeavoured to convince a third person that their idols were nothing.

—A very encouraging Meeting. Besides a numerous Congregation, I observed several among them who have been frequently there, and who made serious inquiries about Divine things. I was again strengthened in the hope, that the light of the Gospel will still kindle in this idolatrous city.

—The Meeting was very encouraging. The people inquired about sin; and what they must do, if in case of their becoming Christians they should be persecuted, and forsaken of their wives and children. These are important inquiries in public.

—The Meeting was largely attended, and several inquiries were made on religious subjects. A man, who has often been spokesman, said, among other things, that all which they read in our Tracts and hear from our mouths is very right, and they fully agree with it; excepting what is said about the Lord Jesus Christ: about HIM, they have doubts. Of course, to come to Him, they must be taught of God, as our Saviour saith. That man collects all our books, and always inquires after new books. Two days after this Meeting, an aged and respectable-looking Pandaram came and said, that he had stood outside, and had heard my Discourse on a "Feast," and on "the Bread of Life;" he wished to know more of these things: and particularly what that "Bread of Life" is, that he may enjoy it. I explained the subject to him: he listened attentively, took a Tract, and went his way.

—I had much pleasure to-day; and was encouraged to hope, that the kingdom of God is nigh to this idolatrous city. The Meeting was pretty numerously attended—no vain disputes, but attentive hearers and inquiries.

October, 1825.

—One man seemed to be a sincere inquirer; and blamed another for talking in favour of Idolatry. He particularly asked about the Mediation of Christ: this seems to be a topic of much conversation among the people.

—The Meeting was not so numerously attended. One man had evidently come in order to put hard and vain questions—excited, it seems, by some persons in Tinnevely. After some time, his folly was exposed, he became somewhat serious, and heard the Discourse with much attention. He was very desirous of Tracts, and took two with him.

Mr. Rhenius being absent about five months, from February to July, on a visit to Madras, Mr. Schmid took his place at this Weekly Lecture: from his Journal we extract some passages:—

—Only a few Peons came into the room, and sat down; but went away again in about half-an-hour. I continued, notwithstanding, to speak to the children, of whom a good number are usually present, and to several men who were standing at the door. After I had thus spoken about half-an-hour longer, and just as I was shutting the book, a man, who had listened in a window, asked me, "What need was there that the Son of God should become man, and that He should be punished by His own subjects for their own sins?" A lively discussion arose; but he acquiesced, at last, with the explanations which I gave to these questions. Another question, however, "How did sin rise in the perfect and holy human mind, unless created by God?" occasioned an obstinate discussion; and, at last, he began to speak rather foolishly. During the discussion, which lasted an hour, several people had again assembled and listened with attention, as also the children. As it was late, he asked me, whether I would come again next week, and so we parted. The cry of the people after Tracts was great.

—At first, only two came in: afterward the Meeting was pretty full; but, in consequence of a discussion with a Rice-dealer and a Young Brahmin, in which they endeavoured to cavil, many went out again. Came home encouraged. I shall, in future, cut short such useless discussions.

—The man who began a discussion,

on a former evening, put again the question about the origin of sin. I succeeded in conducting the discussion in a more regular way than the last time, so that the interest was kept up: he seemed, at last, cheerfully to yield. He is a pleasant man, and appears to me to seek the truth in sincerity. He had again taken his position in the window; but when he saw, that, among the Tracts for distribution, there was a new large one, he came quickly in, and asked eagerly for it.

—The hearers were fluctuating: yet never less than six men inside, besides a good number of boys; and men listening in the windows. I had a discussion on the Trinity, with the man who usually takes his stand in a window. Last week I had the passage Luke x. 25. concerning Mary's having chosen the good part; and spoke on the importance of Female Education: possibly, in consequence of this exhortation, a respectable-looking matron came, and stood in the same window with the disputant, whose mother or aunt she seemed to be. She did not look into the room; but said, sometimes, "True, True," to what I said.

—Prevented, till late, from going to Tinnevely: because of my lateness and a feast, scarcely any people assembled; so that I was obliged to begin a conversation with a little School-boy, who had come, and who gave intelligent answers. During the conversation, some people came in, and others assembled in the windows; with whom I continued the conversation. A respectable-looking Mahomedan and a Soodra put, among others, the question, "Whether Christ had not been an European, and therefore the author of a Religion for Europeans merely." In order to convince them that he was an Asiatic, their countryman, and His laws, even in that respect, binding for Indians also, I gave them a short outline of Geography, which seemed to interest them; especially the Mahomedan, when I spoke of Arabia. Afterward I read and explained Luke vii. 1—10.

—The assembly was rather fluctuating; but a well-looking Mahomedan put several questions, which gave me an opportunity to enlarge on the nature of heavenly bliss, on the qualities which a soul must obtain in order to be capable of it, and on the whole plan of Salvation through Jesus Christ. At the conclusion, he said: "From what you have told me, it appears that you deny that the

Mahomedan Religion leads to heaven:" to which I replied, "Certainly: Mahomet has allowed his followers the indulgence of sensuality, in marrying as many wives as they please; but this indulgence draws the soul to earth, and not to heaven and heavenly things: he has promised heaven to all who kill those who do not believe his Mission; but, by killing other men, our souls do not become better, but worse—not fit for heaven, but rather for hell: his Religion is therefore certainly not leading to heaven:" he seemed to be struck by this argument; and confessed, without reluctance, that it was true: after some more conversation, he went away; without, however, accepting a Tract which I offered him, His place was immediately taken by a Brahmin, who continued questioning me, as the Mahomedan had done before; and hesitated not to confess that Indra's heaven was not a fit place for holy souls, free from sensual bodies. In conclusion, I urged the auditory, which had become pretty numerous, to strive now to be freed from sinful lusts, which incapacitate the soul for heaven; and to take refuge in the only Physician of our souls—Jesus Christ the righteous.

—There was such eagerness after Tracts, that I was obliged to take refuge upon a chair from the pressure of the people.

—In the beginning, several Young Men came in; and put questions, rather with a light mind. I adduced their conduct, as a proof of the corrupt nature of man, and of their absolute neglect of Divine things; which made them somewhat more orderly, and one went out. By degrees, Adults assembled; and a Young Man put several questions, which seemed to proceed from a serious and inquisitive mind, and which gave me an opportunity to unfold several important truths. When I distributed Tracts, the pressure was very great. It is a scene worthy to be painted—a Missionary, surrounded by a crowd of from 20 to 30 Natives, stretching out their hands for Tracts, which he cannot distribute fast enough; holding them up as high as possible, that they may not be torne out of his hands.

It will have been seen, from the preceding extracts, that, at some of the Villages, opposition is made to the progress of the Gospel: the Converts are, indeed, called to en-

dure much persecution: but, in reference to this, the Corresponding Committee very justly remark to the Missionaries—

We are pained at the sufferings of the Country Converts. Christianity, it would seem, must extend in India, even in this day, as it did in the early times, amidst tribulation and opposition: but it is an attestation of the pureness of the Christianity which is being introduced; and we trust that the sufferers will give proof, by their behaviour under persecution, of the spirit which they have received with their new profession—and, like their progenitors in this holy warfare, vanquish by suffering.

In the following further extracts from Mr. Rhenius's Journal, particulars are given on this subject; and also very encouraging evidence of the assiduity and usefulness of the Native Assistants of the Mission.

—David went, with some others, to a neighbouring town to make known the Gospel. A large crowd of people assembled. Some disputed—others mocked—others became angry, and raised behind them a smoke of burning pepper, in order to prevent them from speaking, and the people from hearing; as it brings on excessive coughing. Many went away in consequence; but a number remained, and, when the smoking was over, they went on in their conversation. The next day, they spent the morning in another part of the town, reading the Word of God to the few persons assembled; several of whom appeared affected.

They went, the next day following, to a neighbouring village, where there were Roman Catholics quarrelling with their Priests about money matters: the Word of God was read to them: many listened with attention: a few opposed with vain questions. They then went to another village, where there was a Market; and, in consequence, many and various people were assembled: Heathens and Moormans heard the Tracts read: some Moormans called in a Brahmin who was passing by, to come and hear these good things.

—At Streevygoondam, I preached to several groupes of people that assembled, during the day, around me: they heard, inquired, and received Tracts with much readiness. Some Brahmins opposed, not openly, but by various foolish

interrogations: the Soodras, however, did not side with them. Masillamany, our Schoolmaster, met me here, and reported, that the persons who wish to become Christians are much persecuted by their Heathen neighbours; so that I thought it necessary to aid them, by calling the attention of the Tasildar of the place to those outrages; who immediately sent for the offenders, and took the necessary measures for keeping them quiet.

In the afternoon, I preached to an assembly of Heathen, who seemed more inclined to the truth, and begged particularly for Tracts; and also for the establishment of a School: they have seen our School-building at Tiroopoolangoody; and they seem to be somewhat jealous that the low-castes should have such a School, and not themselves. Some Roman Catholics, of the Kalaser Caste, that is, such as work the leaves of the palmyra-tree into baskets and mats, requested to be formed into a Church, and to be provided with a Teacher of the Gospel: Masillamany got into connection with them since his arrival here: they have been separate from the Roman Church these ten years, on account of some discord with the Priest about money: since that they have worshipped images in their houses; but, in the meanwhile, heard here and there the Word of God from the Native Christians in these parts; and, being now still more convinced of the error of their way and delighted with the words of the Gospel which they have now more particularly heard, they have come to the above resolution. They are three or four families. They have a very fine piece of ground, set with trees, with a small Church: about 12 Families, of various Castes, belong to it. They live in all the ignorance of the Gospel usual among Roman Catholics.

Masillamany has proved an active labourer in the Lord's vineyard. He was with me during the day, while I was engaged in preaching and conversing with the people: I had then opportunity to hear him speak also. He is bold and determined; perhaps too zealous, when opposed. From his Journal of these and former days, it seems to be his manner to ask any person whom he meets with—what God he worships—what profit he has had by doing so—or whether his soul has obtained happiness. Thus a conversation is easily in-

roduced, and carried on. May he prove a help indeed, in our labours among his countrymen!

—The School at Tiroopoolangoody consists mostly of boys from the neighbouring little villages. Scarcely any have yet entered from Tiroopoolangoody itself, in consequence of the enmity of the people against Christianity; or rather from anger against those of their number, who have embraced Christianity.\* If Christianity would leave them all quietly in the enjoyment of their idolatrous pleasures, they would doubtless be at peace with it. Those in whose hearts the power of the Word of God seems to have struck deep, so that they have long left Idolatry, have to suffer a great deal from the rest, like the Thessalonians. Some time ago, I am informed, both great and small came and seized one of the houses of the Christian-minded people; on which occasion Soopramanien's mother was injured in a manner which, it is probable, occasioned her death. They injured them also in other ways: they took away their grain, by force, for their idol; and also the leaves of their palmyra-trees, &c. Oftentimes the Converts have been obliged to keep within their houses after sun-set, and to venture out only during the day. Since the commencement of the School and the arrival of Masillamany, they became still more angry—took three of the professed Christians by force; and threatened them, by various means, if they would not worship Ammen: they succeeded with two of them. They made one of them in particular, who is the son of a woman that is renowned as a professor of Ammen, swear that he would not embrace Christianity: had he not done so, they would have dreadfully maltreated him: this he found, and submitted: they made him therefore sign an Olla to that effect, and also to beat rice thrice: this is done, because they think that if such a person does not remain faithful to his oath, he will, in punishment, be all his lifetime without rice: after he had thus renounced Christianity for ever, he is said to have been greatly distressed in his mind: Soopramanien and the rest, seeing his anxiety, have knelt down and prayed with and for him; but he seems much bewildered. The rage of Satan

at the loss of at least some of his votaries was sufficiently evident to me: for when I called the people together, in order to exhort them on this injustice toward these persons, the men gave indeed ear, and admitted that every one should have his liberty to worship as he thinks best; but some of the women were rather furious. In particular, the woman, before mentioned, came like an incarnate demon, with a bundle of poisonous leaves in her hand, threatening to eat them instantly, and thus to kill herself before us, if her Son should be persuaded to become a Christian: I endeavoured to quiet her and to reason with her; but, having listened awhile, she threw herself down, and put the bunch several times into her mouth: she rose up again, and heard farther; but was all in a rage, and began to reel to and fro like one possessed; when the men thrust her away, and plucked the plant out of her hand. We settled then, that every one should worship as he pleased. They went home, and I took a little airing in the field, where I could hear the howling of the women in the village. I trust that the Lord will destroy the power of Satan, and his works, in this place.

—Our people at Tiroopoolangoody give us joy. Masillamany reports that they are very attentive during the reading of the Word of God; and shew much fear of, and faith in, God our Saviour. When the Meeting is over, they inquire about what they did not understand; and talk with one another on the goodness of the Lord in preserving them during the day from sin. Of late, the wife of one of the Christians has ventured to attend the Meetings; and also the wife of a Candidate for Baptism. This man stands fast in the truth, and seems to grow in faith and grace: his child has lately been hurt by the fall of a window upon its arm: the Heathen Women took this up, and said—"You see what fruit you get from going into this Vedam; now, if you do not turn again unto Ammen, your child will die;" to which the man, in the spirit of Shadrach and his companions, replied, "Even if it please the Lord to take the child away from me, I shall not turn again to your idols: but He, who came into this world to save us, who healed so many sick, and opened the eyes of the blind, can also make my child whole again:

\* See an account of the Baptism of these persons at pp. 356, 357 of our last Volume.—EDITORS.

should He be pleased to do so, well ; but your idols I shall not worship." When his wife ventured the first time to accompany him to the Chapel, the other Heathen Women gathered round, and expressed their astonishment : one of them even came in, during the Service, sat down near her, and began to talk to her privately what a bad thing she was doing, particularly as she was a woman that had already children, &c. so that she began to weep ; which being observed, the other woman ran off. Afterwards those woman took the eldest girl of this woman privately, and persuaded her to begin crying as soon as her parents came home—to tell them that she did not like to become a Christian—and to insist on their sending her to her grandmother. The girl did so. The father was going to deal sharply with her ; but treated her mildly, when he heard from another girl that she had been persuaded to do so by the other people : she was then quiet.

— The former enemies of the lately-baptized persons at Tiroopoolangoody behave now quietly ; excepting two, who still endeavour to vex them : one of these is of those two who renounced Christianity, through the threatening of the rest : he not only new distresses the Christians as much as he can, but he scoffs also at Christianity. May they be enabled to behave under these trials as becomes Christians !

—The Roman Catholics at Streevy-goondam, who wish to join our Church, have behaved ill towards Masillamany and our people at Tiroopoolangoody. On the whole, they pay but little attention to the Word of God ; and seem, at present, only glad at the attainment of their wishes, with respect to the building. Haughtiness, fraud, and bad language toward one another and toward other people, have been too much apparent.

— The School-building at Streevy-goondam is finished : but the people do not yet manifest a spirit becoming those who have professed a willingness to be instructed in the Word of God ; but indulge the native haughtiness and hankering after worldly good.

—Arrived at Sembankoodiyirooppoo, about 18 miles from Palamcottah. I had sent Masillamany, David, and other Seminarists, before me. It is in a palmyra forest, and consists of about 20 houses : several villages are scattered round. Nearly all the inhabitants, with

some from the Villages, assembled under a pandal, before the Ammen Idol, which they are ready to forsake : with them I discoursed on the nature of Christianity. In the afternoon, the Brahmin, their master, came, in order to settle about the ground which he had promised the people who wish to become Christians for the building of a School and Prayer House : he is remarkably gentle, and of a kind disposition. We had first a conversation together about the difference between Christianity and their religion : afterward we went into the field, where he pointed out the land which he is willing to give for the settlement of persons that wish to become Christians : he secured the ground to us in the usual native way ; that is, a hole was made on the spot where the School is to be—he then took a piece of palmyra-tree, and requested me to take hold of it too, and so we both placed it upright in the hole—the people then put earth round it, and thus the ground became ours : no one may dare to remove that mark. The people greatly rejoiced. The ground is large enough to form a small Christian Village : round the School and Prayer House, therefore, people who wish to become Christians will build their huts ; and will till the remaining ground, from the produce of which they will have to pay the usual portion to the Brahmin. We returned to our place, when I had a farther discourse with the Brahmin, who took three of our Tracts home with him. In the evening, all the people assembled again, and I instructed them again in the nature of repentance, and faith in our Lord Jesus Christ. May it be attended with His blessing !

— David has visited Satangkoolam, where I was three years ago. It was market time, with a conflux of people of all classes : he found, therefore, a large congregation ready. When he was relating the history of the Creation, &c. the Moormans seemed to rejoice : but warned him not to teach Infidels thus plainly these holy things ; because, by their rejecting them afterward, he would heaps sins upon his head. David replied, that the Lord Jesus Christ had commanded to teach all nations, of whatever description. As he would not desist from teaching, and they imagined that he had come especially on their (the Moormans') account, they told him, that if he would repeat the usual salu-

tation to God and Mahomet, they would sit down with him and hear: this, of course, he refused; upon which they perceived that he was a Christian. They then put various questions in order to disconcert him, and to hinder him from speaking to the people: perceiving that, he told them that he would answer their particular questions another time; but that he must now speak to the Tamul People, as it would soon be time for them to separate—advising them, that if they did not like to hear, they might go their way, which they instantly did. After that he went on with his discourse; and the Shanars and Soodras heard him with pleasure, and received a few Tracts.

— Br. Schmid and I arrived (June 16, 1824) at Sembankoodiyirooppoo. The School and Prayer House is building on our ground, which is a very pleasing sight. We had the people twice together, during the day; and instructed them in the things pertaining to God and their souls' salvation.

Toward the evening, we proceeded to Satangkoolam. Approaching the village, it was interesting to see people, small and great, old and young, running forth from all sides to meet us. When we arrived on the spot, we had a most gratifying and affecting spectacle: there were at least 400 people assembled—men, women, and children—and Asirvadam in the midst of them, reading and explaining to them the Short Catechism. I continued the Discourse with them, prayed with and for them, and dismissed them; delighted with the prospect, if God please, to reap a rich harvest here for the kingdom of God!

The next day we had those families together, which had subscribed their names to become the people of God; many others joining them. I expounded to them the Word of God, which they heard with much attention. Afterward the Headmen of the village came, whom I questioned about the oppression which they exercised over these Shanars, in exacting more taxes from them than was just, and beating one of them, because they declared themselves for Christianity: they, of course, denied the charge; though one of them seemed sensible of his injustice, and promised to behave better: they shewed themselves very hostile to these Shanars, and seemed strongly inclined to express the same feeling to ourselves: we were enabled to bear all with Christian meek-

ness: we asked them for ground for these people to build a School and Prayer House for their instruction. They made objections, but went to consider the subject. In the evening, we had again a large Congregation; and the Word of God seemed to be a blessing among them. Many more would have subscribed, but they feared the enemy.

On the day following, being Sunday, we had Divine Service in the choultry, which was crowded by men and women. During and after Service the people appeared much strengthened in their desires, and willing to endure any opposition for the Gospel's sake. The number of subscribers to become Christians increased to 29 families. Toward evening, we went to see them in their houses: large crowds of all kinds of people gathered round and followed us while we passed their streets, whom we addressed several times. The people rejoiced; and assembled again, in the evening, for prayer and hearing our exhortation.

Monday was a troublesome day. We went to another choultry among the Soodras, where the Headmen assembled to consult further about the piece of ground for the Shanars. They were evidently afraid flatly to deny our request, and yet extremely unwilling to give any ground. They expressed themselves decidedly inimical to these people's design of becoming Christians; and, after many discussions, no ground could be found. They will not have Christianity in their Villages! The principal Headman has been known to us for several years, has heard much of the Gospel, and has often expressed himself favourable to it and to us; but, now, he proves the greatest opposer. As they would not give us ground, the Shanars resolved to have the School and Divine Service in one of their houses, until another place shall be obtained. A Shopkeeper, whose house is better suited than any other for the purpose, gave it up; and, in the afternoon, we proceeded thither, and had the first religious assembly there. We committed them to the grace of God, exhorted them to bear patiently all the insults and injuries which might be offered to them, and left Asirvadam for a short time there, to instruct them in the Catechism, and to read the Word of God with them. From all appearances, we have reason to rejoice over these people.

— One of our people at Sambankoodi-rooppoo, and the Brahmin who sold us the piece of ground, have had their houses plundered. Others have been hindered, by various pretences, from reaping their crops; in order that they may lose them: and when one of them ran off to report the injustice to us, the rest were forcibly bound, by order of the Headman, and carried to confinement. The Collector has kindly promised to restrain the persecution.

—The Chiefs at Satangkoolam have taken three of our Shanars, on some pretence, and flogged them. It is grievous to our hearts to see these people thus suffer; but such as will follow Christ must endure persecution. These persecutions are, at least, some strong evidence that Christianity is making progress. Satan is angry; but he will, as ever, be defeated. The people cry out—“What, shall Christianity now come into this village—into this district?” But if HE opens, who shall shut?

—At Sembankoodi-rooppoo, the Rules, to be observed by the Settlers in the New Village, were read and explained. Our people signed them; and the Heathen seemed much pleased with the arrangements. We have given to the New Village the name of AROOLOO, or the “Village of Grace.”

—At Satangkoolam, I assembled our people, in the evening, in the Shanar Choultry. It was a truly affecting sight. The meeting was held in the square, before the Choultry, under the canopy of Heaven, by fine moon-light. The Candidates for Baptism—including men, women, and children, about 70 persons—were seated in rows on one side: a large number of Heathen Shanars were on the right-hand: behind them stood another groupe of Heathens; and, during the Discourse, about a dozen Shanars arrived from a neighbouring village, who likewise wish to become Christians. In questioning the Candidates, I was agreeably surprised and much gratified by their answers. Even the women had learnt the “Principles of Christianity” by heart, and answered with understanding; which is the more remarkable, as they have not yet a proper Teacher among them, but a Young Man of their own number supplies the place. May he become a Titus or a Timothy. I discoursed with them with pleasure; and have reason to believe that they are in earnest about their Salvation. I offered up a hearty

prayer, for their enemies, and for the whole Heathen World.

Early the next day (Sunday) we had Morning Prayer in the Choultry, which the Candidates attended. At ten o'clock, we had again Divine Service; when the place was crowded to excess, many standing outside. Some of the Candidates had mentioned last night, that they had still fears about the punishment of hell: I, therefore, preached this morning from Romans viii. 1.; from which I explained to them the way in which we are redeemed from that fear. In the afternoon, Divine Service again; when the place was crowded as in the forenoon: in conclusion, I recommended them to the grace and keeping of God. Through the enmity of the opposers, no ground has yet been obtained for building a Place of Worship.

—At Tiroopoolangoody, the small Congregation continues to walk honourably. Titus is a lively and zealous Christian: he requires an Usher in the School, as an Assistant, that he may have more time to speak to the grown people. Abraham, a sincere Christian, related, among other things, that one night, when his little boy about four years old was taken very ill, he had no other refuge but in prayer; after which the boy and himself fell asleep: about an hour after, the boy got up again, and called out, “Father! come again to pray:” the father was waked by his calling, but, being drowsy, told the boy to wait a little, and so they both fell asleep again: for this negligence, Abraham reproached himself, and begged pardon of the Lord. One of the Candidates for baptism, who was left last year for farther probation, having stood fast in the ways of the Lord, I saw no reason to withhold baptism from him any longer.

The next morning (Sept. 8, 1824) the people assembled early for prayer. At ten o'clock, Divine Service was held, during which the forementioned Candidate was baptized. He received the name of John Sandappen. He gave a simple but affecting account of his Conversion. I called upon the Heathen neighbours who were present, to testify as to the change of conduct which he mentioned had taken place by the grace of God in him: they all testified that he was not the same man as formerly, and that they had not observed any evil conduct in him. They formerly persecuted him. So this wilderness begins to rejoice.



## Recent Miscellaneous Intelligence.

### *American Baptist Mission.*

Under the confident expectation that the issue of the Burmese War will, at no great distance of time, open an enlarged field for the Mission in that Country, the Board have lately sent out the Rev. G. D. Boardman and Mrs. Boardman to join the Missionaries who have retired, for the present, to Bengal.

### *American Board of Missions.*

A Memoir of the Rev. Levi Parsons, late Missionary to Palestine, has been published by the Rev. Daniel O. Morton, in a Duodecimo Volume of 430 pages.

### *Baptist Missionary Society.*

In reference to Mr. Eustace Carey (see p. 438) the following notice has appeared—

To many Correspondents, anxious to be visited by our much-esteemed brother, Mr. Eustace Carey, the Secretary has to state, with deep concern, that the health of Mr. Carey is so much impaired, that he is wholly unequal to the fatigue of much travelling and preaching. Whatever engagements may be found consistent with his strength, Mr. Carey will gladly fulfil; but these must, of necessity, be very few for the present.

Memoirs of Mr. Chamberlain, lately Missionary at Monghyr, have been published in Calcutta, by Mr. W. Yates: they form an Octavo Volume of 550 pages.

### *Church Missionary Society.*

The First Examination of the Oriental Classes of the Students in the Society's Institution, under the care of the Rev. Professor Lee, was held on Wednesday the 26th of October, at the House of the Institution, before the Committee of Visitors, the Rev. William Dealtry in the Chair. There were two Classes in Hebrew, two in Arabic, one in Ethiopic, and one in Sanscrit. The Examination was highly satisfactory to the Committee.

### *London Missionary Society.*

Mr. and Mrs. Pritchard (see p. 375 of our last Volume) arrived at Otaheite, after a passage of nearly twenty-two weeks, on Christmas Day.

Dr. Morrison has suggested the importance of using metal types, in the various productions of the press, which must, for the present, and probably for a long time to come, form the chief medium of intercourse with the Nations which use the Chinese Language. Some peculiar facilities for the accomplishment of this object offering themselves at the present moment, the design is under consideration.

### *United Brethren.*

We are requested to insert the following Statement, in explanation of the objects of the Legacy which has recently devolved to the Brethren by the demise of Mr. G. Haga of Philadelphia; and of which the particulars, copied, at p. 375 of our Number for August, from an American publication, appear to have conveyed an erroneous impression:—

The Society, to which Mr. Haga's considerable bequest is made, is a Society among the Brethren, established at Bethlehem in Pennsylvania, for propagating the Gospel among the Heathen, and with an especial view toward the support of the Mission

among the Indians in North America. In the progress and extension of that Mission, Mr. Haga had long felt a particular interest; and he has, therefore, by Will, directed the application of his Legacy in such a manner, that not only the expense of the present establishments may be defrayed, but the sphere of useful activity enlarged. Among other specific objects which are to be attended to by the Society, as Trustees to the fund in question, are the instruction and clothing of Indian Scholars, at the different Missionary Stations. The General Fund, for the support of the Missions of the Brethren in so many other parts of the world, will not, therefore, receive so large an accession from the munificent bequest of Mr. Haga, as to make other benevolent contributions toward them less necessary, as the extension of several Missions is in contemplation.

### *Wesleyan Missionary Society.*

The following Missionaries have arrived in safety at their respective places of destination:—Messrs. Davis and Haddy (see p. 157) at the Cape of Good Hope; Messrs. Barby and Kerr (p. 199) in Jamaica; Messrs. Fidler, Rathbone, and Briden (p. 325) in St. Vincent's; and Mr. Woolley (ib.) in Trinidad. The Committee state—

They have all been highly favoured with regard to weather during their passages; and they bear testimony to uniform kindness received from the several Commanders with whom they sailed, and to facilities afforded them for the Worship of God and preaching His Holy Word during the voyage.

### *United Kingdom.*

On the 18th of August, the Members of the Bristol District Committees of the Christian-Knowledge, Gospel-Propagation, and National-Education Societies, met at the Chapter-House in that city; it having been determined to hold the Anniversaries of the Three Societies on the same day. A Sermon was preached, in the Cathedral, by the Rev. Dr. Randolph, one of the Prebendaries, from Matt. x. 32, 33. Upwards of 300 children of the National Schools attended. After the Service, a Meeting was held in the Chapter-House, the Right Rev. the Bishop of Bristol in the Chair, when the Reports of the respective Committees were read.

### *Sierra Leone.*

Mr. Giles, who was for some time in the South-Sea Islands, with the view of promoting the cultivation of the soil by the Natives, is about to proceed to Sierra Leone. His object is to establish an Experimental Farm, for the purpose of instructing the Liberated Africans in the cultivation of the different tropical products. Government have granted him a passage in the Dispatch, and the Friends' African Committee have aided his design. Mr. Giles has spent 15 years in the West Indies.

### *New Zealand.*

The Roseanna, Captain Hurd, sailed from Gravesend, on the 30th of August, for New Zealand, with about 30 Settlers, consisting of husbandmen, flax-dressers, brick-makers, stonemasons, and shipwrights. They are sent out by a Commercial Company, with the view of establishing themselves in New Zealand, chiefly for the cultivation of flax and the collecting of timber.

*The Contributions to the Church Missionary Society will be printed in the next Number.*

# Missionary Register.

NOVEMBER, 1825.

## Biography.

### SOME ACCOUNT OF MASILLAMANY,

USHER IN THE CHURCH MISSIONARY SEMINARY AT PALAMCOTTAH.

THIS Young Man, when the Seminary was suspended through the refusal of the Students to give up the observance of caste, attended the English School in the Fort. During the year 1823, he was a constant attendant on Mr. Rhenius's Ministry. He was appointed Usher in the Seminary, on its revival. In October of that year, Mr. Rhenius says of him—

He confessed his folly on the subject of caste, and his sorrow for his sins. He was brought to feel his lost condition about six months ago, and sought mercy at the feet of Jesus. I had much pleasure in conversing with him: the experience which he has acquired in Divine things exceeded my expectations; so that I feel myself at liberty to admit him to the Lord's Supper. Masillamany's family is indeed much blessed: the mother and her four sons are all, I trust, true disciples of the Lord Jesus.

Of his spirit and behaviour, Mr. Rhenius afterwards writes—

Masillamany, the Usher in the Seminary, continues to deserve our love and esteem. His conduct is always exemplary. I fear that he will soon be taken away from us; as he is consumptive. We most willingly admitted him to the Lord's Supper.

In December of that year, Mr. Rhenius adds—

Young Masillamany, our Usher, is now very ill, and perhaps near the moment which will introduce him into the region of the Blessed. He has peace with God through Jesus Christ.

In January, he says—

I went to visit sick Masillamany in the Fort. I found him very weak, and  
Nov. 1825.

much like a skeleton; but his mind was in a happy frame. He is quite resigned to the will of Christ.

—Mr. Rhenius having set out for Madras in February, Mr. Schmid thus writes of this dying Youth, on the 7th of March—

I found him very much changed—his feet and face swelled, his body emaciated, his eyes sunk, and his weakness so great that he could not speak. When I asked whether he understood me, he could only wink with his eyes, and move his lips almost imperceptibly. Here I could see the image of death; and I thought that, perhaps, soon I may be like him! But HE is nearer to his HOME, where he will rest in Jesus, in whom he has trusted. I rejoice for his sake, though he is a loss to us. He was a most promising boy.

On the 17th of that month, Mr. Schmid says—

I went to Masillamany this morning, in order to commemorate with him the Lord's death—not with bread and wine, for he was too weak for this ordinance—but by calling to mind His dying love in prayer, and in speaking to him on the happiness of those whose sins are forgiven through His blood, in whom He dwells, and with whom He will drink the new wine in His kingdom. He could not speak, and could scarcely move; but I have all possible assurance that he will die in the Lord. A few days ago, when he could speak a little, he saw his mother weeping, and said, "Mother, why do you weep? Weep not for me: if it is the Lord's will that I shall die, His will be done! I shall be happy to be with Christ!"

About midnight of the 17th he departed in peace. The Catechist of the Tanjore Mission read the

Burial Service at his funeral. Mr. Schmid writes—

I addressed the people thrice: first, before he was taken out of the house, I addressed especially the relations on the words, *Our friend sleepeth*; and prayed: then at the grave, warning all present

to flee from the wrath to come, and to seek the Saviour while it is still time— and, after another prayer, we went to the Church, where I addressed the congregation on the words, *O death, where is thy sting? O grave, where is thy victory?*

## OBITUARY OF WATTOO,

A NEW ZEALANDER.

FROM the last Report of the Church Missionary Society, we extract the following account, by Mr. George Clarke, one of the Society's Teachers in New Zealand, of a very hopeful case of a Native who died near the Society's Settlement at Kiddeekiddee.

About three o'clock this morning died a Native, who had lived with me three months in Port Jackson, and also from my first arrival in this country. His name was Wattoo. For a New Zealander, Wattoo was of a mild disposition, and very much attached to the Europeans. He returned from Port Jackson to New Zealand with Mr. Williams; but Mr. Williams not settling among his tribe, he could not live with him: so that Wattoo was out of a situation, till I came down; when he took up his residence with me. He had lived with me about two months, when he sprained his knee by a fall: he was before lame, but this sprain quite disabled him. I continued to bathe and poultice the part which was affected; but to no purpose: the whole leg and thigh continued to waste, till they became mere skeletons: he sunk into a consumption, which terminated his mortal existence. During the whole of his affliction, he was entirely forsaken of his friends; and would have been starved, had I not taken him under my care.

There were several things pleasing in the character of Wattoo. He was but a poor Savage: but I never knew him to steal the smallest article from me. During his affliction, he seemed concerned

about his soul. He told me that he often heard Mr. Marsden talk about Jesus Christ, but could not understand him. He was desirous of being instructed in those things which make for man's everlasting peace; and listened with attention to what was said to him. He wished Mr. Shepherd to visit him, that he might converse and pray with him; which Mr. Shepherd did, and also Mr. Kemp; and Mrs. Clarke and myself have heard him praying for himself. His views respecting himself as a sinner, and of the Gospel plan of salvation, were dark: but let it be remembered, his means of information on the subject were very limited, and it was not till near the close of life that he seemed to feel the need of a Saviour. It was encouraging to me to hear a New Zealander crying, *What must I do to be saved?* because I am sure, that if it arose from a sense of being a sinner, it was not Nature's cry, but was that work begun by the Spirit of God which would end in eternal salvation. May we not hope, then, in the spirit of charity, that poor Wattoo was a brand plucked from the burning, and a part of the first-fruits which shew that at no distant period we may expect an abundant harvest of souls?

We made a deal coffin for his remains, and interred them at the back of our little Chapel, to await the sound of the Archangel's trumpet, when all that are in their graves shall hear and come forth, to give in their account. May the thought of the impressions made on the mind of poor Wattoo encourage us to be steadfast, unmoveable, always abounding in the work of the Lord!

## OBITUARY OF MR. CHRISTOPHER TAYLOR,

CHURCH MISSIONARY TEACHER IN SIERRA LEONE.

MR. and Mrs. Taylor arrived in Sierra Leone at the end of 1818; and were stationed at Charlotte, in

charge of the Liberated Africans, then about 200 in number, who where settled at that place. They

continued to labour among these people and others who were added to them, till July last; on the 16th of which month, as we stated at p. 438, his ill health obliged them to embark for this country. The state to which they had at that time brought the people, then nearly 700 in number, may be seen under the head of Charlotte, in the last Survey. Frequent communications from Mr. Taylor, of a very interesting nature, have been given by us. We shall now state some particulars of the lamented close of his life and labours. His last regular Report to the Quarterly Meeting of the Missionaries was made at Lady Day, and was as follows:—

In laying before you the state of the Settlement under my charge, I have to present no very flattering details: but I trust that I can say that our labours have not been altogether in vain; though I often find the language of the Prophet expressive of my feelings—*Who hath believed our report? and to whom is the arm of the Lord revealed?*—and often pray, as he did, *Oh that thou wouldst rend the heavens—that thou wouldst come down!*—for I feel more and more convinced, by daily experience, that the best efforts of man are entirely in vain without the Divine Blessing.

We thank our merciful Lord for the portion of health which He has been pleased to grant to us, by which we have been enabled to attend to the various duties devolving upon us, without interruption; while one [Rev. Charles Knight] has been taken from our number who was so very lately added to it, and others have had to contend against attacks of disease.

Divine Service has been regularly attended to, as far as my lay character will permit, during the Quarter; and has sometimes been well attended, and at others but thinly: but I trust the work in HIS hands to whom it belongs. I can but sow the seed; which I endeavour to do to the utmost of my poor ability, hoping the time is not far distant when the Almighty will shew the lighting-down of his arm, and then the desert shall rejoice and blossom as the rose, it shall blossom abundantly, and rejoice even with joy and singing.

At Midsummer, Mr. Taylor thus affectingly stated to his Brethren his feelings on leaving his labours—

You, my Brethren, are mostly acquainted with the afflictions which myself and my partner have had to pass through during this Quarter: the greatest of which is, that I am compelled to leave the Colony for a season, to seek a renewal of health, especially for Mrs. Taylor. I do assure you, my Brethren, when I think on it, I am filled with pain, especially when I consider the destitute state in which I leave you. Although I leave you, my heart is still in Sierra Leone. May the Lord Jehovah be the strength of each of us, under these many and great trials! and may they all work together for good to our own souls, and for the good of that Cause in which we are engaged!

Some extracts from a Journal, kept by Mrs. Taylor during the voyage home, will give the particulars of the last days of this Servant of Christ.

*July 27, Wednesday*—My husband's mind has been much exercised in spiritual things to-day: he complains of feeling cold and lifeless in prayer, and laments that he is obliged to hear the conversation of the wicked. He spoke much of the wonderful forbearance and mercy of God toward sinners. O Lord, look upon Thy servants, and grant us more of the quickening influence of Thy Holy Spirit!

*July 28, Thursday*—Much worse to-day: had a bad night, though he took a quantity of laudanum last evening. He has just been saying that he must soon bid me farewell. My heart was ready to sink at that word. He said, "Do not weep, but pray for me. The Lord has said, *Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.*" I read to him the Fifth Chapter of the Second Epistle to the Corinthians. He prayed, afterward, with great fervency.

*July 29, Friday*—Had no sleep all night: seems much weaker, and in great pain. He repeated, during the silent hours of the night, many blessed passages of Scripture and Hymns. He told me that I must hold him with a loose hand: he thought that he should be here but a very short time. He took me by the hand, and prayed ex-

pressly for me; and said that he hoped we should meet in a better world, where parting would be known no more.

In the afternoon, I read to him the Seventeenth Chapter of St John; which gave him, through the Divine Blessing for which he had first prayed, much consolation: at the 9th verse in particular, he exclaimed "Jesus prays for ME!—for ME!" Then, lifting up his hands and eyes, he prayed in such a manner as I cannot describe.

He has not taken any notice of the things of this world. His mind seems fully employed on the glorious things above.

July 30, Saturday—My dear husband

is quite insensible. He exclaimed once, "I want to see Mr. Davey, my friend! he is my friend!"—and then seemed quite lost again.

July 31, Sunday—My dear husband remained insensible, but seemed quite free from pain, till, early this morning, his happy spirit took its flight. I read the Second Chapter of the First Epistle to the Corinthians, which came in course this morning: when I thought on the 9th verse, I could not grieve for HIM who was then enjoying all that bliss which is there promised. O my God, I desire to praise Thy Holy Name for the support and strength which Thou hast been pleased to bestow upon me!

## Proceedings and Intelligence.

### United Kingdom.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

##### TWENTY-FIRST REPORT.

##### Issues of the Scriptures.

THE number of copies of the Scriptures issued from the Depository in the past year has been

116,539 Bibles,

164,116 Testaments,

making a total of 3,722,987 copies of the Scriptures issued in this country by the Society in 21 years.

The issue of the Twenty-first Year has been less than that of the Twentieth, by 6654 Bibles and 3182 Testaments: but it is remarked, in reference to this diminution—

An interdict has been obtained by His Majesty's Printers for Scotland, against the importation of copies of the Scriptures printed in England into that part of the country; a circumstance which accounts, in part, for the diminished receipts under the head of Sales from your Depository, as the Auxiliaries in Scotland have been obliged to furnish themselves with Bibles and Testaments printed in Scotland.

##### Benefit of Auxiliaries and Associations.

Many are the pleasing extracts which might be given from the Reports of your numerous Auxiliary and Branch Societies: but your Committee must content themselves with offering this public expression of their heartfelt gratitude for the continued support of their numerous friends; and, in requesting that they would persevere in their be-

nevolent endeavours, the language of the Perth Report may be employed—

It is not mere money that is wanted; nor money extorted from the man, who, in the act of parting with it, knows not what he is doing: but it is consecrated money—money deposited as the free and considerate expression of intelligence and choice—money, in short, which is brightened in its hues and enhanced in its value, by the glowing fervour of Christian Zeal.

It is satisfactory to state, that, through the medium of Associations, the poor are enabled to supply themselves; and need, comparatively speaking, but little of that assistance which is so liberally extended to other countries. Another year's experience bears witness to the excellence of the System—in discovering wants before unknown, in supplying them in the best possible manner, and in interesting the hearts of all classes of persons in carrying on the Foreign Operations of the Society.

##### Grants of Money and Books.

	£.	s.	d.
Domestic .....	10,009	14	7
Europe .....	14,664	1	4
Asia .....	5885	6	5
Australasia and Polynesia ...	1272	2	8
Africa .....	505	13	6
West-Indies .....	558	13	6
British America .....	576	19	10
South America .....	3489	17	10

Total..... £. 36,962 9 8

Of the Grants for Domestic Purposes, the sum of 8550*l.* 14*s.* 10*d.* was on account of Ireland; and included the cost of 11,150 Bibles and 68,400 Testaments granted to dif-

ferent Societies and individuals for the benefit of that country. In reference to this subject, the Committee state—

The distributions of the Hibernian Bible Society have been larger during the past year, than in any former; and have exceeded those of the preceding, by more than 5000 copies. Shortly after the well-known discussions had taken place, many of the Depositories were nearly emptied, by persons repairing to them to purchase a copy of that Book about which so much had been said in public. The measure of printing the Irish Bible appears to obtain general approbation; and so convinced is the Hibernian Bible Society of the deep importance of this step, that its Committee have resolved immediately to print a pocket edition. Toward this, your own Committee have most gladly voted 300*l*.

*Works in the Press.*

The following works are now executing on the Society's account:—

- German Bible, 8vo. stereotype.
- Spanish Bible.
- Indo-Portuguese New-Testament, two ed.
- Syriac New-Testament, 4to.
- Syriac Psalter, crown 8vo.
- Arabic Psalter.
- Modern-Greek Testament.
- Welsh Pocket-Bible.
- Welsh Pocket-Testament.
- Irish Bible, vernacular character.
- Gaelic New-Testament, 12mo. stereotype.

Besides various editions in the English Language.

- Mandjur New-Testament, } translating at  
Persian Old-Test. (part) } Petersburg.
- Jewish-Spanish Test. printing at Malta.
- Turkish Bible.
- Carshun New-Testament, }  
Carshun and Syriac ditto. } printing at  
Ancient and Modern Ar- } Paris.  
menian ditto (just com- }  
pleted.)

Albanian and Modern-Greek New-Testament, printing at Corfu.

Gospel of St. Matthew in the Basque Language, printing at Bayennec.

*Difficulties and Encouragements.*

The Difficulties mentioned in the first paragraph of the following extract are those which have arisen in Russia, and of which some account is given at pp. 392, 393 of our Number for September.

In closing this review of the Society's proceedings, your Committee feel that they cannot, as on some former occasions, indulge in the language of un-

mingled triumph and exultation. You will have learned from the Report, that, in the past year, difficulties have arisen in a part of the Foreign Operations of the Society: but be the event of these difficulties what it may, let them altogether subside or let them altogether increase, your Committee will have but one duty to perform—to hold on their way; remembering that, again and again, they have had occasion to notice, that when their own operations have for a season been bound, the Word of the Lord has not been bound. Often have they beheld, with sacred pleasure, all things working together for good; and events, which appeared to be making against the Cause, essentially furthering it. In this your Committee do rejoice, and will rejoice.

There are, however, many other causes of rejoicing, unmingled with regrets such as those to which allusion has been made. In many parts, a most pleasing desire for the Sacred Scriptures has been manifested, and they have been received with the most lively joy. As an instance of this, your Committee refer to a Letter received within these few days from the Deputation sent out by the London Missionary Society, to visit the Missions in the South-Sea Islands. It is therein stated—

In times of the greatest distress in England, we have never seen greater solicitude to obtain food or money, than these people have shewn to be permitted to purchase the Sacred Scriptures. Their care of their Bibles, and their diligence in perusing their sacred contents, are as great as their solicitude to obtain them.

If a parent may rejoice in the prosperity of his children, if no tidings can be more welcome than that they are doing well, surely your Committee may call upon you this day to rejoice in what you have heard, and in what you may yet hear from the representatives of various Foreign Societies, now in the midst of you. Kings and Queens, and many of the Noble and Illustrious, account it their honour and their privilege to foster the interests of your Institution. Others, of humbler degree, continue their labours unwearied, both at home and abroad, and cause multitudes to invoke the benediction of heaven upon it.

Another just cause of rejoicing, is the unexpected openings made both for circulating received Versions of the Scriptures, and preparing new ones; openings, which no wisdom or foresight

on the part of your Committee could ever have discovered, nor any exertions of their own have effected. Combinations of events, over which they have no controul, have sometimes made a way in the desert and a high-way for our God. Your Committee have been led, step by step, in the train of others whose pursuits are widely different; but, among whom, many have been unexpectedly found willing to render assistance. Merchants, Soldiers, Statesmen, and Literary Travellers, have each pursued their own avocations; and have left a path where all was trackless waste before, in which the peaceful Labourers of your Society might follow, and make known that Word by which all that is lawful, and all that is good in human affairs, may be used so as not to be abused—may be sanctified to the glory of God and the comfort of man, while all that is evil may be corrected.

## COMPENDIUM OF THE SOCIETY.

*Number of Societies.*

From 302 Auxiliaries and 622 Branches, making a total of 924, the number is now increased to 310 Auxiliaries and 658 Branches, forming a total of 968; to these are to be added about 2000 Bible Associations, of which more than 500 are Ladies' Associations.

The Continental European Societies enumerated in the present Compendium are 51; with 720 Auxiliaries, Branches, and Associations. The enumeration of Societies in other parts of the world is as follows:—

Ionian; with Auxiliaries at Cephalonia, Zante, and Cerigo—Calcutta; with Branches at Malacca, Pinang, Benares, and Cawnpore—Madras; with Branches at Trichinopoly and Bellary—Bombay—Colombo; with Branches at Galle, Trincomalee, and Jaffna—American National; with 452 Auxiliaries—Philadelphia; with a number of Auxiliaries and Associations.

The total issue of Bibles and Testaments by these Foreign Societies, with the aid of the British and Foreign Bible Society, is stated at 2,782,804 copies. The Malta and African Societies are not mentioned.

*Copies printed in different Languages.*

	BIBLES.	TESTS.
English, various editions	1,622,308	1,442,967
Welsh	80,542	141,638
Gaelic	34,500	43,700
Irish	5000	34,018
Manks	5000	2250
French	57,500	249,000
Ditto, Psalms, Proverbs, Ecclesiastes, & Isaiah	5000	—
Ditto, Gospels	—	15,000
Spanish	30,250	94,000
Ditto, Psalms, Proverbs, Ecclesiastes, & Isaiah	23,480	—
Ditto, St. Luke & Acts	—	6100
Portuguese	10,000	50,000
Ditto, Psalms, Proverbs, Ecclesiastes, & Isaiah	5000	—
Ditto, St. Luke & Acts	—	1000
Italian	10,000	32,000
Ditto, Psalms, Proverbs, Ecclesiastes, & Isaiah	5000	—
Italian & Latin Psalter	2000	—
Dutch	10,000	15,000
Danish	800	15,000
Hebrew	5250	4700
Swedish	—	500
German	20,050	48,050
German, in Hebrew Character	—	1600
Polish, in Hebrew Character	—	300
Greek Ancient & Modern	—	18,000
Greek, Modern	—	18,000
Arabic	4450	11,000
Arabic Psalter	3000	—
Syriac	4000	6000
Esquimaux	—	1000
Mohawk, St. John's Gospel	—	2000
Ethiopic Psalter	2100	—
French and English	—	5000
Malay	10,000	11,000
Malay, in Arabic Character	—	10,000
Turkish	—	5000
Hindoostanee	—	5000
Greenlandish	—	1000
Amharic Gospels	—	2000
Persian Psalms	2000	—
Bohemian	—	10,000

*Summary of Languages and Dialects,*

In which the distribution, printing, or translation of the Scriptures in whole or in part, has been promoted by the British and Foreign Bible Society, either directly or indirectly; viz.

Reprints	40
Re-translations	5
Languages and Dialects, in which the Scriptures have never been printed before the institution of the Society,	56
New Translations commenced or completed	41

Total . . . 142

## GOSPEL PROPAGATION SOCIETY.

REPORT FOR THE YEAR 1824.

*State of the Funds.*

## Receipts of the Year.

	£.	s.	d.
Incorporated Members.....	987	8	6
Associated Members.....	1771	4	0
Benefactions and small Subscriptions.....	861	14	3
Legacies.....	127	0	0
Dividends, Rents, and Annuities,	3594	3	3
Grants from Parliament, in aid of Expenses in the North American Colonies.....	20,281	5	0
Total...£.	27,622	15	0

The Grants consisted of an Arrear of 6031*l.* 5*s.* for 1823, and a Special Grant for that year of 5850*l.*; with 8400*l.* being part of a Grant of 15,532*l.* for 1824.

## Payments of the Year.

	£.	s.	d.
Salaries to Missionaries.....	19,108	1	5
Salaries to Schoolmasters.....	1541	7	0
Pensions.....	787	1	8
Exhibitions to Scholars and Students.....	883	7	2
Grants for building Churches.....	962	10	0
Books sent abroad.....	26	3	6
Salaries.....	520	0	0
Printing, Rent, and Sundries..	1450	3	3
Total...£.	25,278	14	0

*East-India College Account..*

## Receipts of the Year.

	£.	s.	d.
Dividends.....	1817	14	2
Payments of the Year.			
Salaries to Officers of the College, Three Missionaries, and Printer.....	2250	0	0
Passage Money.....	325	15	0
Books for the Library.....	33	14	6
Painted Window for the Chapel,	413	1	0
Engravings of Bishop's College	66	16	0
Incidental.....	2	0	0
Total...£.	3091	6	6

*Remarks on the State of the Funds.*

Details were given, at pp. 469—471 of our last Volume, which shew the necessity of increased support to the Society. The preceding statements strongly enforce the same conclusion. The total amount of the Contributions of the year, independent of Grants and Dividends, was 3747*l.* 6*s.* 9*d.* This sum is so entirely inadequate to the calls on the Society, that we are

happy to see that measures are in progress with the view of interesting the great body of Churchmen in its behalf. The total number of Contributors whose names are printed is about 3000: this number includes Benefactors of various sums; and Subscribers from 2*s.* 6*d.* to 5*l.* 5*s.* per annum. In the District Society of St. Botolph's Bishopsgate, of which the Bishop of Chester is President, out of 143 Annual Subscribers, 64 are Subscribers of 5*s.* each.

We hope that this will lead to a closer approximation to that only system which is adequate to the end. Had that feeling, which was awakened by the efforts made in consequence of the King's Letter, been properly cherished by Annual Sermons and other suitable means, 20,000*l.* or 30,000*l.* per annum would have been raised with the utmost ease: and until those methods shall be adopted, by which alone the great mass of the people can be brought to feel an interest in this Cause—such as Annual Sermons, Public Meetings, and the circulation of Missionary Intelligence—its support, if it is to be rendered efficient to its end, will fall heavily on a comparatively small number of benevolent persons. When the propagation of the Gospel is habitually enforced by the Minister on the ground of religious obligation, and when the miseries of the Heathen and the benefit of Christian Exertions among them are made known by the press and enforced by eloquent appeals, the consciences of many will be awakened and their hearts interested: not only will a sincere and permanent support be given to the work, but prayer will be habitually offered for the Divine Blessing—that Blessing which alone maketh rich in giving efficacy to our labours, and without which liberal contributions and arduous toil will be in vain.



## ANNUAL SERMON.

This Sermon was preached at the Anniversary of the Society, on Friday the 18th of February, at the Church of St. Mary-le-Bow, by the Lord Bishop of Gloucester, Dr. Bethel, from Isaiah liv. 2, 3. We shall extract some passages.

*Obstacles to the Propagation of the Gospel.*

In noticing these obstacles, the attention of the Right Reverend Preacher has been principally directed to the state of the nations comprehended in the limits of our Eastern Empire. Besides the difficulties which our fallen nature everywhere opposes to the progress of the Gospel, the Bishop thus traces the obstacles connected with the condition of Heathens circumstanced as those are in the East, and as contrasted with the Gentiles to whom the Apostles chiefly addressed themselves:—

In every attempt which man can make to bring over others to his opinion, there must be some ground common to both parties, some point of agreement from whence the inquiry may begin and the argument proceed.

The Apostles, who were gifted with a miraculous discernment of spirits, could seize upon this at once without danger of mistake, and could argue their cause upon such principles as were most likely to command attention and success. But besides this, in the Roman Empire, the only theatre of their labours of which we have an authentic and inspired account, conquest and colonization, the intercourse of nations, and their incorporation into one great commonwealth, the arts of life, the progress of legislation and civil prudence, and the inquiries which had been made into speculative and practical subjects, had produced an agreement in some common truths and a partial inter-community of moral feelings, to which they could appeal, and from whence they could originate their discourses. Some portions, moreover, of religious truth, the elements of sound knowledge and preparatory steps to Christian Doctrine, had been circulated among the Heathens by the Jews who were scattered over the face of the Empire: whence we find, in the Apostolic History, frequent mention of devout men

and women, who, without taking on themselves the yoke of the Legal Dispensation, had embraced the leading tenets of the religion revealed in the Old Testament.

But, where there is no such preparation, no common ground of reasoning, no perceptible similarity of moral taste and feelings, where the diversities of climate, government, religion, and of social and domestic habits, occasion as great a difference between the minds as between the features and complexions of human beings, it will be difficult to hit off the track and to light upon the first means of persuasion. If passions, that have been indulged without reluctance or restraint, are to be curbed and mastered—if practices, which have been deemed honest and meritorious, are to be proscribed as degrading or unnatural, and unhallowed violations of the laws of God—if notions, which have grown up into maxims of belief and conduct, are to be rejected as incompatible with the first principles of true religion—where shall the Missionary take his stand; and commence his attack upon the false judgments that must be corrected, and the erroneous opinions that must be rooted out? A stranger to the feelings of his hearers and to their modes of thinking and reasoning, how shall he undertake to rectify the wrong views which have warped their understandings?—how shall he cope with those prejudices and master-passions which are almost incorporated with their intellectual and moral existence? Isaiah xlv. 18—20.

When men sit loose to the customs and opinions in which they have been brought up, an opening is made for arguments and persuasions: but where the influence of superstition is in full force; where the popular creed is received with an implicit belief and a fond veneration, and enforced by an authority which no man ventures to call in question; where the forms and sanctions of religion are blended with every civil and political institution, with the distinction of social and the business of common life; and even the symbols of the Deities whom they worship are regarded with reverence and enthusiasm—it will be no easy task to find an entrance into minds thus pre-occupied, and wedded to their customs and opinions; at once superstitious and fanatical; pitying your ignorance, or perhaps abhorring your impiety; when you are

endeavouring to force the truth upon their attention. For if it is not easy to persuade men to renounce the errors of an hereditary belief, even where the parties agree in many fundamental doctrines; if it is difficult to overcome individual or insulated prejudices, and such as terminate in speculation only—what must be the case when prejudices and false notions are consecrated by time and immemorial usage, and are backed by private feelings and public opinion? when the religious system to which men are attached is considered as the legacy of their forefathers and the wisdom of their Gods—a standard rule of belief and action—the chain which compacts and knits together the frame of human society, and unites heaven and earth into one great community? Isaiah xlix. 4. xli. 10.

*Means by which these Obstacles are to be removed.*

That we are *the clay, and God the potter*; that as *the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will*—are first principles of religion, on which our hopes of success in this work of love are uniformly grounded. But, while we look with confidence to the grace of God and the *sure word of prophecy*, the inquiries which we institute must relate to our own duty, and to the direction that is to be given to our own exertions.

Of the manner in which the Obstacles before stated are to be met, the Bishop thus speaks—

Where we must feel our way, with little light to direct us and no track to follow; where we have to contend with ignorance and bigotry, an indisposition to doubt and to inquire, and a rooted attachment to inveterate habits and opinions—our zeal must be tempered with discretion; and we must take all our measures with prudence and foresight, and execute them with skill and moderation. We must cast about, therefore, for the best and most prudent methods of opening our spiritual intercourse with our Heathen Neighbours, of combating their prejudices, and shaking their belief in a fabulous theology and a superstitious ritual. On the one hand, we must avoid every thing which may appear to connect the cause of religion with the power of the sword—the labours of the Evangelist with the authority of the magistrate: on the other

hand, we must keep clear of all compromise of principles; nor must we, to swell the number of our nominal converts, permit the purity of Christian Faith and Practice to be corrupted by any mixture of superstitious opinions, idolatrous customs, or moral condescensions. We must endeavour to find a way to their understandings and consciences, without irritating their pride or shocking their feelings. We must learn to enter into their modes of thinking and reasoning; to place ourselves, if possible, in their circumstances; to estimate the force of education and habit; to raise the doubt which shall shake their belief in fixed opinions, and then to direct their attention and inquiry to the points insisted on by ourselves.

It must not be dissembled, that a full measure of success can scarcely be expected, till the prepossessions of this people shall be shaken and the truth shall be propounded to them by their own countrymen; till men, who have felt and reasoned like themselves, shall argue the case with them on principles common to both parties, in a language of which all the flexions and idioms are familiar to the mind—where the speaker can express and the scholar analyse the notions which it represents, without difficulty or hesitation or dread of failure. *If the weapons of our warfare are not carnal but intellectual and spiritual, we must nevertheless learn to manage them with prudence and dexterity; and must entrust them to hands skilful and supple, and trained in the school and discipline of Christ, that they may be mighty, through God, to the pulling down of strong-holds; casting down imaginations, and every high thing that exalleth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.* 2 Cor. x. 4, 5.

#### CHURCH MISSIONARY SOCIETY.

*New Arrangement in the Department of Secretary.*

THE Rev. Thomas Bartlett having found the office of Secretary incompatible with the due discharge of his parochial and domestic duties, the Committee have reluctantly received his resignation of a station which he had occupied with so much benefit to the So-

ciety. A new arrangement has, in consequence, been adopted; and was, in fact, rendered necessary by the difficulty of obtaining the services of Clergymen duly qualified for the office, who could devote to the work of visiting the Associations that portion of time, which would be required if this work were to devolve, as was proposed, almost wholly on three Secretaries. It has, therefore, been considered a more practicable and efficient plan, to appoint two Secretaries, who, in conjunction with the Assistant Secretary, should conduct the general business of the Society; and to provide for the necessary visits to the Associations, by appointing, at the close of every year, Four Clergymen, each of whom should undertake to devote a few months of the following year, at such times as may be found most convenient, to assisting the Secretaries in visiting the Associations. The Secretaries themselves, while each of them will occupy a few months in the year in visiting the Associations, will be able, under this arrangement, to give, what the business of the Society urgently requires, the greater part of their time to the general direction of its affairs; and, on this plan, that public interest in the Society's concerns, with which its prosperity is so intimately connected, will be more effectually maintained throughout the Associations.

We are happy to add, that the Rev. Thomas Woodrooffe, of Drayton, Oxfordshire, who has in various ways co-operated for some time very acceptably with Mr. Bickersteth, has been appointed his co-adjutor in the office of Secretary.

*Circular relative to the Institution.*

The Committee have lately issued the following Circular, in furtherance of the Separate Fund opened for the benefit of the Society's Institution at Islington.

The attention of the Church Mis-

sionary Society has been anxiously directed, from its first establishment, to the due qualifications of those persons, who should be sent forth by it as Labourers among the Heathen. In the preparation of these Labourers, the Committee have, till very lately, pursued the plan, which, under existing circumstances, appeared best calculated to ensure the object in view. Candidates for Missionary Labour have been placed, for a given period, on probation, with some pious and judicious Clergyman; and, in the event of a favourable report from him, have either remained with such Clergyman until their entrance on their labours, or have been removed to one of the Universities, as was deemed best in the judgment of the Committee.

This mode of preparation, although the best which then presented itself, was obviously attended with many disadvantages. For the personal inspection of the Committee, it substituted the less-responsible superintendence of a single and distant agent. The Students, not being brought together, had not the benefit of being subjected to a common test and discipline; while they were precluded from other local advantages. This system, moreover, allowed little of that variety of education, which different Missionary Stations might require; yet rendered it next to impossible to obtain that intimate knowledge of the slight turns and shades of character, which qualify or disqualify individuals for particular spheres of labour. In these and other respects, the course of preparation heretofore pursued, though it involved considerable expense and anxiety, fell very far short of the efficiency, which may be anticipated from a more organized and comprehensive system of Missionary Education.

Under these impressions, the Committee, in the year 1821, resolved on the establishment of the CHURCH MISSIONARY INSTITUTION at Islington, with the view of supplying those defects in the preparation of the Society's Missionaries which have just been stated—by collecting the Candidates and Students in a spot near enough to the Metropolis, for the constant inspection of certain responsible Individuals appointed by the General Committee—bringing them under a common instructor and guardian—subjecting them to a common discipline—

furnishing the advantages of a course of studies more immediately suited to their respective destinations—instituting the most vigilant inspection into their intellectual and moral qualifications for their high office—endeavouring, in dependence on the blessing of God, by every means to lead them to seek that Divine Grace, which may eminently render them men of God, and fill them with devotedness of heart to their Redeemer—and cherishing in them that ardent love of souls, that spirit of Missionary Enterprise, and all those hardy, vigorous, self-denying, disinterested, and magnanimous habits, which their peculiar occupation demands.

When the establishment of this Institution had been determined on, the Committee felt the strongest persuasion, that it would at once approve itself to the public mind. In this conviction they resolved, in order to carry their plan into effect, instead of drawing on the general funds of the Society, to open a SEPARATE FUND, for the express purpose of purchasing suitable Premises, and preparing them for the reception of Students. Their hopes, however, have not been fully realized. And, although they have as yet prepared accommodations at Islington only for 22, instead of 50 Students, which was the number originally proposed, not only has the Separate Fund been exhausted, but it has been found necessary to borrow 1000*l.* from the General Funds of the Society.

The Committee feel assured, that the statement of these facts will have weight with all who are friendly to the Society. A Fund, it is hoped, will, ere long, be created, commensurate to the pressing and increasing want of Labourers in the Missions of the Society.  
*Church Missionary House, Salisbury-square,*  
Oct. 10, 1825.

#### PROCEEDINGS OF ASSOCIATIONS.

##### *Sermons at Burton and Walton.*

At Burton-on-Trent, Collections have, for several years, been made among the inhabitants by some friends of the Society. On Sunday, the 23d of October, Sermons were preached, morning and evening, by the Rev. Edward Bickersteth, at the New Chapel: the Collections amounted to 52*l.* 11*s.* 6*d.* In the afternoon, he preached at Walton, when the sum of 9*l.* 13*s.* was collected.

##### *Twelfth Anniversary of the Suffolk.*

Sermons were preached, on Sunday, the 23d of October—in Ipswich, by the

Rev. Professor Farish, at St. Margaret's and St. Stephen's; by Rev. Alfred Scholding (proceeding as Missionary to Sierra Leone), at St. Mary Key; and, by Rev. John Wilcox, at St. Clement's—at *Chelmondiston*, by Rev. John Wilcox—at *Taltingstone*, by Rev. A. Scholding—and at *Debenham*, by Rev. C. Bridges: on Wednesday, at *Little Stonham*, by Rev. H. Tacy; and, in the evening, at *St. Peter's, Ipswich*, by Rev. James Norman.

On Monday Evening, the Second Annual Meeting of the *Old Newton Branch* was held; Rev. C. Bridges, Chn.—on Tuesday Evening, the Ninth of the *Stowmarket*; Rev. John Bull, Chn.—on Wednesday, the Eighth of the *Little Stonham*; Rev. John Wilcox, Chn.—on Thursday Evening, the Eleventh of the *Debenham*; Rev. G. Smalley, Chn.—on Friday, at noon, the Twelfth of the COUNTY ASSOCIATION, at the Shire Hall in Ipswich; Rev. J. T. Nottidge in the Chair—and, in the evening of that day, the Meeting of the *Ipswich Ladies' Association*; Rev. Joseph Julian, Chn.

Collections about 120*l.*

##### *Anniversary of the Southwark.*

This Meeting was held on the evening of the 31st of October, in the Girls' National School-room in Union Street; Jesse Curling, Esq. in the Chair. Collection, 14*l.* 0*s.* 9*d.*

#### NATIONAL-EDUCATION SOCIETY.

##### THIRTEENTH AND FOURTEENTH REPORTS.

THESE two Reports have just been published together: the reason of this step appears in the following Notice:—

It was the intention of the Committee to annex to the Report of 1824 the Returns of sums collected in the several Parishes of the Kingdom under the Royal Letter; and, with this view, the publication of the Report was deferred, in order that the List of these Returns might be made as complete as possible. At last it was found that this delay was prolonged till the beginning of the year 1825; and, in consequence, it has been deemed most expedient to publish together, for the use of the Subscribers, the Reports of 1824 and 1825, annexing to them the List of Returns under the King's Letter, which is now held before the Public in as complete a form as the Committee have been enabled to effect.

##### *State and Progress of the Society.*

It is remarked, in the Fourteenth Report—

In their last Report, the Committee

adverted with great satisfaction to the impulse which had been given to the feelings of the public on the subject of National Education, by the circulation of the King's Letter: they have no less satisfaction in now stating, that this impulse has continued beyond their expectations; and that the increase of Schools during the present year has been going on with a degree of rapidity and vigour, which they are most happy to announce, but which, under the knowledge of all that has already been effected, they were scarcely prepared to anticipate.

In the Thirteenth Year, 116 Schools were received into Union; and, in the Fourteenth, 112—making a total of 2095. The total number of Scholars, including 50,000 in Schools which follow the plan of the Society though not formally united, is estimated at 360,000.

It is stated, in the Fourteenth Report, in reference to the increase of Churches—

It was mentioned, in the Society's Report of last year, that National Schools were likely to be established in connection with the several New Churches erected by His Majesty's Commissioners. In this the Committee have not been disappointed; inasmuch as, in many instances, the completion of the Church has been the signal for the foundation of a National School. Thus is exhibited in full effect the value of the System adopted by this Society, as well as of the great measures which are now proceeding in this country from public and private sources of munificence; the erection of New Churches not only affording to the people the means of attending Public Worship, but also giving birth to these valuable institutions in which they are trained and disposed to attend that Worship.

The Committee thus close their Report—

The Committee congratulate the friends of the Society on the gratifying Report which they are enabled, now, at the close of its Fourteenth Year, to make, of the continued progress of the System. This goodly tree, having arisen within that short period from a seed, small as a grain of mustard seed, has already cast its strong fibres deep into the soil, and

overshadows the whole land with its branches. And it is devoutly hoped, that, under the blessing of Divine Providence, it is destined still to attain to a fuller and maturer growth; that it will long continue to flourish, and to increase; that, year by year, its roots will sink deeper into the earth, and its branches rise more loftily toward Heaven, shedding in full abundance unspeakable blessings on generations yet to come.

*State and Progress of the Central Schools.*

The Mistress of the Girls' School having retired, after three years' assiduous care of her Charge, the Rev. W. Johnson and Mrs. Johnson have now the care, respectively, of the Boys' and Girls' Schools; and have fixed themselves, with a view to the greater efficiency of their labours, in the Society's House in Baldwin's Gardens.

Of the Scholars it is stated, in the Thirteenth Report—

The average number has been, of Boys 332, of Girls 154; and it has been pleasing to observe that their attendance at Divine Service, in the Chapel at Ely Place, on Sundays, has been scarcely if at all inferior to their attendance on Week-days at the School. The children have been twice examined, and have displayed the same proficiency in elementary knowledge, particularly in that which appertains to the Bible and the truths contained in it, the same exactness of discipline, and the same distinctness of enunciation, which have been so much the subject of admiration in former years.

In the Fourteenth Report, it is said—

The number of Boys in the school at present is 356; the average attendance of late about 310. The number of Girls at present on the list of the school is 171; the average attendance of late about 134.

In reference to the Training Department, it is stated, that in the Thirteenth Year 80 Schools, and in the Fourteenth 98, were assisted by permanent or temporary Masters and Mistresses, or by Monitors sent out to communicate the knowledge of the System.

*Amount of Collections under the King's Letter.*

A copy of this Letter, authoriz-

ing Collections for the Society in the Churches and Chapels throughout England and Wales, appears at pp. 346, 347 of our Volume for 1823. The Letter was issued in July of that Year. In an account, dated May 27, 1825, it is stated that the sum of 28,225*l.* 2*s.* 2*d.* had been received from 9943 Parishes.

In reference to this Letter, the Committee state—

In adopting this course in preference to any other, they had two objects in view—the one, that, under the sanction of this high authority and by such an extensive mode of operation, a more ample renovation of their funds might be effected, than could be hoped for by merely private contributions; and the other, that, by exciting the attention of the Parochial Clergy and others to the blessings of National Education in those places where no schools had already been established, much benefit might be effected in the wider diffusion of the System to all parts of the kingdom.

The Committee have every reason to acknowledge with gratitude the promptness with which His Majesty was pleased to grant the prayer of their petition; and they have great satisfaction in stating, that the result has fully met their utmost anticipations.

*Pecuniary Grants.*

In the Thirteenth Year, Grants, amounting to 5060*l.*, were made to 54 places; and, in the Fourteenth, 7355*l.* to 75 places. These grants varied in amount, from 10*l.* to 800*l.*: the largest were as follows—to Abingdon, Bridgend, Chipping-Barnet, Chorley, Gosport, Whitehaven, and Wigan, 200*l.* each—to Brighton, 225*l.*—to Frome, 250*l.*—to Coventry, Newcastle-under-Line, and Northampton, 300*l.* each—to Weymouth, 400*l.*—to West Marylebone, 500*l.*—to Newington-Butts, 700*l.*—and to Stockport, 800*l.*

*State of the Funds.*

The Net Income of the Thirteenth Year was 2615*l.* 7*s.*; and its Expenditure, 3013*l.* 14*s.* The Income of the Fourteenth Year was 2615*l.* 7*s.*; and its Expenditure, 2154*l.* 10*s.* 8*d.*

In the Expenditure of the Thirteenth Year, the sum of 960*l.* appears for payments of Grants to Schools in Union; but no charge on this account is made in the Expenditure of the Fourteenth Year, those payments having been defrayed out of the Collections under the King's Letter. When the Grants above mentioned shall have been all paid, a clear disposable balance of 16,000*l.* will be left in the hands of the Committee.

*Practical Benefit of the Schools.*

Circulars having been sent to 530 Schools, in order to obtain reports of their state and progress, Returns have been received from 330. The Committee remark—

Their general anticipations of the blessings diffused by the National System derive additional strength, from the communications which they continually receive from all parts of the country. In particular, they are gratified with learning, on the authority of numbers of the Parochial Clergy, that the Children who are examined for Confirmation, in parishes where National Schools have been established, exhibit, in a most marked manner, the good effects of the instruction there received, in the increased measure of religious knowledge which they bring with them for that solemn rite.

In illustration of the benefits conferred by the Schools, the Committee state—

The following extract of a Letter from the Rev. William Palmer, of Eynsbury, near Huntingdon, may be selected from many others to exemplify the good effects of National Education:—

Upward of 450 children have received and completed their education in this school; the greater part of whom are settled in the parish or the immediate neighbourhood. Education, therefore, cannot be considered any longer in this part of the country as a matter of experiment only: the children whom we have instructed are now grown up to be young men and women; and the fruits of teaching them, on the plan and in the principles recommended by the National Society, may be fairly and satisfactorily judged of. Mr. Palmer is therefore rejoiced to be able to assure the President and Governors of the National Society, that, as far as his experience has gone, the good effects of giving the poor a suitable education are

most strikingly exemplified in the conduct and demeanour of these young people; and that they are discharging the duties of their respective avocations, as Servants, Nurses, Apprentices, and Labourers in husbandry, in a manner perfectly unknown before the establishment of the Parish School. In a religious point of view, also, the great good produced, by instilling into their minds sound principles, is equally apparent: it has attached them to the Church, its prayers and services; and taught them to regard a habitual observance of God's holy will and commandments, as the best evidence which they can give of the sincerity of their faith.

#### BRITISH & FOREIGN SCHOOL SOCIETY.

##### TWENTIETH REPORT.

##### *State of the Funds.*

THE Income and Expenditure of the Year were stated at p. 212. The following notices occur in reference to the Funds.

The scantiness of the funds still renders necessary an economy, the Committee had almost said penuriousness, ill suited to the expansive benevolence of the age and the pressing exigencies of the cause.

The whole amount received for the invested fund, during the past and present year, is 4674*l.* 16*s.* 3*d.* The debt of the Society is now reduced to about 2000*l.*, which includes the sum of 1750*l.* still due to the Treasurer.

##### *State and Progress of the Central Schools.*

The Central Schools continue to enjoy the prosperity for which they have been long distinguished. The order and discipline maintained, the progress of the children in the various branches of Elementary Education, and especially their acquaintance with the truths of religion, in which they are daily examined, clearly prove the efficiency of the British System, and justly entitle these Institutions to be considered as models for general imitation.

The number of children educated in the Central Schools since their establishment is 23,237; viz. 15,525 Boys, and 7712 Girls.

Of the Boys' School it is said—

So well convinced are the inhabitants of the district of the superiority of these Schools over others, that the number on the books is always full, and 80 are now writing for admission.

The advantages of the Central School as a Training Establishment have been enjoyed by 25 persons since the last Annual Meeting: 19 Schools have been permanently supplied with Masters, and

Mothers have received temporary assistance. The Committee are always disposed to afford every facility to young men who are desirous of learning the System. It gives them particular pleasure when persons destined for Missionary Engagements avail themselves of these advantages; and they will feel greatly obliged, both to Missionary Societies and to Country Committees, by their allowing, to all who come for instruction, sufficient time to acquire a competent and practical knowledge of the System. They offer this suggestion, because the failures, which, in some instances, have come to their knowledge, have evidently arisen from the ignorance and unskillfulness of partially-qualified Masters.

From the Report of the Ladies' Committee we extract the following notices of the Girls' Central School.

Although surrounded by other schools which are well attended, the Central School has for many years past been completely full, and there are at present 75 children waiting for admission. The highest degree of punishment which can be inflicted is dismissal for great misconduct; a punishment, which your Committee have been so seldom called upon to adjudge, that it has only occurred once during the last ten years.

Your Committee still continue the useful practice of providing articles of clothing for the children, by means of weekly-pence subscribed for that purpose, added to the rewards to which they are entitled for diligence and good conduct. By these means, 302 children have been provided with various articles of clothing, amounting to 35*l.* 16*s.* 7*d.* And your Committee have reason to believe that the object of the Clothing Fund is fully answered, in promoting both frugality and attention to personal neatness in the habits of the children.

In the department for training Schoolmistresses, 23 Mistresses have been initiated in the knowledge of the System during the past year; 18 of whom have been appointed to Schools. Six Schools have been assisted during the indisposition of the regular Teachers, and one person has been instructed for South America.

##### *Progress of Seven Greek Youths.*

In speaking of the Annual Examination, which took place in March, it is said—

Much interest was excited by the appearance of Seven Greek Lads, recently brought to this country for education by Captain Blaquiére, and now residing in the Central Establishment. Part of our Saviour's Sermon on the Mount was read by them; first in Romaic, their native language, and then in English. A short exercise in Spelling followed: they then repeated the Ten Commandments, which, as well as the Lord's Prayer, they had committed to memory. Specimens of their Writing were distributed among the company, and were much admired. The progress which these lads have made, who, six months ago, could neither read nor write in the English Language, is not only creditable to themselves, but demonstrates the efficiency and excellence of the British System.

*Progress and Influence of the Schools.*

The Reports of Schools, in various parts of England, concur in testifying the beneficial operation of the British System, wherever it has been well established. The general good conduct of those who have received instruction, and the improvement discernible in the manners and morals of the people, prove that the Scriptural Education of the poor is a national blessing.

Of the Girls' Schools it is said—

The Reports which have been received continue to afford encouragement to proceed in the instruction of the rising generation. In most of them, the moral effects are alluded to in the most satisfactory manner. A great number are induced to attend Divine Worship, who were accustomed to neglect or indifference as to that duty. The Sabbath is more generally respected, and due attention to religious and moral duties promoted.

*Rapid Diffusion of Knowledge.*

The Committee take the opportunity to express the satisfaction which they have felt, in observing the rapid and extensive diffusion of knowledge among all ranks of the community, and the judicious plans which are now in operation for the purpose of advancing the interests of Science by a more popular development of its principles. The establishment of Mechanics' Institutions, their extraordinary progress and success, and the ardent thirst for information evinced by those for whose benefit they are intended, must afford great pleasure

to every lover of his country. A mighty impulse has been given to the mental power of this country: a force has been put in motion, which will act with increasing energy; and the influence of which will be useful or injurious, according to the manner in which it is employed, and the direction which is given to it. Your Committee have no fear of the results, as it respects their own efforts, because the object of this Society is unquestionably good, and only tends to the production of good. The education, which, by means of this Institution, is afforded to so many thousands being essentially religious, the influence thus exerted must be pure in its nature and beneficial in its effects.

*Necessity of a supply of useful Publications.*

Of the Society mentioned in the following extract, some account was given at pp. 303—305 of the Number for July.

Reflecting on the extraordinary efforts of the last twenty years for the general education of the people, and on the vast numbers who have acquired the ability to read, your Committee venture to suggest, that it is incumbent on those who have engaged in these exertions, to consider how the increasing demand for knowledge may be most effectually and advantageously supplied. Having stimulated the mental appetite, they ought to feel themselves bound to give suitable food; and to prevent, if possible, the substitution of trash and poison for wholesome nourishment. Your Committee, therefore, rejoice in being able to state, that a plan has been formed for the establishment of a "Society for promoting General Knowledge," by the publication of cheap and useful books, calculated for the perusal of the community at large, and in the selection of which particular regard will be had to their religious and moral tendency.

*Encouragements to persevering Zeal.*

The success, which it has pleased God to vouchsafe to the efforts of this Society, claims our warmest gratitude, and should stimulate our future exertions. The countenance and patronage, in so many instances, of the ruling powers, particularly in Sweden, Denmark, Portugal, the British Colonies, and the States of North and South America—the growing desire for instruction—and the beneficial effects which it is now satisfactorily proved



accompany religious education—are particularly encouraging. These favourable indications will animate the minds of the benevolent; and lead them to anticipate with confidence the extermination of that hostility to knowledge, which still, in some quarters, exists and has been unblushingly avowed.

That those who *love darkness rather than light* should aim to cool our ardour and obstruct our efforts, is not surprising. It has been the lot of Truth to be contemned and opposed; and not to win the battle, but by dint of unintermitted struggles. Yet let no one be alarmed. The contest may be sharp, but victory is sure. Evil, however entrenched in ignorance, however fortified by prejudice, however strengthened by habit, is doomed to fall. That Great Being, on whose blessing we depend and in whose strength we labour, is ALMIGHTY, and HE has said, *The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

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AFRICAN INSTITUTION.  
NINETEENTH REPORT.

*State of the Slave-Trade Question.*

THE Directors, in the following passage of the Report, call the attention of the public to the precise point which they have reached in this Great Cause, and to the nature of the difficulties with which for the future they have to contend.

Our own Slave Trade is extinct. But a state of things, such as at the institution of this Society never could have been anticipated, has arisen since the peace: a new disturbing force is introduced, which we have not the power of controuling: and the enemies of humanity have rushed in between us and our object, and threaten to bear it beyond our reach. As in the Abolition of the Slave Trade we originally sought the Mitigation of Slavery, so we are now driven to consider, whether any other efficient means are left us, than that of reversing our course of proceeding; and whether we must not look henceforward to the Mitigation and Extinction of Slavery, as our only security for the Abolition of the Slave Trade. We cannot, it is true, compel other nations to abandon it—it seems too probable that they are not to be persuaded; but, by a determined encouragement of

Free Labour, we may make it not worth pursuing.

*Treaties with Sweden and the United States.*

There has been hitherto no opportunity of advantageously resuming the conferences on the Slave Trade, which were adjourned from Verona to London: no General Regulation therefore has been adopted for its repression; but some progress has been made, in two instances, by individual Treaties, toward affixing on this traffic its proper name and character, as a violation of the law of nature and of nations and of the common rights of humanity. All dealing in slaves by British Subjects, from the 1st of January of the present year, has been declared Piracy by Act of Parliament.

The Swedish Government had previously published an Ordinance, putting her subjects engaged in it out of the protection of the law; and a Treaty has since been concluded between His Majesty and the King of Sweden, for the more effectual suppression of the Slave Trade, which provides the necessary measures for carrying the above declaration into execution.

A Treaty of a similar description, founded on the same reciprocal recognition of the piratical nature of the trade, was negotiated between this country and the United States: some difficulties arose in respect of its ratification; but, every modification which could possibly be admitted in order to meet the views of that power having been adopted by this country, a New Treaty has been arranged accordingly, and sent out to America.

*Necessity of Mutual Right of Search.*

America has shared with ourselves, except so far as she inherited it from us, the guilt of Slavery; with the additional misfortune of having become habituated to view it face to face: but she has, nevertheless, manifested her sense of the injustice and unnaturalness of the African Slave-Trade too strongly, to leave it possible, that, under any feeling of maritime jealousy or the remains of national irritation, she will long continue to refuse the permission of Mutual Search; in other words, the only practical expedient, for applying those principles which she has published to the world. It is nothing, merely to give the crime the name of Piracy, the means of suppressing it, as such, are

to be withheld. In that event, the regulations of Spain and the Netherlands will be much more really efficacious; who, if they have not yet described the offence under its proper class, have nevertheless, by agreeing to the right of visiting and of examining suspected vessels, put into the hands of other countries an instrument for securing the due execution of their law.

*Defect in existing Treaties.*

Every account from the Coast of Africa concurred in proving, that the Slave Trade could never be extinguished, while the right of seizure was limited, as it was in the first instance, to the specific case of ships having slaves actually on board. Our Treaties with Spain, Portugal, and the Netherlands have, to a certain extent, met this evil: Spain has consented, that wherever there is a clear and undeniable proof, that, in the same voyage where the vessel is detained, slaves have been on board, though they may have been subsequently disembarked, the vessel shall notwithstanding be condemned: Portugal adopts the same principle: the Netherlands, in addition, admit, that a certain equipment shall be taken as *prima-faciè* evidence that such vessel is employed in the Slave Trade. The great defect in the provisions of these Treaties is this: the letter of the original article only comprehends the case where slaves have been once positively embarked; and the subsequent extension in the Treaty with the Netherlands, as to the degree of evidence which shall be in the first instance sufficient, seems, in the natural construction of the words, to imply, that this presumptive evidence of the employment arising from the nature of the preparations is to be deemed capable of being disproved by evidence, shewing that slaves had in point of fact never been received on board.

Surely the manifest and unequivocal equipment for a Slave Voyage should be deemed sufficient proof of the guilty destination: for, unquestionably, if our cruisers are obliged to wait till the embarkation has begun, it will, for the most part, be too late for effectual interference. The Maidstone, Commodore Bullen, in a cruise last summer, scarcely visited a port, in which he did not find the wretched beings lying in ehains ready to be put on board, as soon as an opportunity offered. Their em-

Nov. 1825.

barkation, however, is never attempted, till the moment that all is ready for sea and the coast is clear.

The case of the *Bella Eliza*, a Brazilian Vessel, is here quoted, the particulars of which we extracted, at pp. 223, 224, from the *Sierra-Leone Gazette*. It is added—

Every Government, therefore, which is really honest in the determination that it has expressed to abolish the Slave Trade, will adjust its law to the acknowledged necessity of the case. From the nature of the traffic and its immense profits, there seems no possibility of putting it down, till a power is obtained of confiscating every vessel, which may be found fitted out or destined for the trade, under whatever flag, although no slaves may have already been on board.

*Portuguese and Brazil Slave-Trade.*

Portugal still remains a melancholy exception to the concurrent authority of the rest of Europe. She alone, of civilized nations, continues to class the purchase of our fellow-creatures among the ordinary modes of lawful commerce, having only restricted herself by treaty to carry it on to the Southward of the Line; and because the English Government has been reduced to plead with the different Courts of Europe for the interests of mankind, almost as for a matter of personal favour, she persists in professing to regard this honourable interference as the mere manoeuvre of some selfish policy of our own.

Commodore Moorsom was sent last summer to remonstrate with the Governor of Mozambique, on the French Slave-Trade being permitted in that Portuguese Territory. The Governor admitted the fact and its illegality, but pleaded that he had no means of stopping it. Commodore Moorsom, on the contrary, believes that he connives at it, and that he had even received 4000 dollars, on account of Slaves shipped by French Traders during 1823. The duty on slaves from Mozambique, in 1823, amounted to 66,000 dollars, and was raised on the sale of 16,500 slaves.

The French obtain their slaves, in great measure, from the Native Chiefs on the coast between Cape Delgado and Quiloa, who are subject neither to Portugal nor to the Imaum of Muscat, and also from Quiloa. Captain Owen, in confirmation of this statement, observes that

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the Slave Trade on the Eastern Coast of Africa had received a new impulse for the supply of Brazil. This diabolical commerce seemed the only one capable of inspiring the miserable remains of the Portuguese population with energy. He found seven vessels in the port, preparing their cargoes for Rio Janeiro; one of 600 tons, for 1200 slaves. The annual number exported from Mozambique, he computes at 15,000; being 1500 less than that on which duty was paid in 1823.

The number exported from Quilliman in 1823, he estimates at 10,000 more. A slave, in the first instance, he observes, does not cost more than two or three Spanish dollars to the Portuguese Dealer; who obtains for him twenty or thirty dollars from the captain of the vessel; and who again sells him at Rio Janeiro for 150 or 200 dollars. Some vessels are so fortunate, he says, as to save alive half their cargoes; but it is considered, on the whole, an excellent voyage where they save one third. The country round Quilliman formerly supplied Mozambique with food, and is capable of producing it to any extent; but, since the Slave Trade has been carried on there, it not only has no surplus produce to export, but is become itself dependent upon foreign supply for its subsistence. The neighbouring tribes are kept in a constant ferment by the Slave Trade. Captain Owen states expressly, that the Commandant of the Portuguese Factory had himself provoked wars between the different tribes, that he might get slaves cheap; and that, for each of them, he actually paid in goods no more than about half-a-dollar. He felt himself obliged to remonstrate with the Government of Mozambique on the continued infractions of the existing Treaties between our Nations, which it was his misfortune to witness; and he has informed our Government, that

—all the Portuguese Authorities, everywhere on the coast, still either enter into, or take part in, this infamous trade, with such adventurers as present themselves in its pursuit; or, by their connivance and imbecility, afford such facilities to their success, as cannot fail to render vain its total suppression.

The Diana and the Two Brazilian Friends were sent into Sierra Leone by the Victor, Captain Woolcombe; the Aviso, by the Maidstone, Commodore Bullen; and the Bella Eliza by the Bann, Captain Courtenay. These four vessels—the first a Portuguese, the others Brazilian—have been subse-

quently condemned there by the Mixed-Commission Court.

The Diana had 143 slaves on board when detained; of whom she afterward lost 23, on her passage, by the small-pox. She had cleared out for Molemba; and had on board a fabricated log, purporting to be her journal from that place: but it appeared, by the declaration of her Master, that she had taken in her slaves at the river Benin. Captain Woolcombe says—

Of all the vessels I was on board of, this was in the most deplorable condition: the stench, from the accumulation of dirt, joined to that of so many human beings packed together in a small space (the men all ironed in pairs) was intolerable. To add to the scene of misery, the small-pox had broken out among them: nine died before we took possession, and one almost immediately after our first boat got alongside.

The Two Brazilian Friends had 257 slaves on board: she was one of thirteen, which sailed about the same time from Bahia to Badagry on the same errand. She had been previously boarded at different times, both by the Maidstone and Bann—but in vain; as the slaves, though then assembled on the beach, had not been on board. Commodore Bullen, who had visited this ship, says—

Its filthy and horrid state beggars all description. Many females were far advanced in pregnancy, and several had infants from four to twelve months of age: all were crowded together in one mass of living corruption, and yet this vessel had not her prescribed complement by nearly one hundred.

The Aviso had 465 slaves on board; of whom 34 died after their capture, notwithstanding every attention. Such was the filth and crowd, that not half could have reached the Brazils alive. Commodore Bullen put the crew on shore in Prince's Island. These wretches, as soon as they found that they must be boarded, had stove in her boilers; as a last malignant effort to add to the misery of those, whom a few minutes would place beyond their power. Commodore Bullen found this vessel in a most crowded and wretched condition, although she had on board 120 less than directed in her passport from Don Pedro, the Emperor of the Brazils. At the date of her capture, she had scarcely twenty days' provisions for the slaves, and less water. "How they intended to subsist them till their arrival at Bahia," says the Captain, "is to me a problem, unless they could have calculated on a great decrease from death."

The *Bella Fliza* cleared out for *Molamba*: but took in her cargo at a place known only to slave-dealers by that fraudulent designation; but which is, in fact, the western bank of the river *Iagos*. She, also, had been twice boarded by the capturing ship, before, by embarking her victims, she had become liable to be detained. According to the tonnage, as stated in her passport, she was privileged to take 368 slaves: she had taken on board 381, being thirteen more even than this allowance, of whom 22 died before they reached *Sierra Leone*. The passage lasting seven weeks, the suffering from want of water and provisions was so great, that, in two days more, all hands must have perished.

On an accurate inspection of these four vessels, to ascertain whether they answered the description in their papers, a remarkable discovery was made of the corrupt and cruel connivance of the Official Authorities of the *Brazils*. The tonnage of every vessel is entered in the royal passport; and permission is given to carry a cargo in proportion to that tonnage, at the rate of five slaves for every two tons.

In what a scandalous manner this regulation was evaded was shewn, at pp. 222, 223, by extracts from the *Sierra-Leone Gazette*.

*French Slave-Trade.*

The conduct of the French Government, although less open and explicit than that of Portugal, is perhaps, on this account, only the more prejudicial. It perseveres in maintaining, at the lowest possible point of practical effect, its co-operation with those humane and enlightened declarations, the verbal subscription to which it had not declined. France is the Single Government, which, proclaiming the trade to be unlawful, and well aware that its profits are in themselves an ample insurance against the mere risk of simple confiscation, refuses to adopt the only system which other States have found effectual, and to affix an infamous punishment to the offence. While other Governments, in evidence of their good faith, are acquiescing in a mutual right to visit and examine suspected vessels, thus precluding all evasion, and giving to every State the benefit of the exertions of the rest; France alone, though professing to act on the same principle and with the same object, will not even

enter into discussion on what she affects to regard as a compromise of the honour of her flag.

Nations, as well as individuals, are often found with points of honour too refined for ordinary understandings: otherwise, a plan which was cheerfully submitted to by the first maritime power in the world, as consistent no less with the interest of its subjects than with the honour of its flag, might have been conceived satisfactory to the reasonable expectations and to the dignity of France; or it might be doubted, whether it were really more honourable to any flag, that, instead of condescending to arrangements indispensable to what the Government professed to consider the common cause of man, it should be found protecting, by clandestine connivance, a trade which had been loudly denounced, and nominally abandoned. Wherever the French Flag floats on the Coast of Africa, it is the signal for devastation: nor is it merely a cover to its own adventurers for the supply of its own colonies, but it extends a flagitious security to the outrage on the laws of their respective Governments, which the smugglers of other countries are enabled to perpetrate under its protection.

The other Maritime States of Europe have made the experiment for France; and have set an example of the measures, which are alone rationally conformable with an intention of putting in execution the Treaties in which they all so solemnly have joined. These States may surely complain of a Government, which, by its subsequent practice, has paralysed all their efforts; and which then mocks their remonstrances, by a mere reference to the philanthropy of the language that it can use. But it is unreasonable in France, while she remains the great Slave-Carrier of the World, and keeps her law in such a state that she must remain so, to affect being shocked, that she is suspected of seeking to reconcile the sordid advantages of crime with the outward parade of virtue. It is in vain to protest against the injustice of imputations, which by a stroke of the pen, by a single brief enactment, she has in her power to remove.

Public opinion, under the exertions of the Abolition Committee and other enlightened individuals in France, appears gradually to be acquiring a firmer

and louder tone on this subject. Nothing, in this respect, can be more encouraging than the fact, that a Petition against the Slave Trade has been lately presented to both Chambers. It is the first movement of the kind, which the French Public has manifested; and, when we remember the small beginnings among ourselves and the magnificent result which followed, too much importance can scarcely be attached to it. The signatures comprise the names of some of the very first Merchants and Bankers in Paris.

It is to be hoped that these highly respectable Merchants of Paris will put to shame the Merchants of Nantz; and that public opinion may be influenced to brand the character of infamy upon those, whom the legal punishments of infamy must not at present reach.

Well might one of their Societies express its horror at the fact, that Thirty Slave-Ships had recently sailed from Nantz alone:—

Thirty ships, belonging to a civilized country, have sailed, in the Nineteenth Century, from a single port of one of the most enlightened nations in the world—a nation, which honours letters, admires the sciences and the arts, and which publicly recognises and professes the religion of Christ; and their ships have sailed, not to communicate to Africa the blessings of civilized life—not to go, guided by the Spirit of Jesus Christ, that Spirit of mercy and of peace, and carry to the inhabitants of Africa the good tidings of Salvation—but to bear thither terror and desolation, to foment war and carnage, to pollute its shores with the most flagitious crimes, and to condemn thousands of innocent victims to the horrors of the middle passage, unparalleled in the history of the miseries of mankind.

The shameless and cruel manner, in which the Trade is carried on by the French, will be seen in the following extracts.

With the exception of three vessels, two under French and one under Spanish Colours, captured about a year ago, by the French Commodore off the Gallinas, it does not appear that the French Squadron have offered any effectual interruption or discouragement to this traffic.

Within the short space of two months the boats of the Maidstone visited 19 vessels, all carrying on the trade; yet not one of which, from the present state of our relations with France, or from the inefficiency of our Treaties with other Powers, was she authorised to

touch. All who choose to buy a set of papers and a piece of white bunting, in a French Colony, may, under the flag of France, obtain a sanctuary for their property and their crimes. The Maidstone, in her cruise, seldom saw a vessel which she chased and came up with, but the first gun to heave-to was a signal for the hoisting of this flag.

Persons who make a trade of human misery are not likely to trouble themselves much about human life. They throw the bodies overboard, whether alive or dead, with much more apparent indifference than they would the sum which they have given for them.

After quoting the instance of the ship "Le Louis," mentioned at p. 222 of our Number for May, it is added—

Captain Arnaud, of the Louisa, arrived last April (1824) at Guadaloupe with 200 Negroes, the remainder of an original cargo of 265: having, by mistake, purchased more than he could accommodate, he had thrown the odd 65 into the sea!

This brutal hardness of heart is the natural and necessary characteristic of the system. To be Captain of a Slave-Ship is an office that can be filled only by one who has nothing human about him but the form. Facts, too, like these just mentioned, are not extraordinary incidents, selected and remembered as such: they are the staple of this trade; and as they are found to belong to almost every instance, which, by being detected, affords an opportunity of being examined, it is mere credulity and blindness not to transfer the picture to the rest. There is not more of cruelty, it may fairly be assumed, in the one vessel which is captured, than in the one hundred which escape. Some of those have made eleven, some thirteen successful voyages; and there is little doubt that similar acts of atrocity may have accompanied them all—the same accumulation of human agony, and the same waste of human life.

*Important Judgment of the Court of King's Bench.*

The Court of King's Bench has, in the course of the last year, pronounced a Memorable Judgment; whose ultimate consequences may be scarcely less important, than the celebrated decision which gave freedom to the Slave the

moment that he touched the soil of England.

Some slaves, the Property of an English Subject resident in East Florida, where Slavery is tolerated by law, escaped on board an English Ship: their late owner brought an action, in this country, against the commanders, Sir Alexander Cochrane and Sir George Cockburne, for harbouring them after notice. The Court held, that no such action could be maintained: the broad intelligible principles and emphatical language of Mr. Justice Best were worthy of the cause, and of the tribunal from which it proceeded:—

The Legislature of this country has given judgment upon the question. They have abolished the Trade in Slaves: they have even bought up, at a great price, the right of other countries to carry it on. We might, perhaps, have called upon them to abandon the traffic without remuneration: it might have been glorious thus to put down an usurpation against the rights of nature; but we had participated too largely in the iniquitous traffic to be justified in throwing the first stone, and may be considered as having paid this sum as a sin-offering for our transgressions. There is no Statute recognising Slavery, which operates in the part of the British Empire in which we are now called upon to administer justice: it is a relation which has always, in British Courts, been held inconsistent with the constitution of the country. It is matter of pride to me to recollect, that while Economists and Politicians were recommending to the Legislature the protection of this traffic, and Senators were framing Statutes for its promotion and declaring it a benefit to the country, the Judges of the land, above the age in which they lived, standing upon the high ground of natural right and disdaining to bend to the lower doctrine of expediency, declared that Slavery was inconsistent with the genius of the English Constitution, and that human beings could not be the subject-matter of property; and if, indeed, there had been any express law commanding us to recognise those rights, we might then have been called upon to consider the propriety of that which has been said by the great Commentator upon the Laws of this country, that, "if any Human Law should allow or enjoin us to commit an offence against the Divine Law, we are bound to transgress that Human Law; for, upon the Law of Nature and the Law of Revelation depend all Human Laws; that is to say, no Human Law should be suffered to contradict these." Now, if it can be shewn, that Slavery is against the Law of Nature and the Law of God, it cannot be recognised in our Courts. If Slavery be recognised by any law prevailing in East Florida, the operation of that law is local. It is an Anti-Christian Law, and one which violates the rights of nature, and therefore ought not to be recognised here. Sir George Cockburne having, in the first instance, received these Negroes into his ship, he could no more have

forced them back into Slavery, than he could have committed them to the deep.

In an Appendix of about 240 pages, the most ample evidence is given, from Official Documents, chiefly such as have been printed by Order of Parliament, to all the leading topics of the Report.

#### ANTI-SLAVERY SOCIETY.

##### SECOND REPORT.

MANY subjects are discussed at considerable length in this very able Report, which merits the serious and unbiassed consideration of all persons connected with the West-India Question; inasmuch as it ascertains and enforces the line of real interest and policy, as clearly as it defines that of duty. We can however, but briefly notice the chief of these topics; and must refer our Readers to the Report itself for further information.

#### *Colonial Slave-System as depicted by Colonists.*

Since the last Meeting of the Society, the Committee are concerned to state, little or nothing has occurred, which affords any satisfactory indication of progress in the great work for which the Society has been instituted—the Mitigation and gradual Abolition of Slavery in the British Dominions. In the Colony of Trinidad, indeed, an Order of His Majesty in Council, containing many salutary regulations, though greatly defective in some important respects, has been promulgated. Against the imposition of this Order, the White Planters of the Island have universally and strenuously remonstrated.

After quoting from authentic documents the views which the Planters have given, it is stated—

The object which the Committee have now particularly in view, is to impress on the public mind what the nature of the Colonial Slave-System really is, as exhibited by the Colonists themselves—a system, in which brute force is avowed to be the governing impulse of the labouring population; in which the whip is recognised as the grand motive to exertion; and from which if the whip be withdrawn, an entire revolution must take place in it, attended, we are gravely told, with demoralization, insubordina-

tion, loss of property, and utter ruin. Without stopping to inquire in what respect the present moral state of the West-India Colonies will admit of deterioration from such a cause, it is obvious, on the shewing of these Planters themselves, that the existing system is radically vicious, and must be changed. The worst conceptions of the most-determined enemies of that system are realized in their own delineations of it; which, while they leave no further doubt respecting its cruelty and guilt, enhance the obligation which we are under to pursue it, by all lawful means, to its utter extermination.

On this subject—the view which the Colonists themselves give of Colonial Slavery—a pamphlet, of 160 pages, has been published by the Society, since the delivery of the Report, entitled “The Slave Colonies of Great Britain; or a Picture of Negro Slavery drawn by the Colonists themselves: being an Abstract of the various Papers recently laid before Parliament on that subject.”

*Reform in the Slave Laws of Tobago.*

The Committee cannot learn that any effective measures of reform have yet been adopted, in consequence of the recommendation of His Majesty, by any of the other Colonies except Tobago. In that island, containing a population of 14,000 slaves, the Legislature have, in one point, gone even beyond the provisions of the Trinidad Order in Council: they have admitted Slave-evidence in the very case in which the Order in Council has rejected it; namely, in the case of the wilful murder or mayem of a Slave by a White or Free person. It is admitted, however, only in case no White or Free person was present, or can be produced to prove the facts; and, even then, there must be the concurrent testimony of two Slaves, unimpeached as to their credibility. Into the Tobago Act clauses are also introduced, for securing the personal property of the Slaves; for abolishing Sunday Markets, and substituting Thursday; for allowing to the Slaves 35 week-days in the year for their provision grounds; and for limiting arbitrary punishments to 20 stripes, and, if more than 12 are given, providing that it shall be in the presence of a Free person besides the person who

inflicts the punishment. These are undoubtedly improvements, though they fall far short of the recommendations of His Majesty.

With this single exception, the Committee are grieved to state, that they cannot discover, that, during the past year, any enactments have been framed by the Colonial Legislatures which tend to the Mitigation of Slavery.

*Delayed Extension of the Government Order to other Colonies.*

It was stated, in the last Report, to be the declared intention of His Majesty's Ministers, to extend the provisions of the Trinidad Order in Council to Demerara, Berbice, St. Lucia, Mauritius, and the Cape of Good Hope. The Committee had, therefore, hoped to have heard, ere now, that the declared intentions of His Majesty's Ministers had been actually carried into effect. This, however, they are sorry to learn, is not the case. The purpose appears to be still unexecuted, although they have heard no reason assigned for the delay. They conclude that it has arisen from the opposition of the planters of those Colonies to reforms, which they, in common with the planters of Trinidad, profess to regard with dismay and horror, as a dangerous invasion of their most sacred rights.

On the concurrence of the slaveholders, the resident slaveholders especially, in any effective plan for controlling their own power, and for raising their wretched bondsmen in the scale of being, the Committee have never placed any strong reliance. Indeed, they are persuaded, that the aversion which prevails, in the West Indies, to conferring upon Negroes the common rights of human nature, is too deep-rooted and general to be overcome, except by the direct and authoritative interference of a higher power.

*Necessity of Parliamentary Interference.*

What course His Majesty's Government may deem it right to pursue on this occasion, the Committee have no means of knowing: but it cannot be denied, that the conduct of the Colonies has furnished that case of contumacy, which, in 1823, Mr. Canning distinctly stated would call for Parliamentary Interference. Of all the reforms, which were then suggested, and which were admitted by the Government and the Parliament to be necessary, not one

appears to have been as yet adopted, except in a single island, by any of the Colonies having Legislatures of their own. And, even in those Colonies which are immediately subject to the Crown, the attempt at reformation has been confined to Trinidad: the resistance, which it has there had to encounter, has been already adverted to.

It is impossible for the Committee to contemplate these facts without feelings of the deepest regret. It is true, they never anticipated the willing concurrence of the Colonies in any effective plans of reform; and they, therefore, looked forward to no beneficial result from the mere recommendation of the subject to their attention.

Those, who formerly censured their distrust of the favourable disposition of the Colonial Authorities must now be convinced, that that distrust was well founded; and must now be prepared for the conclusion, at which the Committee have long arrived, that the authoritative interference of Parliament is imperiously called for, and cannot be withheld without a sacrifice of its most sacred obligations.

*Injurious Effects of High Prices on the State of the Slaves.*

It is not, however, merely by the interference of Parliament, in the internal legislation of the Colonies, that the mitigation and final extinction of Slavery may be effected. The Abolition of the West-Indian Monopoly would tend, perhaps, even more certainly to that end.

The tendency of low prices is to relieve the labour, and to promote the increase and emancipation, of the slave; while the tendency of high prices is to stimulate the master to fresh exactions, and to render the emancipation of the slave more difficult.

It would not be difficult to strengthen this conclusion, to which the reasonings of the Committee have inevitably led them, by an appeal to facts which shew that the loss of slave life, in the different Colonies, bears, if not an exact, yet a sufficiently remarkable, proportion to the comparative share which they obtain of the bounties and protecting duties on sugar.

In the Bahamas, where no sugar is grown, the slaves increase—they increase rapidly! In Barbadoes, where the proportion of sugar to the popula-

tion is least, they increase, though in a small degree. In St. Kitt's and Jamaica, where the proportion of sugar is greater than in Barbadoes, there is a considerable though not so large a decrease as in St. Vincent, Grenada, Tobago, and Demerara, where the proportion of sugar is the largest. There, the decrease proceeds at a much more rapid rate—at a rate, in some of them, which would unpeuple the earth in half a century.

We have already adverted to the pernicious effects of Slavery in so perverting all the ordinary effects of high prices, that what is a source of benefit to Free Labourers, increasing their comforts and augmenting their numbers, proves a source of oppression, misery, and death to the Slaves. In like manner, one of the most valuable blessings of a bountiful Providence, the natural fertility of the soil, is converted, by the malign influence of Slavery, into a bitter curse. To what other cause can we attribute it, that, in the poorest Colony of the West Indies, that of the Bahamas, and where the quantity of produce exported is the least, the increase of the population should proceed at the rapid rate of two-and-a-half to three per cent. per annum; that even in Barbadoes, which is the most impoverished of the Sugar Colonies, there should be an increase of one third per cent. per annum; and that in Demerara, possessing the richest soil in the West Indies, and where consequently the produce of Slave Labour must be the greatest, the population should decrease at the terrific rate of three per cent. per annum? Can any further proof be wanting of the position which the Committee undertook to establish; namely, that high prices of produce are most injurious to the comfort and well-being of the Slave Population; and that, therefore, the bounties and protecting duties by which a factitious elevation is given to those prices, and even the superior natural fertility of the soil, have a fatal and deadly influence in aggravating their sufferings?

*Increase of Population in Hayti.*

The Committee have now a still more conclusive instance to adduce: it is the case of Hayti, the population of which consists exclusively of Blacks, or of the descendants of Blacks. In Hayti, be it observed, there are neither bounties nor protecting duties; and all its expenses,



civil and military, are defrayed from its own resources. Yet what is the history of the population of Hayti? In 1790, it was estimated at from 450,000 to 500,000, for the French part; and at from 80,000 to 100,000 for the Spanish part. During the sanguinary Revolution which followed, and the civil wars to which that Revolution gave birth, and above all during the exterminating attack made upon them by Buonaparte, it is supposed, on probable grounds, that the population must have diminished by about 200,000 individuals. Agreeably to this estimate, the population is stated, in the Appendix to Mr. Bryan Edwards's History of the West Indies, (a work deemed authoritative in matters of mere statistical information,) to have been reduced, in 1805, to about 400,000. If this account is at all to be relied upon as correct, then, during the twenty years of tranquillity which have since elapsed, has the population of that island augmented with a rapidity to which a parallel is scarcely to be found in any part of the globe. A census of the inhabitants was taken by the Haytian Government in the course of the last year: the Official Returns, which are given in detail, exhibit an aggregate population of 935,000; being 535,000 more than it was estimated to be, in 1805, by the editor of Mr. Bryan Edwards's History; or an increase of 133 per cent. in twenty years. The regular troops, kept on foot for the defence of Haytian Liberty against French Aggression, are stated to be 45,620, and the national guards 113,328. But whatever may have been the inaccuracy in the estimated population of 1805; suppose it to have been 500,000, instead of 400,000; still, the increase is most astonishing: and when it is compared with the rapid decrease among the Slaves in the neighbouring island of Jamaica, it can only be resolved, into the blessing of Freedom on the one hand and the curse of Slavery on the other.

#### *Increased Productiveness of Hayti.*

But then, in reply to all this, it is said, that the Negroes, when they become free, will not work; that the exports from the West Indies will therefore greatly diminish; that all industry and exertion will be at an end; and that they will merge again into the state of savages.

But, to console us under this alarm,

let us look again to Hayti. There the Slaves were, to the full, as depressed as our Slaves now are; and much more ignorant. They have been engaged also in a struggle for liberty, through a long protracted period of blood and desolation, of confusion and anarchy: twenty years of sanguinary conflict of the most barbarizing description, sometimes with foreign, sometimes with domestic enemies, were little calculated to train them to habits of industry, or to the arts of peace. And yet what do we witness in their case? They have contrived, in the period which has since elapsed, at least to maintain themselves without any foreign aid. Though it was necessary, and still unhappily is necessary, to keep a large portion of the ablest and most active labourers under arms, (who are, of course, sustained by the labour of the rest,) their own exertions have alone ministered to their subsistence, as well as defrayed the entire expenditure of the State. They have not only abundantly supplied their wants by their own labour, but they have nearly, if not more than, doubled their numbers in twenty years. And while they have done this, they have been advancing in intelligence, respectability, and wealth. Schools have been multiplied among them: knowledge has been widely diffused: the arts of civilized life have been cultivated: the reign of order and law has been established: security has been given to property; and industry, having its reward, has been progressively extending its boundaries. The value of foreign merchandize imported into Hayti in the year 1822, and consumed there (the whole of which must have been paid for by the produce of Haytian labour) amounted, by the Official Returns of that island, to three millions sterling.

#### *Continuance of Slavery injurious to the Planters.*

It is argued, at large, by the Committee, that the throwing of the West Indians on their own resources will confer on them an actual benefit, by leading to an entire change of system. In reference to the aid which they have received out of the public purse, it is asked.—

But for this, would it have been possible that the West Indies should have continued in that low and wretched state

of improvement which they now exhibit—that the miserable hoe, raised by the feeble hands of men and women, driven forward by the cart-whip, should still be their only instrument in turning up the soil, to the neglect of cattle and machinery—that all modern improvements in husbandry should be almost unknown—that one unvarying course of exhausting crops should be pursued without change or relief—and that, in a climate congenial to them, the population should continue progressively and rapidly to decrease? These and many other points that might be mentioned are fatal anomalies, which can only be accounted for by the withering influence of Slavery, and of the factitious aid by which it is upheld in all its unmitigated malignity.

No people pretending to civilization have ever discarded the plough, excepting the Colonial Slaveholders. Its adoption by them into general use could not fail to produce the most beneficial results. Cattle would be more generally employed. A change of crops, a better system of manuring, and a better system of general management, would follow; and the soil, instead of gradually deteriorating, as now, would be gradually improved. In his altered circumstances, the planter would feel the necessity of making the culture of provisions, and the raising of cattle and live stock, a principal object of attention: he would feel the necessity also of relieving the women from that constant and oppressive drudgery of field labour, which smites them with barrenness and abridges their lives: he would allow them to pay an adequate share of attention to their children and their domestic concerns: he would introduce a variety of economical and moral improvements, which are obviously practicable, and under the influence of which the West Indies could not fail rapidly to improve. The population would increase; and, as they increased, their condition would gradually approach to that of free labourers. The property of the planter would be no longer estimated by the number of his Slaves, who would sink in value, and whose manumission would become rapidly progressive; but by his land, which, as population multiplied, would proportionably rise in value: and, eventually, his income might be derived, not from the uncertain results which attend the present unnatural state of things; but from a land rent paid by Black or White

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Farmers, managing their own concerns. The West Indies would then be able to compete in the sale of their produce with any other country in the world; and the West-Indian Planter would find the improvement of his income to keep pace with the progress of those reforms, which would, at the same time, most effectually promote the happiness and exalt the moral and social condition of his unhappy bondsmen.

*Compensation to West Indians.*

If we look narrowly into the question of Compensation, we shall find it far from being attended with all those formidable and apparently insuperable difficulties, with which the exaggerated claims of the West Indians have invested it. Mr. Barham, however, who is not likely to undervalue those claims, and who, in some points of view, exceedingly overrates them, estimates the annual net income derived by West-India Proprietors, from their property in the West Indies, at 2,100,000*l.* If we suppose this estimate not to be excessive, and value it at sixteen years' purchase, (which, in a country where interest is at six per cent., and property exposed to much comparative hazard, is a high valuation,) it would amount to 33,600,000*l.* At three-and-a-half per cent. this sum would be completely liquidated by a perpetual annuity of 1,176,000*l.*; a sum less than what the nation is now made to pay to the West Indians, in consequence of the mode of regulating the drawback on Sugar, independently of the protecting duties, and exclusive of all other charges, whether civil or military. What we now pay, however, we pay to uphold and aggravate Slavery. A less sum, if Mr. Barham be right in his estimate of the annual income of the Colonies, would be sufficient to buy out the whole system. And even if this were thought too large a step to take at once, yet, by the appropriation of less than a third of what we now pay, we might redeem from their bondage the whole of the Female Population, and thus extinguish Slavery in a single generation.

*Eulogy on Mr. Wilberforce.*

At pp. 205, 206, we quoted a Resolution of the Annual Meeting in reference to Mr. Wilberforce; and now subjoin the eloquent tribute offered to him in the close of the Report.

There remains one, and only one other

topic, with which the Committee will at present occupy the attention of the Meeting. It is, of course, needless to inform them, that Mr. Wilberforce has retired from public life. But, ON THIS DAY, selected for the promotion of objects to which his powers of mind and body have been for many years devoted—IN THIS PLACE, on the walls of which the music of his tongue still seems to linger—they cannot restrain themselves from pausing, for a moment, on his name; and anticipating the decision which will, in future ages, be pronounced on his merits, by the Historian and the Philosopher, by the Civilized Savage and the Liberated Slave. To that wise and sober magnanimity, which no object of vulgar ambition could seduce, which no defeats could discourage, which no exertions could weary—to that kindness of heart and gentleness of manner, which disarmed the hatred even of rapacity trembling for its plunder and its power—to that eloquence, so simple, so graceful, so pathetic, so often victorious in the cause of liberty and mercy—no praise of theirs can give additional celebrity. They are desirous to record, not his services, but their gratitude. May the blessing of God, whose debased and violated image he has protected and vindicated, accompany him to his retreat! May his declining years be cheered by the affection and respect of an admiring people! And long, very long, before that melancholy day when his country shall appoint his place among the tombs of her departed statesmen and heroes, and when he himself shall be put in possession of his eternal reward, may he have witnessed the final triumph of the good cause to which his life was consecrated!

### India within the Ganges.

#### PALAMCOTTAH.

##### CHURCH MISSIONARY SOCIETY.

*Extension of the Gospel among the Villages.*  
IN our last Number we gave various details of the Ministerial Labours of the Missionaries in and near Palamcottah. The following extracts from Mr. Rhenius's Journal will shew the further extension of these labours among the neighbouring Villages.

—At Nadoovakooritchy, about an-hour-and-a-half's distance southward of Satangkoolam, there are about Ten Families which wish to become Christians:

one of the men is an owner of land, of which he will give a piece for the building of a Chapel.

I had a large Congregation, to whom I preached on the necessity of conversion and belief in the Lord Jesus Christ.

—At Pandarapooram, not far from Nadoovakooritchy, there are Four Families, who desire to be instructed in Christianity. Not only they, but also many of the other inhabitants, assembled under a tree; to whom I preached twice in the course of the afternoon, and distributed Tracts. One of the Candidates is a proprietor of land, of which he will give a piece for the building of a School and Prayer House. He himself is an intelligent man, and fit to act as a Teacher. I deposited books with him, which he will read to the people.

—At Amandavanakoody, a large village, an-hour-and-a-half's distance from Satangkoolam, and close to Pandarapooram, are Fourteen Families which profess their wish to serve the Living God. The intelligent Shunar at Pandarapooram began a School here, some months since, on the suggestion of Br. Schmid. About 20 boys are in it. Indeed the large number of children, whom I saw around me from the village, surprised me. I had no sooner arrived, than a great number of Heathen—men, women, and children—assembled together, to whom I preached. During the Discourse, I asked the boys a few questions; when, to my surprise, I found that one of them could say by heart, with much understanding, more than half of the Catechism, and all the rest knew something of it. On my inquiry how these people and those at Pandarapooram came first to think of becoming Christians, they said, "Through our people at Satangkoolam." The Headman from Nadoovakooritchy said, that, last year, when at Palamcottah on business, he passed by our Chapel on Sundays, and heard there the Word of God; and, afterward, communication with the people of Satangkoolam had been the means of their coming to be determined. In this place, also, the people have had to suffer from the enemies of the Gospel, as soon as they had shewn their intention to embrace it. Toward the evening, I had them once more together: many Heathen, with some Moormans, attended: it was a large company; to whom the glad tidings of Peace and Salvation were again published. Oh that they were

wise to receive them! I have some hopes that those who have requested for instruction are in earnest. Time will, more and more, shew their character. I was much pleased with the last Meeting; and went on my way rejoicing; praying to the Lord of the Harvest to prosper the seed sown in this place.

— At Secadivally, a village near Satangkoolam, Ten Shanar Families have asked for Christian Instruction. They have renounced Idolatry, and destroyed their Idol. They have occasionally heard the Word of God in a neighbouring village, where there is a small Congregation of the Tanjore Mission. They stated that they had not worldly advantages in view, but wished to be saved by the Lord Jesus Christ, who, they had heard, died for the sins of mankind. I said, that as they had forsaken idolatry, so they must also renounce all other ways of wickedness; such as lies, cheating, &c. They said they were so minded. Are not these things encouraging? While those who have done thus before them suffer persecution, these are not deterred, but come forward! Blessed be the Lord for His work upon this people!

— At Edeitschelvale, about seven miles from Satangkoolam, there are about Thirty Families which wish to become Christians, and therefore beg for instruction. Their motives seem to be proper; and I feel thankful to the Lord for thus extending His kingdom. Through intercourse with our people at Satangkoolam, they have come to this resolution.

*Journey of Mr. Rhenius to and from Madras.*

It is stated in the last Report—

Journeys are continued, as opportunities offer, for making known the Gospel to the people, by the distribution of Tracts, and by conversation and preaching. Of these and all their other proceedings, the Missionaries continue to furnish full and faithful accounts in their Journals, which are kept and transmitted with exemplary care.

From the Journal of Mr. Rhenius kept on his visit to Madras, mentioned at p. 489, we extract the following particulars.

Feb. 12, 1824—Having left home last evening, we arrived, this morning, at *Shevelperry*. David and four of our Seminarists accompany us. During the day, I had a congregation of Moormans; one of whom heard me,

some time ago, at *Tinnevely*. They first stated what they had to say about their religion, and then desired me to state why it is not true. This I did. The conversation was very interesting: they shewed a great deal of good sense. It was evident that their ideas about Mahomet and his faith had been not a little changed: to my surprise, they confessed, very readily, that Mahomet had not provided for them any means by which they may obtain forgiveness of sins and a new heart; and that, without these, they could never attain to heaven. We read a part of St. Matthew together: all seemed eager to hear what Isa Nabi (Jesus the Prophet) had said.

Feb. 13—Arrived early at *Panjalakooritchy*. I had conversation with several groups, both Brahmins and others; so also had David. Tracts were gladly received by them. One man, in particular, well versed in the native writings, spoke very contemptuously of their idol-worship; and wished to have a book in which Christianity is shortly explained, which I gave him. The people were, on the whole, open to the truth.

Feb. 14—Early in the morning, arrived at *Veyparoo*, a place near the sea. I had interesting discourses with Brahmins and Soodras, and also with Roman-Catholics from a neighbouring village. The Brahmins were remarkably open, and ready to admit the truth: they themselves received books, and encouraged others to do the same. The Soodras heard with much attention and apparent sincerity, and received Tracts with much pleasure: one of them told me, that, when he was once on business in *Tinnevely*, he had heard me preach in the Chapel; and another said that he had, several times, on like occasions, heard the Word on Sundays in the Chapel near our Compound, which had pleased him much. We read together a part of the First, Second, and Twelfth Chapters to the Romans. The men were astonished, and asked, "Who has made such a Vedom?" They all requested the establishment of a School; and talked of the cessation of Idolatry, as of a matter that would take place of course. During the conversation with the Roman-Catholics, I could, from their answers, perceive that light was breaking in upon them also: they took a Tract, containing the Epistle to the Colossians.

In the evening, arrived at *Menmandey*, the residence of a Zemindar.

Feb. 15, Sunday—In the afternoon, we had Divine Service, which was attended by a few Roman-Catholics and Heathens: the Roman-Catholics seemed glad at the truths which they heard. Afterward, I sent an invitation to the Zemindar to favour me with a call: in the afternoon he came, with many of his people; and gratifying indeed was the interview. He seemed, at first, very suspicious; but finding out who I was, he shewed more confidence, and the whole assembly heard with attention and astonishment the Word of God, the way of Salvation through Christ Jesus. He accepted of a copy of each of our Tracts; and the rest

received Tracts with much pleasure. May the Holy Spirit enlighten their minds, and quicken their hearts to receive the truth! He afterward gave a present to my people of rice, pease, salt, and two sheep.

In the evening, I had again prayer with our people, which was attended by some Roman-Catholics and Heathens. Thus we spent the Sabbath Day pleasantly; and I was happy that the people in this place, also, have been permitted to hear the Gospel, which they had not heard before.

During the night we travelled on. At three o'clock, we were detained in a village, by the Headman, a Brahmin; who refused to our people, who had gone before us, the usual assistance. They had been kept there by him for two hours before our arrival: he had abused David, and threatened to bind him and all our people. As soon as the noise of our palanquin-bearers was heard, the crowd which had come together dispersed, and the Brahmin was left alone. I asked him why he had detained our people and abused them: he answered, that they had abused him, yea and beaten him: however he was now ready to get the needful assistance immediately. Having obtained it, and knowing that not our people but only he had wantonly abused his authority, I asked him what I should now do with him. He became exceedingly humble, confessed his wickedness, and that he had become a Parriar this night; and presented his back to receive punishment. Of course, I did not avail myself of his readiness; but made him beg pardon of David, which he did with much celerity and submissiveness: and that he might learn to know himself and God, and the means to controul his passions, I gave him a Tamul Tract on Conversion, with a charge to study it well, so that on my return he might be able to tell me its contents, which he promised very readily: from all the circumstances, I think he will do so. He was very much afraid; and came running along by the palanquin, accusing himself of his wickedness; and, after he had left me, he walked on with David a long way, lamenting his condition. David took the opportunity to speak with him on the depravity of the human heart, and on the only means of being saved from sin through our Lord Jesus Christ, which he heard with much attention. He at last begged David to write to him from Rammed some further instructions on the subject, for his consolation.

Feb. 16, 1824—Arrived early at *Shavelgoo-dy*, where there is a Hamildar. I know not from what cause, but the people came very soon asking for books. After breakfast, the Hamildar, with some Brahmins and other people, came to speak about religion. The meeting was as interesting as that yesterday at Menmandey. A Shaster was constrained to own, though reluctantly, that the Vedas and Shasters were insufficient to give them the knowledge of the True God and of the way to Salvation. The Gospel was particularly explained to them: we read a part of the Romans together: at the excellency of its

contents they were much surprised. A good number of Tracts, in Tamul and Teloo-goo, were distributed among them. Truly the fields are ripe for the harvest. Lord, send thy blessing!

Feb. 17.—Spent the day at *Sikelen*; where, in the afternoon, no people assembled. I thought that there would be no sowing in this place; when, shortly before our leaving it, the Hamildar arrived with several other people, to whom I spoke, and gave Tracts. They received them with pleasure; and said that had they known that I would have conversed with them about such things, they would have come sooner and more numerously.

Feb. 20.—We proceeded to *Kilkarei*, near the sea, in order to embark for Jaffna. A respectable Moorman, owner of the vessel in which we are to go, had obligingly pitched a tent on the shore for our residence. In the afternoon, eight or nine Moormans paid me a visit, to whom I spoke about Salvation through our Lord Jesus Christ. They heard attentively.

Feb. 22, Sunday—We had Divine Service in our tent. A large number of Heathen and Roman-Catholics, with some Moormans, attended. To the Heathen I spoke afterward, separately: they were convinced of their wickedness, and of the necessity of repentance; but one man, in particular, declared that they would not turn from their idols. Among the Roman-Catholics, some seemed to feel the truth; but their Priests guard them well against making inquiries, and have carefully instilled into their minds that we are heretics. The Moormans seemed greatly pleased, when they understood that Christianity does not allow the worship of images, and let the Roman-Catholics the more feel their contempt. A few Tracts were distributed.

Feb. 23—This morning we embarked. After a few hours, a favourable breeze sprung up, and we sailed. In the evening we got Panben in sight.

Feb. 24—This morning we past *Panben* and *Ramisseram*, and steered straight toward Jaffna. We were enabled to sing praises to our God, and have some religious conversation with our boat-people, who were all Moormans: it is remarkable, that, though they steadily adhere to Mahomet, yet they unequivocally declare that they have no benefit by him. As they feared to sail during the night, because of the little Islands scattered here and there, they cast anchor.

Feb. 25—Early set sail again; and, about noon, arrived before Jaffna. We were cordially welcomed by our dear Brother and Sister Knight; and were rejoiced with the happy news that the Missions of the American Brethren have been visited by the Divine Blessing—many of the young people having been truly and remarkably awakened from sin. Blessed be the Lord!

March 1—Of late I have preached several times to different congregations in Jaffna and Nellore, and have had profitable communion with the Children of God in this place.

To-day, all the Missionary Brethren and

Sisters, about 20 in number, assembled at Oodeville, a Station of the American Brethren.

It was a grand day—more so than any thing which the world can afford. The day was spent in prayer, praise, and conversation on the Mission-Work in the several Stations. It was cheering to hear the account of the showers of Divine Grace which have descended on several of their School-Establishments. Many have been roused to seek the Saviour indeed. Some also have to suffer persecution for His sake.

In the afternoon, short addresses were delivered concerning the union and love of Christians, and that of Missionaries in particular. Though divided into seven different Stations, belonging to three different Societies, these Brethren labour as one man. Blessed be the Lord God!

March 3, 1824.—This evening we returned from the Stations of the American Brethren, which we visited in succession. We have been delighted with their Establishments, and warmed by their zeal and love.

March 5 — Br. Knight's establishment is gaining ground from month to month. In the Church, which is nearly finished, I have met, on Sundays, many Heathen, besides a large number of children, to whom I preached the Word of God. It is a congregation nearly altogether Heathen: this is of great importance; and it is a pleasing thing to see them assemble: though their hearts are still hard, yet, after the time of ploughing and sowing, reaping also will come.

March 8 — Having preached, as I had opportunity, in Tamul and English, which I pray the Lord to bless abundantly, we took leave of our dear Brother and Sister Knight, and all the other Christian Friends. The wind was favourable: we reached the Point in the evening; where the resident Gentleman received us kindly, and hospitably entertained us. In the night we went on. Coming into open sea, the wind became stronger, and was rather contrary; so that we had a good deal of tossing about. I was able, however, during the night, to have some religious conversation with the boat-people.

March 9 — The wind being against us, we could not make Negapatam; but were glad to steer straight westward, and to land any where. We had a providential escape from a watery grave: a whirlwind, not uncommon in these parts, came suddenly upon us, and threw the boat on its side: had not a sailor stood in such a position as instantly to shift the sail, the boat would undoubtedly have been upset. Blessed be the Lord for His gracious protection! We then landed; and the sail made a comfortable tent on the shore, where we lodged during the night.

Mr. Christian David from Jaffna, who is going to Calcutta to be ordained by the Bishop, accompanied us on this voyage; and will be our fellow-traveller to Madras.

March 10 — Early in the morning, the men pulled the boat northward along the shore, until we reached *Koodikaret*, where there are three bungalows, built by the Tanjore Rajah for travellers. Here we were obliged to stop, and had a pretty comfortable

lodging for four days; during which, we sent for palanquin-bearers from Negapatam, and did all the spiritual good we could to the people around us. Mr. David was particularly active.

March 14, Sunday — Early this morning we arrived at *Negapatam*, where Mr. Mowatt, the Wesleyan Missionary, kindly and hospitably received us. During the day, I preached in English and Tamul in the Dutch Church.

March 15 — We had a Meeting of the Native Christians, which many Heathen attended; whom Mr. David and I addressed on religious subjects: it was an interesting Meeting. Afterward, I had further conversation with the Native Christians, on Christian love and union.

In the evening we left, and arrived in the night at *Tranquebar*; where we were affectionately received by Mr. and Mrs. Bärenbruck.

March 22 — My stay in Tranquebar was protracted longer than I wished, owing to the urgent request of our friends to endeavour to communicate spiritual good to the Native Christians here. Accordingly, we were daily some way or other engaged in preaching the Word. Some of the Native Christians also came forward to form a Religious-Tract Association; principally to subscribe and collect money, in order to purchase Tamul Tracts for distribution. Several Danish Ladies were present on the occasion. May this small beginning prove a great blessing to this ancient Mission, and to many Heathen around! I attended also the examination which Br. Bärenbruck held of a large number of Boys from several Schools, and was pleased with many of them. They are a large and promising field.

March 30 — We arrived safely in *Madras*, and had the pleasure to see our old friends and acquaintances again. We gave thanks together to our Heavenly Father, for all His mercies vouchsafed to us on this long journey.

June 17 — I had calculated upon staying in Madras only four weeks; but business has kept me here till now. We are making preparations for our return.

What refers to my stay in Madras, I shall here relate briefly.

It gave me much pleasure to make personal acquaintance with the Brethren Riddale and Sawyer, and their families; and with their fellow-labourers of other Societies. To our Brethren I am particularly indebted, for their kindness and brotherly love: we took frequently sweet counsel together—strengthening one another in the great work to which we have been called. During our stay, I assisted them in preaching to their Tamul and English Congregations. Another portion of my time was spent in preparing several School-books and Tracts for the press, and correcting the proof-sheets.

As for the principal object of my journey to Madras—the translation of the Scriptures in Tamul—I met, for three or four weeks, the Translation Committee of the Bible Society, two or three times a week; and discussed with them the observations which they had

previously made on my Translation. We came to a full agreement on all points; and, having finished the business, they presented a Report of it to the General Committee. In it they thus speak of the Translation:—

“There are necessarily a few variations from the English Version, a list of which is now before the Committee: they are, however, of such a nature, as not to create objections; but are rather a recommendation to the Version, and afford a proof of the diligence of the Author.

“With regard to the idiom of the language and perspicuity, your Committee can sincerely recommend the Version before you, as preferable to any existing Tamul Version; and, while they maintain the highest respect for the talents and faithfulness of former translators, they beg permission to state that the Gospel by St. Matthew was never presented to the Tamul Nation in a form so likely to be read and understood; and, in consequence, so likely to answer the grand object of this Society.

“The Committee of Revision strongly recommend this Version to the acceptance of the General Committee, and that it be immediately put to the press.”

The four Seminarists whom I took along with me from Palamcottah joined the Seminarists under Br. Sawyer's care, during their stay in Madras. I intended particularly their improvement in English. The various knowledge which they have acquired on the journey and in Madras will, I doubt not, prove useful to them. One of them felt very reluctant to eat with the Madras Seminarists, because a man of low-caste cooks their victuals, which is not the case in Palamcottah; but he was afterward ashamed of giving way for a time to the national prejudice.

John, the young Brahmin, whom Br. Sawyer baptized in January last, and with whom I have had frequent conversations about the Scriptures, which he is incessantly studying, requested to accompany us to Palamcottah, there to continue his studies. Br. Sawyer having given his consent, I have received him, and he is preparing for the journey. During my stay with Br. Sawyer, John frequently came to me to inquire about passages of Scripture. Once he told me with tears, that he felt within him a very proud heart: at another time, indeed many times, he admired the doctrines and precepts of the Gospel; “But,” exclaimed he, “how shall I be able in this wicked world to walk according to them!” Lately he wished to make his change known to his Mother and Relatives, and wrote accordingly Letters to them. He was afraid of the troubles which they would occasion him on account of Christianity. May the Lord make his stay in Palamcottah beneficial to his soul, and to the advancement of His Cause in India!

On Sunday Evenings, large congregations attend in our Mission Church at Madras, when the English Service is performed. The Tamul Service, in the morning, was several times attended by a pleasing number of respectable Heathens: this, and some other circumstances, appear to me encouraging indications,

that, when our Brethren shall be able to converse with the Natives fluently and idiomatically, the work of God will prosper in that city.

June 18, 1824—Earnestly praying for the richest blessings on our Brethren and their labours, and having taken affectionate leave of them and our other dear friends and relatives (leaving Mrs. Sawyer still ill, whose patient and truly heavenly-minded spirit, with which she bore the most excruciating pains in her illness, not a little rejoiced, encouraged, and instructed us), we left Madras.

June 20—We reached *Sadras*. I preached, in Tamul, to a few Native Christians; and, in English, to the Dutch Settlement. The Widow of the late Governor, Mrs. Regel, who is, I trust, a member of the true Church of Christ, shewed us not a little kindness. Mrs. Rhenius's Sister accompanies us to Palamcottah.

July 1—Arrived in *Tanjore*, where we had the pleasure to see Mr. Kohlhoff and Mr. Spersneider again, and to be cordially received by them and their families. I could not deny their request to stay over Sunday with them, and to preach to their Congregation. I had, besides, conversation with the Brethren and some of their people, respecting some important subjects, about which no good understanding seemed to prevail formerly; and I am happy to say that our hearts were afresh united together, which I trust will be more useful to the furtherance of the Lord's Cause in our respective spheres.

The Brethren expressed themselves much pleased with our Tamul Tracts, and were desirous of obtaining them. As for the New Tamul-Translation of the Sacred Scriptures, they could not yet indeed give up their old and long-accustomed Version; but were somewhat better inclined to the new one, and would leave the adoption of it to time. They stated to me the great need which they feel, for their Catechists and Native Preachers, of a good Body of Divinity and an Ecclesiastical History in Tamul; requesting me to compose and publish such Works, to which they would lend their cordial aid. This quite accords with my wishes; and I hope, if the Lord spare my health and life, to commence, first, a Body of Divinity, which we also need for our Seminarists and Native Teachers.

July 6—We arrived at *Trichinopoly*: spent the day with Mr. and Mrs. Rosen: had a pleasant hour's conversation with Mr. Wright, the Chaplain, and his Lady: heard, with sorrow, of the removal of several of our Christian Friends in Palamcottah to other Stations; and of the death of Mr. Hunter, a Member of our Committee, who had gone with Mrs. Hunter from Madras to the Hills for health's sake. We spent a part of the evening in prayer and reading the Word of God with Mr. and Mrs. Rosen, and then hastened toward Palamcottah.

July 10—We arrived at *Madura*; and resolved to stay outside the fort. Here a highly-esteemed friend's Letter came into my hands, urging me—*Cry aloud, and spare not!* particularly with respect to this idolatrous city. Though not able to do much by way of

preaching, yet I was soon favoured with an opportunity to do something. In the choultry where we arrived, I found a man sitting between two pillars, cross-legged, with his knees up; with a leathern girdle round them and his waist, to support him in that position—his eyes shut—his forehead besmeared with ashes—and his hands on his lap. He sat so motionless, notwithstanding the noise which I made, that, at first, I doubted whether it was a mere figure or a real person. I endeavoured to excite his attention: others came and attempted to rouse him, and to make place for us; but he remained motionless, excepting that he began to lift up his eyelids a little, till I called the bearers to come and put him away: then he awoke as out of a deep sleep, and got up. He told me that he was a Weaver, making thus "tavas-u," or penance—meditating on the Divine Being, abstracted from all sensible objects. This brought us into a full discourse about religion, which was attended by a good number of other people; who, together with the Devotee, declared, at least with their mouths, that what I told them was as honey to them. Having warned them to flee from the wrath to come, and seek deliverance from the vain conversation of their forefathers, I distributed Tracts among them, which they received with pleasure and thankfulness. During the day, many more came from the Fort and the neighbouring places, asking for such books; to whom I gave them, with exhortations to seek the salvation of their souls. Thus a precious seed was sown in this place. May it spring up unto eternal life!

There being a few Native and Country-born Christians here, with a Catechist from Tanjore to instruct them, I gratified their desire to hear the Word of God, by preaching to them in the evening in the house of a Country-born Widow.

July 13, 1824—In the morning we arrived at *Satoor*; where I had, during the day, an assembly of Brahmins and other people, to whom I spoke on religion, and who heard with attention the Tract on Transmigration and a large portion of the Ten Commandments' Tract. They received Tracts for reading at home; and shewed that their understandings had been convinced of several truths stated therein. John, the former Brahmin, shewed himself on this occasion, as well as on several others before, to be desirous of making known the Word of God to his benighted Countrymen. I have found him with Brahmins near the temple, and with Soodras in the bazaar, reading to, and reasoning with them.

July 15—Passing on our journey, we had indeed a pleasantly cool, but at times so high a wind from the west, that I was afraid it would overthrow the palanquins. The last night we could not get on, but were obliged to stay on the road for several hours; so that it was past noon to-day when we arrived in our long looked-for home at *Palamcottah*—and had the pleasure to see again our dear Brother Schmid and all our people, young and old, in health, after an absence of five months and three days.

*Journey of Rev. Bernhard Schmid to Madras.*

The visit of Mr. Schmid to Calcutta was mentioned at pp. 157 and 438. His Journal as far as Madras has been received: the following are extracts from this Journal.

Aug. 24, 1824—Left at four o'clock. At seven, arrived at *Shevelperry*. The usual road to Madras is by Madura and Trichinopoly; but I took this road, in order, partly, to water where Br. Rhenius, in his journey to Madras, had sown. I had a very pleasant conversation with two of our Schoolmasters who met me here, on that love to the souls of the children, which should animate us to fulfil our duties as Teachers. I was much pleased with some of their sentiments on this subject. The Keelpatam Schoolmaster told me that his Schoolboys had taken home the Tract entitled "Seven Anecdotes," and had read it to others; which had led some Mahomedan Girls to come to him, and inquire whether they might not attend the Boys' School in order to learn those fine Anecdotes. In the course of the day I had conversations with several people; and, just as I was going to set off, some respectable Mahomedans came for the purpose of hearing something about Christianity. I preached to them about half-an-hour; and gave them some Tracts, which they received very thankfully.

Arrived, late in the evening, at *Pareicallam*, where I found my Assistant Masillamany, the present Master of our Central School, engaged in conversation with a number of the inhabitants. We held our Evening Prayers in a small Heathen Temple, some of the palanquin-bearers attending.

Aug. 25—We set off soon after midnight; and, at sun-rise, the bearers rested near a village. They informed the inhabitants who I was, which induced about eight of the principal people to visit me. I spoke to them of the Way of Salvation by Jesus Christ, and gave them Tracts.

In the evening, we arrived at *Vedhanatam*. Seeing a fine stone choultry building, I asked some Natives who were sitting near at whose expense it was done. This gave me an opportunity of telling them that by works of charity we could not deserve heaven, but could obtain it only by the free grace of God in Jesus Christ. I continued to preach to an increasing crowd of people. About ten respectable people and several youths afterward came again to me; and promised, with much cordiality, to read the books which I gave them, and to seek the salvation of their souls.

Aug. 26—Arrived, in the morning, at *Veparoo*. Five or six Soodras assembled, with whom I had a long conversation on Christianity. They seemed to think that the Tamulians in general were too bad and too ignorant to receive those doctrines which I preached; and that the Europeans were of divine origin, while the black skins of the Natives was a token of inferiority, alleging in proof that there lived not in their country one Englishman who was a beggar.



Toward evening, I went forward on foot; and had a religious conversation with two men who were going the same way. They listened and conversed with apparent pleasure. While I was talking with them, the head-man of my palanquin-bearers, who always accompanied me on such occasions, said to them, with a view to excite their attention, "Listen to this Gentleman. He has a large money-bag in his palanquin." This sufficiently indicates the state of mind of these Natives. Money is all-powerful among them. One of the men had the good sense to reply, "Whether the Gentleman has much or little money, that is no matter to me."

Aug. 28, 1824—Arrived, after sun-rise, at *Tiroo-Mangey*, a large place, with a considerable temple. Here I spent a most interesting day. The bearers put the palanquin down in a mandapam opposite the temple. Soon after a Pandaram came, and offered to Masillamany a garland of flowers, which he would not accept, being used for idolatrous purposes: this led to a conversation between them, which I heard: Masillamany put an important question, which the Brahmin could not answer: I then interfered, and answered the question myself, which gave rise to a long and interesting conversation, and gathered much people round. Preaching was continued the whole day, to various crowds of people who gathered in succession. A great desire of Tracts was shewn, and supplies requested for three different Schools in the village.

At sun-set, I arrived at *Rammad*; and was cordially received by a Christian Friend, a Military Officer. This appears to be an excellent Missionary Station. There is a crowded population; and easy access, by sea, to a number of populous sea-coast towns, and even to Ceylon. Many thousand Pilgrims, from all parts of India, pass through Rammad to Ramisseram. An extensive building belonging to Government, and now falling to decay because uninhabited, would be readily given over to a Missionary who would settle here. There are a Protestant and a Roman-Catholic Church, and many Roman-Catholics without a Teacher. It is the principal Heathen Town in the south of India, and no Missionary labours near it.

Aug. 31—Arrived at *Devipattanam*. While I was washing and dressing myself in my palanquin, all my movements were closely watched by six Brahmin Boys, who were sitting on a stone bench outside. When I had finished, I went to them, and inquired what profit they had derived from seeing me dressing, and what they were learning at home; exhorting them not to squander away the precious hours of their youth, but to employ every moment of the day in some useful occupation, and reminded them of some verses of their poet Aveyar. My conversation with them attracted, by degrees, many adult Brahmins; when I went on speaking of the highest science which we can acquire in this life, the knowledge of the Way of Salvation through Him who alone can cleanse us from sin, and make us holy; and read to them several passages of our Tracts. They obliged me to sit down on the stone bench, opposite to theirs; and heard with attention.

While thus occupied, about 30 Mahomedans, men and children, with warlike instruments in their hands and gorgeously dressed, approached, and began to dance before me, it being the time of their Mohurrum. I stopped them immediately, and asked whether Mahomet had commanded them to dress so as to make themselves the laughing-stock of the Heathen. They replied, "No." "Would Mahomet be pleased," I asked, "if he saw you in this condition? God alone is the Judge of the world; but even if Mahomet were your judge, he would condemn you in the Day of Judgment." To which the tallest and strongest man among them, from whom I should rather have expected ill-treatment, answered, "Yes: we commit sin." I then entreated them—"If you acknowledge that you commit sin, go immediately home—wash yourselves, and engage in some useful business—or, rather, come to me, and receive instruction." Here a lad presented to me his alms-pot, and said, "So you will give nothing?" I replied, "No: it would be sinful in me to give any thing for such an unholly festival. Why do you collect these alms?" "For our Priest." "Is not your Priest ashamed to take money, which you have collected in such a way? Ought you not rather to earn money, and thus maintain your Priest?" One said, "Well, if you will give nothing, we go:" to which I replied, "I will not give you money; but I will give you a book, if you will take it"—and gave them a Tract, which the lad put into his alms-pot: the tall man said it was not proper to put it there, but took it out, and wrapped it carefully in his turban. I talked with them till breakfast-time.

After breakfast, I went outside again, and sat down on the bench, hoping to attract hearers, but none came. As it was already too hot to go about in the streets, I went in and sat down to write; when I was agreeably surprised to see the tall man, above mentioned, come in, washed and orderly dressed. He said to me, "Here I am—teach me." I went out with him; and, sitting down on the bench, began to deliver my message to him. We were joined by many other Mahomedans, who sat down near; and about as many Brahmins, who seated themselves on the other side of the door. While I was reading and expounding the Sermon on the Mount, a Mahomedan exclaimed, "Oh, that is fine Vedam! Give me such a book." I promised to do so; and continued my discourse, shewing, as well as I could, the glories of the Saviour. Here the tall Mahomedan interrupted me, and said, "Give me a book, which gives a full account of the Prophet Isa." I gave him the Gospel of St. Matthew, in Tamul: another Mahomedan begged also for a Gospel, alleging that he was living in another part of the country, and wished to shew it to the Mahomedans there: a Brahmin, also, who was a pilgrim to Ramisseram, obtained one, at his urgent request. The desire after Tracts became now so pressing and general, that a regular conversation could no longer be carried on: many began immediately to read their books half-loud; others went away to their dinner, and re-

turned: new persons came, among whom were some respectable Brahmins from remote parts: so that I could only speak with small parties at once, who put particular questions to me. Thus it continued until dinner-time. The Brahmins were especially urging for Tracts bound up like books, because unbound Tracts would soon be torn by frequent reading; but, to my grief, I could not satisfy their wishes, having taken only a few bound-up Tracts and Testaments, to avoid the increase of travelling expenses. I had with me a set of the various Tracts, published in Tamul, and bound up in three volumes for my own use: however, I could not resist the entreaties of a Brahmin who wished me to leave one with him. When I said that I could not spare another bound book, he urged me to search well in my palanquin, as I should certainly find more books; and when I was called to dinner and dismissed them, the Brahmin said, "I do not go: I wait until you give me a large book." Soon after dinner, many Brahmins and other Natives came to my palanquin, and implored me for Tracts, both in Tamul and Teloo-goo. I was glad when the palanquin-bearers took me up, because most of my Tracts were gone, and it was necessary to preserve some for other places.

Sept. 1, 1824—Early in the morning, the bearers set me down near a village, to refresh themselves a little; during which time, some villagers, who seemed to have heard that I was a Missionary who could speak their language, came to my palanquin and looked in. I felt rather unwell; and feared, that, if I addressed them, I should darken counsel by words, and rather prejudice them against the truth than gain them: but, on hearing one of them ask the other, "Does he speak Tamul?" I was excited to begin a conversation with them, and to give them a short outline of the Plan of Salvation. They listened, and thankfully accepted Tracts, which they promised to read and shew to others. Such little occurrences have been frequent, although I do not repeat them.

Arrived at *Tondy*, solely inhabited by Mahomedans, and one of the best landing-places on the coast, as there is no surf. I took a walk to the beach, to look out for a vessel, in which I might proceed to Madras. A juggler offering to shew me his art, this gave me an opportunity to address a small body of people on the one thing needful. After breakfast, I sat down on the stone bench in the verandah of the choultry—conversed with the passengers, Mahomedans and Hindoos, who rest here—and read various passages of our Tracts to them. The hearers were rather indifferent to what I said, and fluctuating; perhaps because my conversation was not brought about in an easy way, but I had rather obtruded myself on them, which naturally makes an evil impression on the minds of Natives.

After I had spoken to them a good deal, a Sunyasee (a Devotee, who professes to be without desires), whom I had observed sleeping in a corner the whole morning, was roused at last from his lethargy, and sat

down to hear me. His grey hair stood erect: his face, breast, and arms were besmeared all over with burnt cow-dung; and he had strings of beads round his neck and arms. He nodded with the greatest seriousness at every sentence which I pronounced, saying, "Nisam!" "Most certain!" I was much cheered by his appearance; and by his approving so cordially the doctrines of Salvation: but how great was my disappointment, when I put the questions to him—"How old are you?" "How long have you been Sunyasee?" and he, with the same attitude and seriousness, replied, "Most certain! Most certain!" "Nisam! Nisam!" The faculties of these men are quite stupified: they are almost past hope. Only the Spirit of God, as by a miracle, can animate such dry bones. I believe he did not answer me one of the questions which I put to him; but the people told me, that he had left his wife and children, and become a Sunyasee, because they disobeyed and troubled him. He lives on alms; especially on the alms, which, by a legacy of a Heathen, are daily distributed in that choultry to the poor. Another man present had left his wife and children for the same reason, but without becoming a Sunyasee. I exhorted this man strongly, to reconcile himself to them, because the fault is on both sides. Afterward the Mahomedans came in their Mohurrum Dresses: I talked with them, but they would not listen to my admonitions. When I told them, that if I gave them alms, I should encourage them in an evil practice and commit sin, one replied, "Oh, many European Gentlemen have given us much money: they would not have given it if it were an evil practice."

Sept. 2—As during the whole night a very warm wind blew from the sea, we felt exceedingly fatigued the next morning. I walked up and down the beach, with the Christian Friend who had accompanied me from Ramnad, without feeling the least inclination to exchange a single word together; but when I saw the Mahomedan Boys idly gazing at us, I could not but address them, and tell them something which might be profitable to them. This attracted, as I had expected and wished, a number of adult Mahomedans; and when the sun rose and became more powerful, we sought protection in the shade which a large boat under repair provided; the Mahomedans sitting in a half-circle as the shadow allowed, and my friend close to the boat upon my camp chair, and I standing near him with several Tracts in my hands, which I read and explained to them. It was quite a new thing to me to see such a number of Mahomedans quietly listening to the preaching of a Christian Missionary, especially as long as I spoke concerning our duties, and respecting Christ as our pattern: it was remarkable, however, that, as soon as I said that Jesus Christ alone can forgive sin, because He is the Son of God, about six of the most respectable Mahomedans rose and went away: their places were, however, soon filled by others who came to hear. Toward eleven o'clock, I went on board a boat for Negapatam.

Sept. 6, 1824 — Arrived at *Negapatam*, having been delayed by the bad state of the boat. I was very cordially received by Mr. and Mrs. Mowatt, of the Wesleyan Society.

Sept. 7—Arrived at *Tranquebar*, where I enjoyed two happy days with Mr. and Mrs. Bärenbruck.

Sept. 14—Reached *Madras*, after a long passage from *Tranquebar* by sea.

Sept. 27—I had the unexpected pleasure of meeting, in the house of a friend, Mr. and Mrs. Hough, who had just arrived from England.

Sept. 29—Went on board the "Exmouth," Captain Owen, in order to proceed to Calcutta.

*State and Progress of the Seminary.*

The Special blessing of God on this Seminary was recorded at p. 77 of the last Survey. The Madras Committee thus speak on the subject—

In the Boys' Seminary there are Thirty-five Young Men and Boys, whose progress in useful learning, and whose general conduct, merit commendation. They receive instruction in Religion, Geography, History, Arithmetic, and English.

In reference to this Institution, Mr. Rhenius reports—

The blessing, which the Lord has been pleased to bestow on the Seminarists in spiritual matters, demands our highest gratitude. Those who were, last year, in an awakened state, have not only continued but also advanced therein. Their conduct, in general, corresponds with the Gospel. Some of them have, during the year, discovered much piety and zeal for the cause of Christianity among their countrymen: they have their private Prayer Meetings. When they visit their homes, they take Tracts with them to read to their relations and other people whom they meet with. At different times during the week, they go into the high road which passes by our Compound, and read Tracts or portions of Scripture to the passengers.

Some extracts from the Journals of the Missionaries will shew, both the assiduous and affectionate care which is exercised over them, and the blessing which attends it from on High.

—We held the Third General Examination of our Seminarists. We cannot but be pleased with many of them, on account of their sincere regard to the Gospel, and of their conduct corresponding with it. Of course, much remains to be done: but the past strongly encourages us to proceed with them. We reflect on the establishment of this Institution with sincere pleasure and gratitude; in which the Society will doubtless joyfully

participate, more especially as it is by their means that the Lord has thus favoured this country. In the evening, we had the usual Missionary Prayer-Meeting: after the Meeting, the two elder Seminarists came forward and expressed, in their own name, and in the name of the rest, their thanks for the pains which we had taken with them; and prayed that the Lord would bless us. This was unexpected. I believe most of the Youths really feel the great benefit conferred upon them. To the Lord our God be all the glory!

We dismissed our Seminarists to visit their respective homes. On our question, Whether they greatly rejoiced at the prospect of seeing their homes again, some said, that they did rejoice, because they wished to make known to the people there, what they had learnt and experienced from the Word of God: a few said that they did not much rejoice, because they should forget what they had learnt, and see and hear things in their village which might hurt their souls.

—At our Prayer-Meeting, the Seminarists related what they had done and seen in their villages concerning the Kingdom of God. The narrative of the conversations, which they had with Heathens, Christians, and Mahomedans, was highly interesting. It is very pleasant to see these Young People exercising themselves in Missionary Labours.

—This day was a peculiar feast to us. Three of our Seminarists and our Tamul Writer were baptized. These four Young Men have shewn that the Divine work of faith is operating within them; and every one of them has, in his degree and kind, given us much satisfaction. The blessing of the Lord was dispensed among them and the whole Congregation.

—We held our usual Meeting with our Seminarists, on their return from their vacation, introductory to their further studies. On this occasion, we pointed out to them their general conduct during the last six months, warned them against their respective faults, and distributed some rewards of little English and Tamul Books to most of them; all of them having given us satisfaction, except three or four of the smaller boys, and two of the taller, to whom we could not give any present, but rather sharp and affectionate reproofs. May it not be in vain!

—Two of our Seminarists, who were brought up as Roman-Catholics, came

and begged to be received into our Church. Their conversion has been perceptible to us for some time: they were visibly affected by the grace of God, which had called them out of darkness into His marvellous light. They feelingly declared the ignorance and wickedness in which they had lived. Some time after their reception into the Seminary, they had had no pleasure in the Word of God; but, by degrees, light had broken in on their minds: they had seen their lost condition; and applied to the Lord Jesus for mercy, which they had also found. He hath indeed done much for them; and their whole conduct hitherto has shewn that they are under the influence of His Spirit. They are ready to endure afflictions for Christ's sake, should their relatives persecute them.

—A special conversation with seven Seminarists, who have long asked for baptism. The state of their minds is pleasing: it would rejoice our Christian Friends to witness their feelings and expressions. Thus the Lord gathers to Himself a Church from among this people! The parents of two of them refuse their consent; but the youths said—“In this we cannot obey our parents. *He, that loves father or mother more than me, is not worthy of me.*” They are prepared to suffer.

—Divine Service was rendered peculiarly interesting, by the baptism of nine of our Seminarists, most of whom are very promising. Many Heathens were present.

—Some of the Seminarists have, of their own accord, written the Commandments, on paper; and fastened them to one of the pillars of the Gate, that the passengers may read them. From time to time they also stand there, read them to the passengers, and converse with them.

—Our Seminarists had a holiday; when some of them divided themselves into three companies, posted themselves at three different places near our Compound along the road, read Tracts to the passengers, and conversed with them on the subjects, beseeching them to repent and believe on the Lord Jesus Christ. Some of the hearers derided them; but most of them were ready to hear, and expressed pleasure at the things which they heard, asking for Tracts. Whose heart does not rejoice at these things; and give thanks to the Lord for favouring them with such a mind? They do this of their own accord.

Even some of the smaller lads are exercising themselves in these labours; and seem quite encouraged by the good success which they have experienced this day.

—Some of the Young Men have continued their labours in the street to-day. Large crowds have gathered round them, and listened to their conversation.

—At our Missionary Prayer-Meeting, our Young Men related what they had done during the week, toward the enlargement of the kingdom of God. It is delightful to hear them relate the conversations which they have had with the Natives.

—A Telooogo Man brought a boy, his relative, of apparently 13 years of age, who earnestly begged to be received into the Seminary. The boy's occupation was that of a shepherd; hearing some people, probably Christians, speaking of our Seminary, he felt a very strong desire to learn also, although he did not then know a letter. As he is an orphan, he lived with this relative, whom he never ceased to importune, till the man resolved to bring him hither. The boy has such a firm and stern countenance as we may fancy Cato must have had: when, in order to try him, he was told that he would be kept very strict here, he replied in such a cool, resolute, and laconic manner, as I do not recollect to have ever witnessed before—“Beat me—do what you like—I shall bear it.” It reminded me very forcibly of that philosopher, who said to his teacher, “Beat me as much as you please, you will not find a stick hard enough to drive me away from you.” We have now already full thirty Seminarists—ten more than we are authorised to receive: but could we send this boy away? We should rather have dissolved one of our less-promising Schools, and have maintained him with the salary of the Schoolmaster. We resolved, therefore, to receive him on trial; and another boy, also, of our Central School, who had long requested this favour. We trust that He, who sends us such boys, will not withhold the means of providing for them; and will make them blessed instruments to the conversion of their countrymen.

#### *Traits of Character in Individual Seminarists.*

We have collected these characteristic traits from different parts of the Journals of Mr. Rhenius and Mr. Schmid; but have not thought

It requisite to specify from which of the Journals it is that the extracts are made. They are classed under the Letters of the Alphabet, to obviate the mischiefs which frequently arise from Natives reading, especially in the early part of a religious course, any reference to themselves by name.

A—said that he had done many wicked things when at home; but now he repented of them, and wished to join the Church of Christ, and to give himself up to Him. Formerly, he was one of our most light-minded and mischievous boys: he endeavoured continually, when in school, to throw the class into confusion, and joy was visible in his face when he succeeded; but his very countenance has since altered; seriousness, mingled with the expression of inward peace and joy, has chased away his former light-minded smiling.

B—one of our youngest Seminarists, who usually falls asleep as soon as he sits down for evening family-prayer, has been very comfortless and distressed for some days, because of his sinfulness: when he would pray by himself, he cannot, but sheds tears: it seems to him, that he tramples the blood of Christ under his feet. This idea has, doubtless, been awakened in his mind by a passage in the "Indian Pilgrim", which some weeks ago was read to them. This is astonishing in such a little boy. There is evidently a remarkable shaking among our pupils. I never expected to see, in India, such glorious effects of the Word of God, as I see now. The Word of God is a seed, at whose fruit the sowers themselves are not seldom surprised.

—Some days ago, he found, in the street, a Pandaram singing Heathenish Songs to a crowd of people, when he read to them one of our Tracts. I said, "Well: what did the people say, when you had finished the Tract?" to which he replied, with great naïveté, "They said nothing, and the Pandaram began again to sing songs."

C, D, E, F, G.—Some days ago, C and D quarrelled; and behaved, on this occasion, as though quite forgetful of their Christian character: they acknowledged their guilt, and seemed to be very sorrowful on account of it: I directed them to keep themselves close for eight days, and not to let me see

them: such a case has not occurred for a length of time, and was therefore the more grievous; particularly in Youths who have long made a good profession of Christianity: Satan is busily employed in sowing tares among the wheat: these occurrences excite to more watchfulness: our fervent prayers ascend to Heaven on their behalf. E, F, and G have been accused of inclining again to the custom of caste; by which, doubtless, Christian Love has been hindered among them: a thorough investigation took place, at which it certainly appeared that the old leaven has begun again to work: various other little things were brought to light on the occasion; and we determined to continue the investigation: a new stimulus is given by it to all to examine and search themselves well. Two days after, we assembled the Seminarists: it was judged necessary to have a thorough examination of their private conduct, when among themselves: it seems that some of them have fancied that others observed caste; and occasion has undoubtedly been given for this suspicion, whereby little jarrings and want of kindness were excited: we had a thorough sifting; not omitting the case of C and D. I made this day a Fast Day, and all instruction was therefore stopped. After the investigation, which was closed with suitable admonitions, I left them to themselves for prayer and self-examination. Toward the evening, F, F, and G came and confessed their guilt. I have strong hopes that the Lord has heard our fervent prayers on behalf of many of them, and that this storm will have cleansed the Seminary's atmosphere from various unwholesome vapours which began to rise about it. C and D were suspended from the next ensuing Communion: they told me that the days when they had been excluded from our company had done them much good—that they had seen in themselves things which they had not seen before; and that they had received a deeper impression of the wickedness of what are called trifling sins. D is particularly astonished, that he could have behaved as he did; and that, toward one with whom he was especially in friendship: he appears to be very much humbled: so I am glad that I made them sorry for a season. By the grace of God it may prove useful to them all their future lives.

H—one of our small Seminarists, begins to catch fire. He related, with much liveliness, how he had distributed some Tracts, and what he said to the people about the evil consequences of sin.

I—came and told me, with surprise, that when, according to his custom, he performs his private devotions, he is extremely troubled with vain thoughts: it comes into his mind that he must learn THIS lesson, that he must copy THAT sentence; so that he can gather no thoughts for prayer: and he asked me the cause of it, as it had never happened before.

—repeated what he before told me about thoughts which will keep him from prayer; “but,” said he, “I say, Get you gone, and do not care about them.” He said, that often he could not help weeping, when he reads or thinks of the sufferings of our Lord, because our sins were the cause of them. “The Word of God,” said he, “is frequently like a fire burning within me; it makes me rejoice, like as it did the two disciples going to Emmaus.”

—said that one of the Seminarists had told him, that when the Pilgrim-Christian got to the gates of heaven, he heard the singing of psalms and the voice of rejoicing: he felt very much afraid, that he, being so sinful, would not be admitted into heaven and enjoy such glory. On which I had a pretty long and most pleasant conversation with him concerning our privileges and firm hopes as Christians; at the conclusion of which, he said, with great simplicity, “But I am still afraid!”

J—who has hitherto been insensible to the blessings of the Gospel, came to ask advice about the state of his mind. He seems to be strongly awakened from sin. His tears shewed the distress which he feels. Last Sunday’s Sermon led him to reflect on the length of time which he has gone on without repentance. “I fear,” he said, “that God will not accept me. I pray, but receive no answer of peace. It strikes me, in particular, that I shall not receive forgiveness, because I have sinned against my better knowledge. He may forgive me sometimes, but will He forgive me always? I am alarmed that it is I who crucified the Lord Jesus again: though I pray for forgiveness, yet there is still a secret desire after sinful lusts. Then I think again, that the sick need the Physician; but still I feel

no comfort.” I gave him the needful encouragement, and pray the Lord to manifest His all-sufficient grace to him, and turn his mourning into joy. Blessed be His name for convincing one after the other of sin!

—Having been informed that J had lately drunk the intoxicating juice of the cocos-tree, which had given him a fever, and as he had some time ago given way to another sin, I thought it necessary to embitter his lusts, and to inflict on him severe corporal chastisement, after a solemn admonition given to all.

K—I conversed the whole afternoon with K, who complained very feelingly of the lukewarmness of his mind, of the unsteadiness of his devout feelings toward God, and of the want of love with which he frequently treats others; and that, although he purposes often to be more loving, meek, and steady, yet he forgets himself again and again. During the first six weeks after his awakening and conversion, he said, he had felt joy, like a light continually shining in his bosom; but, since that time, he is almost continually mourning over his corrupt nature. There was not time enough to exhaust the subject: I gave him therefore some directions, and dismissed him.

—I had a long conversation with K on the spirit of servitude and the spirit of adoption, and on the difference of the Dispensations of Moses and of Christ. He is quite entangled in the spirit of bondage: he fully experiences that *“fear hath torment.”*

L, M—L related his discussions with his parents about his intention to be baptized. His mother said, “If you are baptized, you will become unfriendly to us—you will separate from us, and will not assist us”—that is, by giving money to sacrifices to devils &c. She added, “If there is a marriage-feast, the people will not allow you to take your or your father’s portion of fruit.” Thus they did to M, who has lately left us: they suffered him to take his portion home, only under the condition that he put the heathenish mark on his forehead. “If you become a Christian,” L’s mother added, “you will be saved, and will JUDGE ME at the Last Day, as I have lived wickedly. That ought not to be!” L’s replies, so far as he reported them, were correct and intelligent. His father objected to his being

baptized, on the ground that baptism was "no play;" that it was like an oath, which, when once taken, must be kept inviolate. However, if we would give him two pagodas per month, he would consent! L expressed his astonishment at his parents' worldly-mindedness.

—L came very joyfully to say, that he had met his father, and informed him that he was to be baptized. To his surprise, his father replied, "Well, if it be so, it will be a good thing." This is an answer to his and our prayers.

—L expressed his astonishment that so many Youths had enjoyed the same instructions as himself in the Central School; but that by far the greater part of them had returned to the world, and had forgotten all the good impressions which they had received; and that he, almost alone, had been brought to partake of the blessings of the knowledge of Christ.

—The following conversation, which L has had with M, will give some insight into the minds of both. He asked M, "Why do you not like to live according to the Gospel?" "I do so: I do not besmear my forehead, nor do I sacrifice to devils" — "But you have besmeared yourself lately." "This was only by constraint" — "Consider: Christ has suffered so much for us, has borne despatch, and you will not follow Him." "I follow Him. Christ was only despised by others—by his enemies; but the despatch of my relations I cannot bear. After I shall have married, I shall live quiet, as you do, in the garden: I shall then repent." He confessed, that, as long as he had been with us, he walked orderly, but that he now gave way to evil customs and used bad words, because he hears and sees these things continually among the people with whom he now lives: on which L said, that if he prayed sincerely for the Holy Spirit, he would certainly be strengthened, and be enabled to resist such evil customs. "If you now die," continued L, "whither will you go?" "To heaven" — "But every one will be judged according to his deeds." To which M replied to this effect—"My deeds will be found good enough for me to go to heaven" — "But why do you not come again to Divine Service?" "I am ashamed: the boys will laugh me to scorn." The conclusion of the conversation was, that M promised that he

would repent. Poor boy! He is like many thousands, who put their conversion off to a more convenient season. L made a sensible remark — "If I should leave the garden again, and live among other people, I should doubtless become like him." He told me, also, that, when he was sitting in our Prayer-House before Divine Service, and reading in the Revelation about *the new heaven*, he looked up, and saw the beams which supported the roof resting upon a large and thick one; and he thought that he should enjoy perfect peace and happiness, if he rested so upon Christ and was so united with Him, as the weaker beams are resting upon the strong one. I was not a little delighted with such an idea, especially as it was his own; or, rather, suggested by that SPIRIT, from whom all good thoughts proceed.

—L is very diligent in distributing Tracts and conversing with the people, when he goes to his parents on Saturday Afternoon. I give him every Saturday two Tracts, both of which he sometimes gives away, sometimes only one; and he gives me each time a full account of his discussions with the people, in which he seems to find great pleasure.

N—one of our younger Seminarists, related that he heard his younger brother speaking bad words: for which he beat him; and, in anger, refused afterwards to give him a little Tamul Book from which he wished to spell. N afterward regretted what he had done, and prayed to God to give him a good heart.

O, P—said that they felt great joy that Christ had suffered for them, and had taken away their sins: this was the first time that they came, by themselves, to speak to me on such subjects; and, in O, this was the first sign of awakening which I have perceived. They expressed great thankfulness to God that He had brought them to us. P said, that, even in their last vacation but one, when they went home, they were still dunces: they had not delighted in reading, nor in thinking of God, nor in speaking about Him with the people; and he asked, with uneasiness visible in his countenance, whether they should be sent home after three years—as we have made an agreement with some Heathens, that they should entrust their children with us for the space of three years. When these two Youths were brought to us, two years ago, they believed that, when

they fell sick, we should cut them in pieces and eat them up; and when they saw the walls of Palamcottah, their fear was greatly increased: all was dreadful to them, even our large house; and, the moment we opened the doors, and Br. Rhenius took a pen in his hand to write, they thought that their doom was certain; and, trembling, one hid himself behind the other. The second day they were still deliberating to run away.

—O was not to be admitted into a class of twelve who were beginning to learn Hebrew; but he begged so hard, even with tears, that we allowed him to join the class.

Q, R—Q, with R a Young Man from the South who has attended religious instruction here more than a year, asked for baptism. On examining them, I was constrained to praise the free grace of Jesus our Saviour, who reveals these things to babes, while they are hid from the wise and prudent. R said that there was not the smallest spot of goodness found in him—all was corrupt: he had felt this during the last eight months: the Lord Jesus is precious to him, as his only Saviour: “When I pray,” he added, “then I feel well; but when I get indifferent, I feel unhappy:” he is from a village near Streevygoondam, and began to be attentive to religion about a year ago, when I preached at Tiroopoolangoody: he is about 20 years old. Q has shewn various pleasing tokens of a change of mind: he was pretty clear in his knowledge about himself, and faith in Christ for salvation: he said, “I am a very wicked boy, not worthy to receive any favour from God; but I crave His mercy, because the Lord Jesus died for me also.”

S—a little boy, came for the first time, to speak concerning his soul. In our Half-yearly Report of the Examination of the Seminarists, we were obliged to characterize him as a quarrelsome little fellow. He now complained to me, that, whenever others offend him in any wise, he is always inclined to BEAT THEM: such a free confession of a fault is, doubtless, a token for good; a proof, that the Holy Spirit is active in the soul.

T—who has uncommonly fine talents and great diligence, said, with evident sincerity, that he now knew the Lord a little; and that he wished his younger brother the same happiness: and he begged for permission to bring him hither on his return from his village, whither we are going to

send him on a visit to his relations, as usual after the General Examination. “I was,” he said, “like a blind boy before I came hither; and my brother is still so: therefore I beg you to give me this permission.” Can we refuse him?

U—told me the history of his early life, which is remarkable enough. He lost his parents when very young: his relatives employed him to gather firewood, entirely neglecting his education; although he is of the caste of Astrologers, Soothsayers, and, in some sense, Priests of the lower castes. Knowing that all people of his caste are despised unless they can read, he was greatly ashamed when he heard two boys, much smaller than himself, read fluently; and he felt a great desire to learn, but could find no opportunity until he came to his uncle, who lives near us. When he saw our Central School, he sought and obtained permission from his uncle to frequent it; which I recollect he did very regularly, together with his younger brother and cousin, who are now both Seminarists. When he saw that we received many boys into our Seminary which was just then forming, he felt a desire also to become a Seminarist, in order to learn more; but he did not think that we would receive him: which thought accompanied him night and day; so much so, that he could not sleep, but lay weeping on his couch. One of the Seminarists encouraged him, and brought him to my door; and the next day he was a Seminarist. We can truly say, that the Lord, in whom we trusted, has Himself chosen Seminarists for us, when we did not know whom to choose.

—Having been lately baptized, he has found his relations very much displeased with him for becoming a Christian. His aunt would not even speak to him; and his uncle, the father of one of our Seminarists, warned his son against him: that boy also wishes to be baptized. U is cheerful in the midst of his trials. I doubt not but the Lord will support him.

—said that a trembling, which he formerly felt when reading or hearing of the Passion of our Lord, had left him; and had changed into great joy, which accompanies him in all his doings. He does not know exactly how this is, or what is the cause of it; but he feels glad that he is here, and taught to know the Lord Jesus Christ as his Saviour. When an evil thought or desire arises in his



mind, he prays; and it leaves him immediately.

—said that he had lately felt much for his countrymen, sitting in darkness and knowing nothing about God and the Saviour; and that he wishes very much to go from village to village to tell the people of Him. I recommended him to make this a matter of serious prayer; that, in time, if it were the will of God, his wish may be fulfilled.

V—told me, that, after we had reviewed their characters, as we do every six months, he in the evening prayed by himself; and that he spent some days, in fighting against his evil nature, and, for two or three days, felt some comfort and joy in prayer. He shewed me the eighty-sixth Psalm, which he said had given him comfort, especially, if I recollect right, the third and seventh verses. He had long hesitated to come and tell me this, because I was indisposed; but his wish to tell me what he experienced had prevailed. I answered him, that the news, that the Lord Jesus was so gracious to his soul, could not but alleviate my pain—and certainly it did. This Youth shewed from the beginning such unhappy dispositions, such pride, un-friendliness toward all, and hardness of heart, that, if he does not relapse, he will be certainly a brand plucked out of the fire.

—came again to speak about the state of his mind. He had been considering lately, how much wickedness he had done formerly when at Tinnevely. "There," he said, "I knew not the Gospel, and I committed much sin, which was lying very heavy upon my mind; but the words of the third Psalm, *The Lord knoweth our frame &c. and as far as the east is from the west &c.* have comforted me." He had been considering also how much the Lord Jesus had done for him; but that he had done nothing yet for Him. He certainly is remarkably changed.

—who was till lately an obstinate lad, related how the Word of God had struck him; and that, by His grace, he is "now able to hear His voice and to enjoy His favour." He certainly appears, in every respect, to be much altered, and to have an enlightened mind: his heart is indeed softened to obey the truth as it is in Jesus.

W— a little boy, had taken a Tract with him into the Fort; and was reading it to himself whilst walking along the street. A Cloth-Merchant called him in,

and told him to read the Tract to him; which he did. Afterward the Merchant desired to keep the Tract, and inquired of W of what caste he was: he answered, that he was a Christian. The Merchant pressed him to tell him his proper caste; but he continued to answer, that he was a Christian.

X— came to me and complained, quite of his own accord, and with a countenance greatly cast down, that he had but little comfort and peace of soul, but that he felt some comfort when praying. He told me several things more concerning himself, which shewed that his mind is confused and darkened; but that he earnestly seeks for light and consolation from above. This boy and V are two boys, to whom we have sometimes alluded as giving us much sorrow. But these are indications, that they also will find grace, because they appear to seek and knock earnestly.

—With X, I had a long conversation: it was evident to me that he wished to be admitted to the Lord's Supper; but he did not venture to ask for it, probably fearing a refusal. He said that, formerly, he esteemed the Lord's Supper very slightly; but, for some weeks past, it appeared to him to be very sinful to do so. I have strong reason to hope, that, in this boy, a thorough change has taken place, which excites my admiration and thanks to God!

—related, that he had suffered, last night, much pain in his body, which made him impatient; but then, he thought, that Christ had suffered infinitely more for his sins, without ever becoming impatient, which thought had much affected him.

—said that he had been greatly comforted during the past week by the Fifth verse of the Forty-third Psalm, which had been read in the Service the Sunday before. His parents are in want of a livelihood, which has afflicted him to tears. He related that he had expostulated with his mother, a Roman-Catholic, that she still relied on what the Priest said, without living according to the Word of God—that she ought to turn unto God entirely, and then He would not forsake her. He told her the Parable of the Fruitless Tree, which the gardener would only try for one year longer. He said that he had been much afflicted because of his parents, but that prayer had given him relief and comfort. He complained, also, of his own great

siffulness, of his thinking often contemptuously of the Word of God, and of his wanderings in his devotions.

—related, among other things, that when speaking with a Chelly and a Telogoo Man, they had been much pleased with him, and were surprised at his speaking so well; saying, "You are expert in these things, next to David." "This," said he, "flattered me, and I was about to be pleased with it; but when I remembered Herod, whom God smote because of his pride, and not giving glory to God, this subdued my pride rising within me." He had had also a conversation with two Kite-worshippers near the Fort; who were interested with it, and promised to attend Divine Service to-morrow.

—expressed a great desire to speak with the people about Divine things, by the grace of the Holy Spirit. He formerly was one of the worst lads. Certainly the Lord's work is apparent in him.

Y—had been first brought to desire baptism, by reading the history of the Passion of Christ in the Gospel of St. Matthew. He wished to be baptized, in order to be united with Christ and His people. I do not recollect to have heard one single complaint against him, since he has been with us. Although very slow in learning, he has, by quiet perseverance, committed more of our religious books to memory than perhaps any of our other pupils. Since he knew that we would admit him to baptism, his countenance indicated, clearly, that his whole soul was quiet in the Lord, and rejoiced in his Saviour.

—related to me his conversations with the people in his village, when he was lately there on a visit. He is a lovely boy—his features are so pleasing, expressive of such meekness and humility, and so enlivened when he speaks about Divine things, that I cannot but admire the Grace displayed in him. He was our first boy in the New Seminary; and appeared, for a long time, dull and unpromising. He spoke with complete indifference and contempt of the despoite which he suffered in consequence of his father's poverty. He also said, referring to his mind, that he often wished to die, in order to be with Christ. He said this with a sweet countenance. How many Christians can say so?

—related, that, when he was lately in his village, he had read a Tract to a

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number of Moormans and other people in the street, and talked with them on the subject. The Moormans became very angry with him, so that one of them gave him a slap; which he bore patiently. I asked him what he would have done had they beaten him more severely: he said, "I was resigned to the Lord, and was ready to endure any thing."

Z—who was lately received, has stolen some money. Although there was every reason to suspect him to be the thief, he denied it, and we could not find proofs to convict him. While we were secretly endeavouring to find clear proofs, he brought the money of his own accord; and said, that he had been praying, and, during prayer, had felt a strong desire to confess, whatever might be the consequences. What else, but the grace of the Gospel, could have produced such a resolution?

*Character of another Young Native Convert.*

Besides the proper Seminarists, there have been a few Youths under the care of the Missionaries, who have been trained up as Writers, and in religious knowledge and habits. Of one of these we have collected the following instructive account. Mr. Schmid writes—

This Youth came to express his wish to be baptized, when the following conversation ensued:—"Why do you wish to be baptized?" "Because I believe in Christ, that He will forgive my sins; and I wish to be united with those who believe in Him."—"Do you receive forgiveness through baptism?" "Oh, no: I receive it through His blood alone."—"What advantage, then, have you by being joined to His believers?" "He has COMMANDED those who believe in Him to be baptized."—"But why do you not do as many others around us, who say, 'I believe inwardly in Christ: I venerate Him, and obey Him; and, as He is omniscient, He knows my heart, and will make me partaker of His blessings without the sign of baptism?'" "If I did so, I should be a dissimulator."—"Will not the people laugh at you, if you are baptized?" "Oh, yes: they deride and trouble me now already."—"Does not that deter you from baptism?" "No: I bear it gladly. Christ has said, *Blessed are ye, when men shall revile you,*

3 Z

and persecute you : rejoice, and be exceeding glad ; for great is your reward in heaven ! They call me a Vedakaren (a Bible-man).”—“ What do your parents say to your resolution ? Have they given their consent ? ” “ Yes : and they will be baptized also, when they have gone through the necessary course of catechetical instruction. ”—“ But you know, that when you are a Christian, the Natives will reject you ; and that even by Europeans the Christian Indians are not generally esteemed and protected. If we should be removed from this Station, what will you do then ? ” “ My parents have objected this to me ; but Christ has said, *Take no thought for your life, what ye shall eat, or what ye shall drink. Behold the fowls of the air, for they sow not, neither do they reap: Are ye not much better than they?* ” Many similar questions he answered to my satisfaction and great joy.

Mr. Schmid adds the following observations, in reference to this Young Man and the Youth marked M in the preceding article—

Remarkable is the difference in the conduct of this Young Man from that of M. They were our oldest and most constant school-boys : both attended Divine Service regularly at our Chapel ; and M began even sooner than the other to attend Divine Service, who was first encouraged to attend by the example of M : they were the first writing-boys whom I engaged : whatever the one has learnt, the other has learnt also. Yet M has left us, and is gone after the world ; while his associate asks for Christian Baptism. The saying of Christ, Matt. xxiv. 40, *Two shall be in the field : the one shall be taken, and the other left,* has been verified in so striking a manner, as I have not seen before. I asked him, what he thought, when he compared himself with M—what was the cause of their different conduct ; but he was at a loss to explain it. Although I asked him a variety of questions, with a view to elicit his real opinion respecting it, and to call his attention to this point ; yet he could not find any other reason, but that M had not prayed sincerely : but that he himself was therefore better than M, he would in no wise acknowledge ; although he was not able to state what was the real difference between them. I requested him to think farther on this subject, and to see whether he

could not find something in the Scriptures which could give him light in this respect.

Some time afterward, I again conversed with him concerning his baptism, especially with a view to know what he expects from baptism, and also what he thinks about the difference between himself and M. Concerning the first point, I was quite satisfied, that his intentions are sincere ; of which, in fact, I never entertained a doubt, being well acquainted with his whole conduct : concerning the second point, he persisted, that he himself was not better than M ; and that the only difference between them is, that M has not prayed sincerely, nor was he regular enough in these exercises : and, although he could not answer my questions, nor refute my arguments, that he must be AT LEAST A LITTLE BETTER by nature than M, because HE had prayed more sincerely, he merely repeated, again and again, that he was no better than M. I dismissed him again ; requesting him to think farther on the subject, and to examine the Scriptures well, and tell me in the evening the result.

In the evening, I again had some conversation with him. He was, so far as he could recollect, the first time roused from the sleep of sin by reading the history of the Passion of Christ. He then did not attend Divine Service, because his parents had forbidden it ; but when he once passed, at the time of Divine Service, and saw M sitting among our Seminarists, he took courage and came in, and since that time has regularly attended. To my repeated question, whether he did not think himself better than M, since he had prayed in sincerity and M had not, he persisted in his former answer : so that I am led to believe, that he knows by EXPERIENCE the corruption of his own heart, and that he is far from that self-righteousness which is so common among professed Christians. I strengthened him in his view of himself : and assured him, that he would more and more feel and see, that he has been saved by the infinite mercy of Christ ; and that he never could ascribe to himself the least merit ; and that it was, on the other hand, clear that M was greatly guilty, and reminded him of several passages relative to the subject. His religious knowledge is not a mere knowledge of the head, but of the heart ; nor did he

say any thing which he did not seem to know immediately from the Scriptures or from his own experience. It is evident, that the Sermon on the Mount, which he has learnt in our School, has been especially beneficial to him.

*Plan of Scientific Instruction for the Seminarists.*

The Missionaries are anxious to enlarge the minds of their Students, by the communication of scientific knowledge. Mr. Schmid has sketched, for this purpose, the following plan.

The pleasing progress made by many of our Youths encourages us to do whatever may be in our power to give them also, in a scientific respect, a solid education: and, among other things, the hope that the Lord is preparing many of them for becoming faithful Teachers of His Word, has produced in us a strong wish that a number of these should receive lessons from some Native Physician in the Medical Art of this country, whereby their usefulness as Teachers of Christianity would be greatly enlarged. For this purpose, the study of Botany would be a very great help; besides its usefulness in giving a convincing idea of the regularity which pervades the whole Creation, by shewing the admirable regularity which prevails in the vegetable kingdom. I venture, therefore, to request such Botanical Works as contain the description of Indian Plants according to the System of Linnæus; with any others on the *Materia Medica* of India.

Another important branch of the education of our Seminarists appears to me to be a very accurate and detailed knowledge of the most important parts of the History, Geography, Religion, and Antiquities of their own Country; so far as we know them by clear and authenticated facts. A perfect knowledge of such objects as not only more especially interest them as Indians, but are also within the reach of their own inquiries and observation, will assist them more in forming clear ideas and acquiring a complete knowledge of similar facts and subjects in other countries and ages, than any other method: and it is, I suppose, uncontroverted, that a complete knowledge of a moderate number of really important subjects is preferable to a mere encyclopædic know-

ledge of all the sciences; because such a knowledge, especially in a Native of India, would be little else than a knowledge of names and sounds, without any correct ideas: but, after they have attained a perfect knowledge of some facts or sciences, which are to be found in and refer to India, they will be able to acquire, with real advantage and comparative facility, a more general knowledge of things referring to other countries and ages.

It is, for instance, generally known what erroneous and wild ideas prevail among the Hindoos with respect to Geography and History, and that their Religious System is built upon these unfounded notions. How could the ideas of our pupils respecting these subjects be better cleared up, and how could they be better put into a condition to refute these erroneous notions, and convince the other Natives of the truth of a more correct system of Geography and History, than by giving them a perfect knowledge of what the Ancients knew of India, and what it is now? No European Compendium or School-book of Geography and History and similar sciences will, therefore, suffice for Indian Youths: we feel ourselves obliged to compile our own elementary books; for many things which we find in those of Europe are quite useless, and even unintelligible to Indians; and many things which are of the greatest importance for Indians will be sought for in vain even in large English Works: in short, whoever wishes to instruct Indians must take a point of view very different from that, which he must take who instructs Europeans.

*Progress of Female Education.*

The propitious commencement of Female Education in this Mission was stated at p. 77 of the last Survey. It is necessary to place ourselves in the situation of Missionaries in India, in order to enter fully into the joy which they express on occasions of this nature. Mr. Schmid thus traces the rise of this promising work:—

As soon as we arrived at Palamcottah, we directed our attention to the object of Native-Female Education; and neglected no opportunity to admonish the Natives, especially the Native Christians, to care for the education of

their daughters: which had the effect that two of our Central School-boys requested me, with the consent of their parents, to give them Tamul Alphabets and Spelling Cards, in order to teach their sisters to read. But after it pleased God to bless our labours among our pupils in the Seminary to the conversion of many, we were induced to establish at once a similar Institution for Native Girls, by the circumstance, that a Native Christian from a distant village offered to us, of his own accord, his daughter for Christian Instruction; with the view, as he intimated, that she might become a fit partner of one of our Seminarians. We wrote immediately to the Corresponding Committee at Madras, requesting them to authorise the establishing of a Seminary for Native Girls, which they did; but, before we received an answer from them, two little Native Girls, one of the Soodra Caste and the other a Parriar, were brought by their parents, and delivered over to us for Christian Instruction.

When the Students in the Seminary, about this time, went to their respective villages on vacation, I dictated to them a Tamul translation of that Anecdote concerning a little Sunday Scholar, which is related in the Missionary Register (see p. 358 of the Volume for 1817), with the view that they should read it to their parents; and we told them that they might bring with them as many little girls as would come. The boys were so active in fulfilling this commission, that they induced not less than 25 Girls, mostly their own sisters, cousins, and nieces, to wish to come to Palamcottah; but some foolish apprehensions, so common among the Natives, deterred part of them from executing their purpose.

A building having been prepared for the reception of the Girls who had been collected, Mr. Schmid says—

Our little Institution being so far ready that the Girls could remove thither, we all assembled there; and recommended them in prayer to the favour and gracious protection of the Lord, and all those who shall henceforth live in it. It was a highly gratifying scene to see nineteen cleanly-dressed Girls, with cheerful countenances, sitting in two rows; many of

whom have, in the instructions which I have given them, shewn already pleasing talents and a good understanding. The house is a neat building, and airy—a great advantage in this country. May it become a College, where many Huldahs dwell and learn to instruct others! 2 Kings xxii. 14.

Of a subsequent Sunday, he adds—

It was a pleasing scene to see our little Girls walking to Church in great order, cleanly dressed, and with cheerful countenances: many of them are so attentive to Divine things, their countenances have such an expression of satisfaction and happiness, that I cannot but think the love of Christ is shedding abroad in their hearts.

The number of Girls was soon increased, as will appear from the following appeal, which Mr. Rheinius makes in their behalf:—

We were happy that the Committee approved our proposals respecting the Female Seminary, and voted the necessary money for preparing a house for them. We are much impressed with this new favour of the Lord our God toward our designs; more particularly as the Committee have many other calls for expenditure. This Female Institution is an important undertaking: He has thus far prospered our design; and we have every other encouragement to hope that He will also continue His favour toward it hereafter. It will be a new era for this part of India. May Europe not be slack to answer this call upon its bounty! Ladies, I think, must feel particularly interested; and I trust that their hearts will be open to promote it. Let them reflect on the fact in all its bearings, that THIRTY NATIVE FEMALES, who were, by the common usage of the country, destined to be slaves to ignorance, superstition, irreligion, and vice—and who would be neither able nor willing to fulfil the important duties of wives and mothers in such a manner as to ensure or promote true happiness—will now be brought up, on the contrary, in the light of the Gospel—will learn to be cleanly and orderly in their persons and in their houses—will receive proper ideas on right and wrong, on God and the Saviour, and on the present and future worlds—will learn to become sober, faithful, and affectionate wives and mothers—will be in the way to receive that change of mind and that true holiness

through the Spirit of God, without which none shall see the Lord. Let, then, our Christian friends in Europe rejoice in this small, though, in its consequences, vast beginning! Let them heartily pray that it may prosper, and the Saviour's Name be glorified thereby. The blessing which He has hitherto bestowed on our Youths' Seminary gives us the pleasing and lively hope, that it will not fail to descend on this also for Native Females.

The Committee of the Society thus speak, in the last Report, of the enlargement of this branch of the Mission:—

With the view of extending Female Education in this Mission, and for the better conducting of its increasing concerns, some addition to the Society's Establishment at Palamcottah became necessary. An advantageous purchase of new premises has, in consequence, been effected by the Corresponding Committee, of which Mr. Rhenius gives the following description:—

The House and Ground are excellently suited to the object which we have in view: they are not too far from the present premises, yet distant enough to have the Male and Female Departments properly separated; while all may be assembled together, when occasion requires it, in two or three minutes. The public road passes between the two premises; and the situation of the new ground is much more convenient for building a Church than the old is: the new ground measures, on the north side, 375 feet; on the east, 580; on the south, 382; and, on the west, 552. The House is built, as most of the houses are here, of raw bricks, with burnt bricks in the upper and lower parts: it is 93 feet by 62: it contains a hall 26 feet by 18, six rooms, and four small verandahs, with two chambers: on the east side are the offices, consisting of a kitchen, three rooms, and six smaller for poultry &c.: on the west side, there are stables for five horses, a pigeon-house, a bathing-room, with a small tank near it, and two small huts: the house and principal out-houses are tiled; and the rest are covered with ollas. There is a fruit and vegetable garden, with a number of coconut, mango, and other trees, and a grape pandal. There is, in the Compound, another small tank; but the garden is principally watered by a little stream, which passes close by the Compound.

Mr. Rhenius adds—

The owner of the new premises, Vengoo Moodelliar, has shewn much liberality on the occasion. In consideration of its being a work of charity, he relinquished 100 pagodas of the sum which he had himself paid for them a

few years since, and sold us the whole for 750 pagodas.

We have already stated, at p. 438, the marriage of Mr. Schmid, and the removal of Mrs. Schnarré from Tranquebar to Palamcottah. There is every ground, therefore, to hope, under the blessing of God, for the increase and efficiency of this new and important branch of the Mission. That the Female Children are readily susceptible of kind instructions, and that these instructions have not been bestowed without an early blessing and reward, will appear from the following communications. Mr. Schmid thus speaks of a highly-interesting Girl:—

One of these little Girls appeared, during the first two months, to be quite bewildered and out of her sphere: she seemed so serious as if she could never laugh; but, after that, her countenance and whole deportment changed remarkably: a sweet smile, and an expression of peace and happiness, never disappeared from her face, especially when a question was put to her, or when she was talked to; and her attention was so great, that, although only about eight years of age and not of bright talents, she gave sometimes a better answer than any of the others. As often as I saw her, I could not suppress the thought, that the love of Christ must be shed abroad in her heart. I have never observed in her the least incorrectness of conduct. Several months after I had observed this change in her, and after she had been at home on vacation, her father, a Native Christian, who had some request to make to me, told me, incidentally, that he knew his daughter was well instructed in our house; and mentioned, as a proof of it, that when she had been at home on vacation, she took girls, smaller than herself, round her on the sand, and repeated to them that part of our Short Catechism which relates to the sufferings of Christ. This unlooked-for confirmation of my good hopes of her overpowered my feelings so, that tears of joy filled my eyes before I could hide them from the man, who seemed to be little aware what joyful intelligence he had given me, and looked at me with astonishment; but I am not

sure whether he did not wipe a tear from his own eyes also.

Of a little Girl, since departed in peace, Mr. Rhenius thus writes on the 17th of November—

Samiadiyal, one of our Girls in the Seminary, has been seriously ill for some time, so that I have sent for her parents. Our good Doctor Caswall kindly attends her. She suffers a great deal, and it seems likely that the Lord will take her away. The day before yesterday, I had a conversation with her; when I found, to my joy, that her heart was fixed upon heaven. She said, "I am glad when I think upon death." I asked her on what she relied that she would be received into heaven. She replied, "The Lord Jesus has suffered and died for me: therefore He will not reject me."

On the 1st of December he thus speaks of her death—

Yesterday afternoon, the Lord was pleased to pluck a flower from our female garden. Samiadiyal is dead. While she was dying, I had all the females together round her, and endeavoured to impress the solemn event on their minds: we offered up a hearty prayer for her, and committed her to the Lord. She was a promising Girl; and, through her illness, shewed that the Lord Jesus was all her hope and trust. During the night before her death, when her spirit was expected to be taken from her, one of David's relations sat near her, with some of the other Girls, and read the Passion-History of our Lord. Mrs. Schnarrè asked her whether she understood what had been read: she replied, "Yes: it is the Passion-History; and I like to hear it."—"Do you wish to die?" "Yes: if the Lord would take me in a moment away, I should be glad." During her last hours she appeared to be insensible to every external object; and, after a few struggles, slept, I trust, in Jesus. Mrs. Schnarrè has behaved like a mother to her, throughout her painful illness; not sparing herself in attending on her. The Female Assistant, when I was there yesterday afternoon, exclaimed, "Oh that I also could die in such a mind!" The father of Samiadiyal, for whom I had sent from Atikadoo, wept, but checked himself; and, during her departure, went twice upon his knees and prayed: he was glad that his daughter

died in such a state of mind; and acknowledged that she would not have been so comfortable had she been at home.

This morning, early, we proceeded with her corpse to the Burial Ground (which I am glad to say I obtained yesterday from the Collector, and which is very conveniently situated not far from our Compound), and committed it to the dust. The Male Seminarists proceeded, in order, before the corpse; and the Girls, with ourselves, behind. A number of Heathen attended on the occasion; and were admonished to live, so as they will wish to have lived, when they shall come to die. With this young Believer, the ground has been consecrated. May none but true Believers join her!

Other pleasing circumstances greatly encourage the Missionaries in their labours among the Female Children. Mr. Rhenius writes—

Coming unexpectedly round the corner of the house, I surprised a number of our Girls who were talking together. I asked them what they were conversing about: one of the elder answered, that they were talking about their going home next month on vacation; and that she had told them to behave well when at home, not to join the bad plays of the Village Girls, and to speak and do that which would be pleasing to the Lord Jesus Christ.

It may be mentioned here, that testimonies are not wanting of the advantages derived from the good behaviour of the Boys, also, when at home. Mr. Rhenius says—

A Moorman, from Tinnevely, stated that his two sons have attended, for the last six months, our School at Chickneygramam: before that time, they were angry and obstinate boys; but, since, they have shewn a much improved character. They had taken home some of our books, and had read them to their parents; and had even advised them how to live properly: and this had much surprised and pleased him, and made him desirous of knowing more.

Mr. Schmid gives the following very pleasing view of the Female Children:—

Although the evil practices of the Natives, and the bad inclinations of the

human heart, especially envy, vanity, and covetousness, were often visible in several of our Girls, yet the change, which both their exterior and interior have undergone in the short time that they have been with us, is very great. The evil inclinations of many of them disappeared quickly; and their very countenances, formerly so unmeaning and wild, became soon very sweet and lovely, and expressive of the happiness which they enjoyed.

I recall to mind with delight, the scene which I witnessed a short time before my departure from Palamcottah on my visit to Calcutta. One evening, when Br. Rhenius and myself were taking an airing, it happened that our Seminarists met us, in their return from their vacation. As soon as the little Girls espied us, they began all at once to meet us, and make their salaams; which they did with such cheerful countenances, that they appeared not as if returning from their own homes to the Schools, but the contrary. Never in my life have I seen countenances more friendly and happy than on this occasion.

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##### CHURCH MISSIONARY SOCIETY.

THE facts stated in the Twenty-fifth Report will be chiefly reserved for the next Survey. We shall here quote the testimony of the Rev. Marmaduke Thompson to the *Brotherly Concord and Devotedness of the Missionaries.*

Of the state of the Syrians, both priests and people, Mr. Thompson speaks in not very favourable terms. Two improvements, however, he considers to be permanently effected—the abolition of the Celibacy of the Clergy, and the purifying of some of the Festival Solemnities from the Heathenish admixtures by which they were degraded: but he laments, among other things, the corrupt state of the Syrian Liturgy, the low condition of the Females, and the want of due regard to the Sabbath. He entertains, however, in common with all who duly appreciate the state and prospects of this Mission, the most confident hopes, under the gracious influence of the Holy Spirit, of its ultimate success. To its Labourers and their Work he bears the following strong testimony:—

Our Missionaries are worthy of our utmost esteem and confidence. Their part has been most difficult, particularly from the state of extreme ignorance, political depression, and dismal degradation, in which they found the people; and, what was indeed to be expected from such a state, their tenaciousness of their own customs and habits, and extreme jealousy of any interference with them, however unscriptural, childish, and wrong. It pained me greatly to hear from them continually the common Heathen defence of "Custom"—"Custom"—"It is our Custom."

Our Missionaries have these difficulties, and still bear up under all, with a degree of patience and address, of wisdom and prudence, which we cannot but hail with reverence, as coming from above. Nor is the unity of spirit, the simplicity, and the harmony and love, in which they live together, less striking, or less gratefully and devoutly to be acknowledged. They respect one another; and they respect the objects of their Missionary Care, with all their failings, and especially the Heads—the Metropolitan and the Priesthood: and they enjoy the fruits of it, most manifestly, in mutual comforts and benefit, and in the reverence of the whole people universally.

Their devotedness to their work is equally admirable. They really live in toil, from morning till night; and not without much smarting. Mr. Bailey and Mr. Fenn, particularly, suffer much, and not unfrequently—Mr. Bailey, from intense head-aches; Mr. Fenn, from more general visceral derangement. Yet they certainly do not spare themselves. "My only fear," said Mr. Bailey to me, in reference to a late alarming illness—"My only fear was, that the Doctors would order me to England."

Their works do not yet appear, outwardly, to any very great extent; but enough is very visible, in each department—in the Printing Office, its establishment and produce in Translations; in the College, and its Youths, and the Grammar School; in the Parochial Schools; above all, in these excellent men themselves, in their families, and in their intercourse with one another and with the Metropolitan, Malpans, and Catanars—to make Cotym, and its whole charge, one of the most interesting spots for the Christian Visitor, we may boldly say, in all India.

##### *State and Prospects of the Mission.*

Mr. Fenn, in a Letter recently addressed to the retired Secretary, thus opens his views and feelings with reference to the Mission:—

Our intercourse and our labours are principally with the Heads of the Church; or are directed towards the establishment and management of different Institutions connected with their Church, all of which are in an incipient state. The country abounds not in populous towns; nor are there in many places many individuals to be found



assembled together. Though we invite and court the acquaintance of all, and several of different castes of Heathen call upon us, still our principal intercourse is with professed Christians; and the truths which we communicate to them, as to the general outline, and particularly as to the wonderful facts connected with them, are well known to them: the same surprise therefore is not elicited as from Heathens, nor the same novel remarks occasioned. I have, moreover, been so much absorbed in thought and mind, in my immediate duties, as often to have let slip opportunities of gaining valuable information.

I go to the College early in the morning, and am engaged there in the work of a class-teacher; and have, at present, the Grammar-School also to attend to. My mind becomes, therefore, screwed down to my task, and scarcely capable of a thought beyond.

I am carried forward in my work, thinking it probable that it will succeed; and fully believing, that, if it does, great progress will be thereby made in the overthrow of many worse than childish notions and superstitions, now existing among this highly-interesting people. If any thing like a liberal education, and habits of thought and research, can be fostered among them, every thing which can be desired among them, as a Church and People, will, I think, with the blessing of God, follow. If a small portion of the ideas of Locke and Bacon, and similar writers, gets entrance among them, many of their own errors, and of the errors of their Heathen Neighbours also, must fall to the ground.

Marcus has read a little of Locke—his smaller Essay; and the extraordinary delight and benefit which it has given him, it is joyful to behold. I have directed much attention to the cultivation of the mind among my pupils. Catechisms, portions of the Scriptures, and Homilies, they read and learn: but the study of Theology, as a science, seems to me the last which should be taught: and not till the mind is a little enlarged, and emancipated from prejudice and passion.

I feel deeply impressed with the great importance of solidly establishing a College, or Colleges and Schools: by Schools, I mean Grammar Schools. The advantage of such Institutions is not yet fully understood here: nay, strange

to say, many of the Heathen see the vast benefit of this system, much more clearly than they do for whose immediate advantage we are endeavouring to found them. Colonel Newall is very anxious for the success of such Institutions; and of any Institution, indeed, which is connected with the moral improvement of the people. The Dewan imbibes his spirit. The great advantage of this is evident.

All our friends who visit us speak favourably of the plans which we adopt, and encouragingly of the progress made: and if we could but perceive real and gradual increase in the desire of the Syrian Christians themselves for their own improvement, and an anxiety among them for the success of the efforts now making for them, we should be ready to imagine that the day of revival was not far distant.

There is no objection, no opposition to any thing which we do: but, as yet, we must be at every point; and then things are to be pushed on, but go not of themselves—no spring—no elasticity.

The Students at the College, in English and Latin and Sanscrit, are becoming proficient; and read and study like English Youths: they have acquired a polish, in comparison of what they had. A little more than a month ago, I introduced Latin at the Cotym Grammar-School, and have a class of nine: they are quite perfect in the declensions and conjugations, regular and irregular; and will soon begin to construe: they learn with great eagerness. At the College, a little Geography and Astronomy has been learnt, and is in course of learning. I should like to introduce a simple course of Mathematics. I am only anxious not to generalize their knowledge too much, but to inure them to laborious and patient investigation.

#### *Death of the Metropolitan Dionysius.*

Intelligence was received as this sheet was going to press, of the sudden death of the revered man, Mar Dionysius, who has for some years presided over the Syrian Church; having been consecrated to the office of Metropolitan in October 1817. He was as well as usual on Sunday the 15th of May; and attended, on that day, the funeral of a Catanar: but was at-

tacked, at ten o'clock that evening, by the severe bowel-complaint of the country; and was carried off, at half-past-seven o'clock on the evening of the following day. His devout predecessor, Bishop Philoxenus, who lived in retirement, was sent for on Monday; but his distance delayed his arrival till just in time for the funeral: he was greatly overcome by the sudden death of his friend.

*Appointment of a New Metropolitan.*

On Sunday the 26th of June, the Malpan Philip, having been elected Metropolitan, was consecrated to the office. Three were named, and lots cast in the primitive manner of an appeal to the will of God. For each person it appears that two papers were written in the following form:—

If it be the will of God that A should be chosen, let this paper come up—

If it be the will of God that B should not be chosen, let this paper come up.

The first paper which was drawn was the negative paper of one of the other candidates: the second was the paper of Philip which established him in the office. We trust that he will have grace given to him to follow in the steps of his two predecessors; and to seek, with enlarged views, the spiritual good of the Church entrusted to his care.

## Ceylon.

### CHURCH MISSIONARY SOCIETY.

#### *State and Prospects of the Mission.*

An abstract of the information given in the Twenty-fifth Report relative to this Mission will appear in the next Survey. We here subjoin extracts of various communications recently received from the Four Stations.

#### COTTA.

Respecting that very important subject, the Translation of the Scriptures into Cingalese, we have reason to believe that there has been going on, in the minds of those who are engaged in the work, a gradual change in their views respecting the style in which such a Translation ought to be made. A few copies of the Gospel of St. Matthew, translated in the  
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familiar language, have been struck off here, for the purpose of receiving corrections preparatory to a large edition for general distribution. We are very happy to be able to say, that there has never been any interruption of friendly intercourse, between us and those who differ from us on this question.

I beg to return my thanks to the Committee for their kind intentions toward this Station, in promising to send hither a Printer and a Missionary. I need not say how much more pressing its claims are now, than they were when this promise was made. I am here alone. Will the Committee consider how much my mind must be distracted by the variety of things that are continually urging themselves on my attention—Household affairs—the Printing Establishment—the preservation of the materials for building—the negotiation of Bills, and supplying the other Stations with money; an office which I should gladly transfer to another Brother, but that it requires one to be near Colombo—the care of Seven Schools—the Translation of the Scriptures—all these in addition to the main work of a Missionary, the preaching of the Gospel to the people, and visiting them in their houses; for of the last measure I have lately experienced the advantage to such a degree, in the increased attendance on my preaching, that I can on no account give it up. Of such an overweight of distracting occupations, the necessary result is, that many things which ought to be done are left undone, and of those which are attempted to be done many are done incompletely. In the wide circle, around which the Committee have to cast their eyes, I will not say that they may not see one Station having claims on them equally pressing with this, but I can hardly conceive one having more. Four Missionaries might be fully employed here. There are continually new applications for Schools within a short distance, where there might be preaching every Lord's Day.

The materials necessary for erecting the buildings for the Christian Institution are now, in a great measure, collected on the spot; but, as the rainy season may soon be expected to begin here, we defer the commencement of the undertaking for a few months.

Cotta was favoured, some time ago, with a short visit by Mr. and Mrs. Ridsdale and Mr. Hough, on their way from Madras to Cotym; and, very lately, Mr. Poor, the American Missionary, has been spending a few days here. I have learnt by the privation of Christian Society to value more than ever the blessing of communion with the servants of God. Pray for me, my Dear Brethren, that the scantiness of my supply from the streams may lead me more and more to the inexhaustible fountain! [*Rev. S. Lambrick, May 1825.*]

#### KANDY.

Myself and family have been blessed with excellent health for some time past, and the country around us is also in a much more healthy state than when I last wrote to you. My only regret is, that I am not more useful; and that my labours in this place, year after year, are attended with so little success. Oh

when shall the arm of the Lord be made bare, and His glory be displayed in the conversion of these idolaters!

I have not, for some time past, through the multiplicity of my engagements at home, been able to continue preaching at the Schools in the surrounding villages: but the Services at my house and at the prison have been continued regularly; and I have also added to their number, by assembling a small congregation of Portuguese on Thursday Evenings and Sunday Mornings, to whom I preach by interpretation. This Service I was enabled to commence, by means of a respectable Portuguese, John Dominicus; who came into my employ as English Schoolmaster about two months since: he was formerly a Roman-Catholic; but, having discovered some of the errors that exist in that Church, he resolved to become a member of the Protestant Church, and now praises God for having opened his eyes to see these things, and for giving him such opportunities as he enjoys at present of being instructed in the truths of the Gospel. He, together with William Perera, my Assistant, and Don Hendrick Wiratirke, my Cingalese Schoolmaster, have joined the little society of Soldiers who assemble at my house on Wednesday Evenings; and they make a credible profession of their desire to seek and serve God, and to obtain salvation through His dear Son.

The number of children in the Kandy School exceeds 40. Many of them are of respectable families. Several of the Kandian Chiefs now send their sons to be instructed in English; and the desire to learn English is still increasing among them. I give them every encouragement; hoping that the acquaintance, which they form with me while they attend the School, may facilitate my design of communicating religious instruction to them, and to the people so much under their influence. At a late Examination in English, several Ladies and Gentlemen were present, and expressed great satisfaction at the progress of the children: the Examination in Cingalese was equally satisfactory.

[*Rev. T. Browning, Jan. 1825.*]

No material change has taken place since my last. I am endeavouring, by the Divine Blessing, to persevere in the great work in which I am engaged—sometimes, under considerable depression of mind, on account of the apathy and indifference with which my message is received by the people to whom I am sent; and, at other times, cheered and animated by the hope of some degree of usefulness among them. I rejoice in being at length able to communicate my sentiments freely in written Sermons; though I still regret that I cannot without hesitation enter into any lengthened conversation in Cingalese.

There are some of the Native Protestants who are tolerably regular in their attendance on the means of grace.

Last week I opened a School for teaching Malabar: thirty children promised to attend, but they have not as yet all come forward. They say they are waiting a propitious time to commence with. It has long been my wish

to do something for the instruction of the Malabars, who form a numerous part of the population of this place. I shall be able, I trust, having a School, occasionally to assemble the parents to hear the Word of God.

The sphere of labour thus gradually enlarges; and I could earnestly wish, as I have before requested, that a Brother Missionary might be sent to join me here; but, from the last Letter of the Society, I am sorry to learn that one cannot as yet be spared. I trust, however, that it will be in the power of the Committee ere long to send another Missionary. My labours at present are chiefly confined to the town; for though I have hitherto, upon the whole, enjoyed health, yet I find that much exposure to the sun unfits me for the discharge of ordinary duties. I was requested, some time since, to establish a School at Gompala, a village about 15 miles from Kandy, and another at a populous village still nearer; but was obliged to decline the proposals, not being able to visit the places so often as would be requisite. These Schools might have been subservient to the introduction of the Gospel. The whole country around us is in a state of the greatest darkness and ignorance, as to the knowledge of the True God. May the time ere long arrive, when the light of Divine Truth shall dispel this darkness—when these deluded worshippers of Buddhu shall learn to worship their Creator and their God!

[*Rev. T. Browning, April 1825.*]

BADDAGAME.

During the last two months we have had much more sickness, in the neighbourhood, than we have known since we came to settle in the village. We have been all mercifully preserved hitherto; though many of our poor superstitious neighbours have been called into eternity. They have in vain had recourse to their usual Devil-Worship for preservation.

On Christmas Day, the children of our Schools received their customary rewards of clothing; and, on New-Year's Day, were again assembled for the purpose of taking cake and coffee together. It was pleasing to see upward of 100 Female Children, of different castes, seated on mats, eating and drinking together with the utmost apparent good-will: they would not have consented to do this a year ago: it indicates, therefore, a diminution of prejudice. The boys were entertained with cake and fruit; and the people who were present, with cake and wine. Afterward, I addressed them all, on the occasion of their being assembled; endeavouring to lead their minds to reflect on the past, and to look forward to the future—the past, as affording matter for thankfulness to God, and also for great humiliation before Him for our sins—and the future, as affording the prospect of infinite and unspeakable blessings to the inhabitants of this village by the preaching of the Gospel. We spent the evening in prayer to our gracious Lord that this prospect may be speedily realized.

After having spent the day so agreeably, you will judge what were my feelings, when, on returning home at night, I found that the

father of one of the children who was with us in the morning, was making preparations for a Devil's ceremony: the tomtom was beating: the neighbours were assembled: and the offering was placed at the river's side, with a light to discover it to the horrid object of their worship and their fear.

We have to lament the loss of one Young Man, named Daniel, in connection with our Station; who formed, I rejoice to say, an exception to the general state of the people, and who died in the faith and hope of the Gospel. He had been with us five months; and came for the purpose of gaining religious instruction, though he made himself useful in various ways, principally in the Female School under Br. Mayor's superintendence. He received a monthly salary of 10 rix-dollars; with which he supported himself, and a younger brother who is in our school. Had his life been spared, we have much reason to hope that he would have become a faithful and zealous servant of the Lord, and, consequently, a great help and encouragement to us in our work. His affliction was made a great blessing to him; and he died in the midst of his idolatrous relations, at his father's house, declaring his faith in Christ. May the Lord, who has taken him to glory, as we trust, at a time when we stand so greatly in need of his help, raise up many more to bear testimony to the power and love of the Saviour among this benighted people!

We held Examinations of our Schools on the first Monday, both of this and the last month. The number of scholars is greatly increased: we have upward of 100 Girls and 80 Boys on the Lists, and the greater part of them attend daily.

Br. Mayor has devoted much of his time in order to bring the Girls forward. Twenty have attended his morning prayer in the family; and have remained through the day, with the view of preparing them to become assistants in teaching others: these receive their food from us.

It is pleasing to observe the progress of the First Class of Youths in our School, particularly in English. Their proficiency in the knowledge of English words with their parallels in Cingalese, is very satisfactory. Some of them translate from their own language into English with tolerable ease and correctness. At the last Examination, three of them repeated the whole of the First Epistle to Timothy, and two of them the First Epistle of St. John: they had previously repeated these to me, in small portions, after our morning prayers. These exercises, if God should be pleased to pour out His Holy Spirit upon them, will form the ground-work of their future usefulness. It is indeed remarkable, with what facility they commit to memory the lessons which are given them, whether in English or in their own tongue.

Our distant Schools, I am sorry to say, continue to afford us but little encouragement.

I have much reason to be thankful for the degree of health, which the Lord has graciously afforded me lately; which, though by no means strong, is nevertheless such as enables me to attend to my duties. I sometimes, also, enjoy great peace of mind, and much

comfort in my work: this I trust, may be considered as an earnest that our prayers for this people shall be answered; and that the Lord will, in His time, *come down* upon them, in the blessed influences of His Spirit, *as rain upon the mown grass—as showers that water the earth.* The great and solemn importance, of preaching the Gospel, the fear lest my ignorance might be a hindrance in the way of any of these people receiving the truth, and my exceeding unfitness for so holy a calling—these things sometimes awaken much anxiety in my mind: and the circumstance of having to minister in a foreign tongue tends to increase that anxiety: yet it pleases God often to enable me to cast the burden on Him, and to give me a peace which is more valuable than ten thousand words.

[Rev. B. Ward, Feb. 1825.]

Sir Richard Ottley and J. N. Mooyaart, Esq. take a lively interest in our work, and comfort and encourage us by their conversation, and by those prayers which they offer for us. Mr. Mooyaart has been, for several years, the steady friend and supporter of our Brethren in the north of the Island: he is now appointed Magistrate of Colombo. Sir Richard was present at an examination of our Schools, and expressed himself much gratified with the progress of the children. He has since sent us a donation of 50 rix-dollars to be expended in the purchase of clothing for those of them who are poor.

Our countrymen at Galle are still destitute of a Clergyman. I preached there on Good Friday and Easter Day, and administered the Sacrament. We should be glad to attend there more frequently; but are prevented by the distance, and the various engagements which we have at home. We are in hopes of having a good road made from Galle to Baddagame, when the impediments, now in the way of intercourse with our friends there, will be somewhat diminished.

The people are now celebrating the New Year. We have been obliged to allow our schools a holiday for one week. Their astronomers tell them, that it is unlawful and dangerous to work, or even to cross the river, on the first two days of the year: this restriction the majority of the people rigidly observe: they spend their time in visiting or entertaining their friends, and give themselves up to drunkenness and revelling.

[Rev. B. Ward, April 1825.]

NELLORE.

We have been looking out for favourable situations for establishing New Schools, but the sickness and distress which prevail in the country render the present time very unpropitious. We have begun one New School in a populous village, more distant than any before established, but yet sufficiently near for the greater part of the children to come to Church on Sundays; and we have reason to hope, that, after the present calamities shall have subsided, it may be numerously attended.

As opportunities offered, we have gradually increased our number of Boys in the Family School: the present number is 16.

Mrs. Adley has just entered on a plan, which we hope may encourage the parents to send

their Girls to learn: the most promising in the different Schools are allowed to come to learn to read and sew, and are to have a meal of rice-gruel per day, with rewards for regular attendance and good behaviour. Her School began yesterday, according to the plan proposed: ten of the first Girls from the different Schools attended, some of whom read very fairly and intelligibly in the New Testament. This is a truly cheering sight; and, contrasted with the ignorance of past ages, and with the cruel custom which dooms all the females of the country to remain in this lamentable and degraded state, is most encouraging. Most of the Girls, though of different castes, have begun to eat food cooked on the premises; in which, considering how strong the native prejudices are against this practice, we cannot but rejoice, as a bold step toward breaking through caste.

Opportunities will be afforded for teaching them, both by precept and example, what belongs to the Female Character. At present, the females have no correct ideas of female modesty: things are talked of, among the most respectable, with unblushing freedom, in the presence of the other sex, which would scarcely be tolerated, among more civilized nations, even in the lowest ranks of society. The scenes with which the female is familiar from her earliest years are calculated to blunt every feeling of feminine delicacy. Who, among the Ladies of favoured Britain, would not be willing to lend her aid to the attempt to break up such a system? We feel confident that British Christianity, and its attendant sympathies, will not be backward to furnish the means necessary for rescuing the wretched females of Jaffna from the degradation into which they are sunk, and for raising them, by instruction, to the proper level of their sex.

We have now instruments at our disposal, such as we never possessed at any former time: and, though we do not, as yet, see that fruit which we long for, yet we would be thankful for any appearance or even prospect of good; and would take encouragement to labour, with enlarged expectations, with increased zeal, and with more fervent prayer, for the outpouring of the Holy Spirit on ourselves and on the Heathen around us.

[*Rev. Joseph Knight, Jan. 10, 1825.*]

Our Schools, which had been broken up by the prevalence of the cholera, have begun to meet again, and to come to Church on Sundays, though none of them are yet full: the cholera has entirely subsided. The Family School has, for some time past, contained 19 Boys: I fear that we shall be prevented by our late loss [alluding to the death of Mrs. Knight: see p. 438] from increasing the number.

Br. Adley has suffered much since his arrival: former sedentary habits, together with the climate, seem to have a pernicious effect on his constitution. He has, of late, been quite unwell; but is now a little better. I have often distressing apprehensions lest I should again be left altogether alone; but I trust that it will please God graciously to restore his health, and long to spare him and

his beloved Wife to labour here for the glory of His Name. [*Rev. Joseph Knight, May 10, 1825.*]

## South America.

Buenos Ayres.

BIBLE SOCIETY.

*Anxiety for the Scriptures.*

THE Rev. Theophilus Parvin, who visited South America from the United States, as noticed at p. 114 of the Survey, thus writes to an Officer of the Philadelphia Bible Society—

I have had, quite unexpectedly, the pleasure of receiving a communication from one of the Secretaries of the British and Foreign Bible Society, together with three boxes of Spanish Bibles containing 250 copies: as it is, I presume, under God, to your kind offices that I am indebted for this new opportunity to distribute the bread of life to the famishing, please to accept my grateful acknowledgments. The Bibles arrived in very good season: I have a prospect of sending them all into the interior, WHERE FEW, IF ANY, HAVE YET BEEN SEEN. That I shall have disposed of all the copies of the Scripture in Spanish now on hand, before it will be practicable to receive an additional supply, I think there can be but little doubt. COMPARATIVELY FEW PERSONS HERE HAVE SEEN THE WHOLE BIBLE. Many of the Clergy, of whom there are in this city, it is thought, 200 or 300, have, till recently, been destitute, and probably some are still destitute, of a copy of the Scriptures in Spanish. There is no special Ecclesiastical Regulation here prohibiting the reading of the Scriptures: on this subject, the introduction into my Academy of the English New-Testament as a class-book, with the entire approbation of the parents, and the introduction of the Spanish New-Testament into two at least of the Lancasterian Schools in this city, are facts which speak in language pretty forcible. I am not without hopes of succeeding in an application made a few days ago, to have the New Testament in Spanish introduced into the Public Schools of the Province generally. A very intelligent Professor in the University, a native of this country and a Catholic, told me, some months ago, that he thought it practicable, and quite desirable, THAT A BIBLE SOCIETY SHOULD BE FORMED HERE.

## Recent Miscellaneous Intelligence.

*American Board of Missions.*

Mr. S. Moseley, who joined the Mission among the Choctaws in December 1823, died, at Mayhew, on the 11th of September 1824, in his 34th year.

John Arch, an intelligent Cherokee Convert (see p. 115 of the Volume for 1822), died, at Brainerd, on the 8th of June, after an illness of three months, aged about 27 years. He was translating the Gospel of St. John into his native tongue. The Missionaries write—

He could calmly say, "God is good, and will do right." On another occasion he said, "I feel willing to trust myself entirely in the hands of Christ." Not long before his death, in conversation with one of the Missionaries, he said, "Pray that I may enjoy the presence of God." Nearly the last words which he spoke, when he found he was "going," as he expressed it, were, "Well, it is very good!" He was buried by the side of the late lamented Dr. Worcester.

*British and Foreign Bible Society.*

The Report of the Special Committee, appointed (see pp. 332, 333) to consider the subject of the Apocrypha, was delivered to a Meeting of the General Committee, assembled for the purpose of receiving it, on Monday the 21st of November. A few verbal alterations having been made in the Resolution recommended by the Special Committee, the following important and explicit decision was adopted—*twenty-eight* voting for the Resolution, and *ten* against it:—

RESOLVED—*That the Funds of the Society be applied to the printing and circulation of the Canonical Books of Scripture, to the exclusion of those Books and parts of Books usually termed Apocryphal: and that all copies, printed either entirely or in part at the expense of the Society, and whether such copies consist of the whole or of any one or more of such Books, be invariably issued bound; no other Books whatever being bound with them: and, further, that all Money Grants, to Societies or Individuals, be made only in conformity with the principle of this Regulation.*

This Resolution was confirmed last Monday, the 28th of November, at a full Meeting of the General Committee, which had been specially convened for the purpose; the Noble President of the Society, Lord Teignmouth, in the Chair.

*Church Missionary Society.*

The Committee being about to dismiss a considerable body of Labourers to their respective destinations, the Society was assembled for the purpose, as on two former occasions, in 1817 and 1819. A Sermon was preached from Matt. xiii. 31—33, on the Evening of Thursday the 10th of November, before the Society, at Christ-Church Newgate-Street, by the Rev. Charles Jerram, M. A. Vicar of Chobham, and Minister of St. John's Chapel Bedford Row. On Friday, the 11th, at noon, a Meeting of the Society was held, at Freemasons' Hall; the Right Hon. the President, Lord Gambier, in the Chair. The Instructions of the Committee were delivered, by the Senior Secretary, to the following Labourers:—Rev. Alfred Scholding and Rev. W. Keeling Betts, appointed to *West-Africa*—Mr. H. Clarke Taylor and Mr. T.

Jones, to the *West-Indies*—Rev. John Latham, to *North-India*—Rev. John Steward and Rev. W. Mitchell, to *Western-India*—Rev. James Selkirk and Rev. G. Conybeare Trimnell, to *Ceylon*—and Rev. Samuel Gobat, Rev. W. Krusé, Rev. Christian Kugler, Rev. John Rudolph Theophilus Lieder, and Rev. Theodore Mueller, with Mr. August Koelner, a Printer, to the *Mediterranean*. Eight of these are married, or on the point of marriage; and Mrs. Pope is about to return to Sierra Leone: the number of Adults, therefore, about to depart, is 24; and there are two Children. Replies were made, by Messrs. Scholding, Taylor, Latham, Steward, Selkirk, and Gobat, to those parts of the Instructions, in order, which referred to their respective Missions. When the Instructions were finished, the Missionaries were addressed by the Principal of the Society's Institution, the Rev. John Norman Pearson, M. A. The thanks of the Meeting to Mr. Jerram and Mr. Pearson were moved by the Rev. J. W. Cunningham, and seconded by the Rev. J. H. Steward; when the Noble Chairman closed the Meeting by a devout and affectionate Address to the Missionaries. The Sermon, Instructions, Replies, and Addresses are in the press.

The Rev. William Krusé was married to Miss Elizabeth Kenngott, of Nuertingen near Stuttgart, at Islington Church, on the 1st of November.

Mr. and Mrs. Jetter, who left London on the 1st of October, in the Steam Packet for Rotterdam, reached that place the next day. On the 3d, they left Rotterdam in the Steam Boat for Cologne, where they arrived on the evening of the 5th. On the 10th they left Cologne; and, by easy stages, reached Bâle on the 17th. Mrs. Jetter was very usefully occupying herself in improving the pronunciation of such of the Students as are learning English: and was also soon to establish an English School; as a number of Ladies, friends to the Missionary Society, wished to learn English. Of their stay at Cologne, on their way, Mr. Jetter writes—

It was very refreshing and delightful to our minds, to meet a pretty numerous congregation of zealous Protestant Christians, in this otherwise dark Popish Town. Here, as on our arrival at Liverpool from India, Christian Friends did not suffer us to remain long at an inn; but invited us to their houses. We staid at the house of the Count and Countess de la Lippe, from Friday to Monday, receiving the most affectionate attention from this family; who are Christians, not only in form, as too many of these Noble Families are, but in deed and in truth. With the greatest interest they listened to the report of what is doing among the Heathen; and the Countess expressed a wish to do something for the benefit of the Native Females in India, and begged us to consult Mr. Blumhardt on the best mode of bringing the subject before Ladies in these parts.

Some Ladies at Harrow and in other places have united to supply articles for a Sale, to take place in or about April next, for the support of the India-Female Education Fund of the Church Missionary Society: see the Committee's Appeal at pp. 244—246. Further particulars will be announced in due

time: in the mean while, offers of co-operation and assistance, addressed to the Rev. J. W. Cunningham, Harrow, will be thankfully received.

The Rev. W. Cockran with his Wife and their infant Son (p. 286) left Stromness on the 24th of June, and arrived at York Fort on the 15th of August. Mr. George Harbidge and his Wife, the Schoolmaster and Schoolmistress at the Red-River Settlement, have returned to this country.

It appears from Lloyd's List of the 22d of November, that the Mulgrave Castle, on board which vessel the Rev. J. W. Doran sailed (see p. 286) for India, got on shore, in entering Table Bay, on the evening of the 3d of September. The passengers and crew were saved; but it was feared that the ship would be lost.

#### *Gospel-Propagation Society.*

A Meeting was held at Aylesbury, on Monday the 31st of Oct. Sir John Dashwood King, Bart. in the Chair, for the formation of a District Committee of the Society. The Rev. Basil Woodd entered, at large, into the proceedings and plans of the Society; and remarked, on the ready co-operation of the Christian-Knowledge, Church-Missionary, and British-and-Foreign-Bible Societies in the establishment and support of Bishop's College, Calcutta—

Such a prompt co-incidence of operation reflects the highest credit on the Christian zeal and liberality of these Institutions; and substantiates the fact, that their governing principles unite in one grand design—the moral improvement of the world, the salvation of immortal souls, and the glory of Almighty God.

#### *Hibernian Bible Society.*

The following notice of the proceedings of the Society from Lady-Day to Michaelmas is given in a Letter of the 6th of October:—

Our issues have amounted to 8769 Bibles and 11,395 Testaments; total 20,164 copies: which is an excess of 8516 copies above the corresponding period of last year. Since the Annual Meeting in April last, there have been established five Auxiliary Societies, one Branch Society, and thirty-three Bible Associations, making a total of thirty-nine New Institutions.

#### *Language Institution.*

The Committee have issued the following Notice:—

A Course of Lectures, for Instruction in the Chinese Language, will be given at the House of the Institution, 27, Bartlett's Buildings, Holborn, on Monday, Wednesday, and Friday, at Eleven o'Clock, A.M. in every week during the months of December, January, and February next, commencing on Wednesday, the 7th of December.

A Course of Lectures will also be delivered, for Instruction in the Bengalee Language, on Tuesday and Thursday in every week, during the months above-mentioned, at Twelve o'clock; to commence on Tuesday, the 6th of December.

Missionaries, Missionary Students, Clergymen and other Ministers, and Students for the Ministry, will be gratuitously admitted. To the Public the terms of admission to the course of Chinese will be Five Guineas; to the course of Bengalee, Three Guineas.

#### *London Missionary Society.*

The Rev. Dr. Bogue, Tutor of the Society's Seminary at Gosport, died on the 25th of October. This long-tried friend of the Society had visited Brighton to attend the Anniversary of the Sussex Auxiliary: he was

seized with spasms, after having been engaged there in Public Worship, on the evening of the 18th; and survived but a few days under the violence of the repeated attacks which he suffered.

The Rev. Richard Miles, late of Brigg, Lincolnshire, had accepted the invitation of the Directors to visit Demerara, and occupy the Society's Chapel on the West Coast of that Colony. His appointment has, however, been changed for the Cape; where he will occupy the station of Dr. Philip at Cape Town, during an intended visit by Dr. Philip to this country: on whose return to the Cape, Mr. Miles will co-operate with him in the direction of the Society's affairs in that quarter. Mr. and Mrs. Miles, with two children and a female servant, sailed from Gravesend, on the 2d of October, in the *Patience*, Captain Kind.

#### *New-England Company.*

The Rev. John West, who was for some time at the Red-River Settlement, near Lake Winnipeg, is now on a visit to New Brunswick. He has proceeded to that Province under the patronage of the New-England Company, in order to ascertain the method in which the Company can best fulfil the directions of their Charter, "to propagate and advance the Christian and Protestant Religion" among the Indian Tribes. When Mr. West shall have accomplished the object of his visit to New Brunswick, he is to visit the Mohawks, near the Falls of Niagara; as it is the wish of the Company to benefit them and the rest of the Six Nations: he hopes to visit them in May.

#### *Sierra Leone.*

Two Commissioners, Major Owen and Mr. Wellington, have been appointed by Government to proceed to Sierra Leone; with the view of ascertaining on the spot all the important facts relative to the state, progress, wants, and capabilities of the Colony.

#### *United Kingdom.*

The following comparative view of the number of Irish Protestants, as deduced from the Protestant and Roman-Catholic Returns, was laid before a Committee of the House of Commons, by John Leslie Foster, Esq. a Member of the House, as collected by him from the Education Returns:—

	Prot. Ret.	Rom. Cath. Ret.
Ulster	1,208,630	1,118,656
Leinster	377,482	334,738
Munster	199,865	183,795
Connaught	177,510	132,713
Total,	1,963,487	1,769,902

It will be seen, by the Return of the Population of Ireland, given at p. 571 of our last Volume, that the total was 6,801,827: of this total, it appears, from the above Returns, that the Protestants estimate their own number at one-fourth of the whole population, with about 263,000 or one twenty-sixth part of the whole over; while the Roman-Catholics calculate them at one-fourth of the whole with about 70,000, or one ninety-seventh part of the whole over.

#### *United States.*

*Missionary Gazetteer.*—A Duodecimo Vo-

lume, of 420 pages, has lately appeared. Its title-page will explain its object:—

The *Missionary Gazetteer*, comprising a view of the inhabitants, and a geographical description of the countries and places, where Protestant Missionaries have laboured; alphabetically arranged, and so constructed as to give a particular and general History of Missions throughout the World: with an Appendix, containing an Alphabetical List of Missionaries, their stations, the time of entering, removal, or decease. By Walter Chapin, Pastor of the Church in Woodstock, Vermont.

The following character of this Work is given in the Official Publication of the American Board of Missions—

The author has executed his task with faithfulness and ability: every accessible document appears to have been thoroughly examined: few stations have been overlooked: matter has been judiciously selected: errors are infrequent: we discover none very important. Many of the articles will interest the general reader; and the book may, with confidence, be appealed to as authority.

*Sabbath*—It is stated in an American Publication—“Our readers will be gratified to learn from the following article, which we find in the American Sunday-School Magazine for the present month, that the Philadelphians have resolved that the Sabbath shall not be trampled upon in their city. They have set a noble example to the New-Yorkers and Bostonians, and we hope it will not be lost upon them.”

A strong effort was made on the 15th March, by a certain class of persons, to have the Reading Rooms of the Athenæum in this city kept open during certain hours on the Lord's Day. The consent of forty-five persons, the number requisite to call a meeting of the stockholders, was obtained to try the question. The day was an eventful one to Philadelphia; as this Institution is one of more general character than any other in the place, and the reasons urged were specious, and the effort great. From the difficulty of collecting the active and useful citizens during the day, at a season of unusual business, and no special notices having been served, it was not without fear that the friends of the Gospel and of good order awaited the issue. Some addresses were made; but the one from that distinguished civilian, Mr. Duponceau, was unan-

swerable. He urged, among many other considerations, apart from religion, this—that the strict observance of Sunday is peculiar to the United States; and that the sacred manner in which this day is kept, so very different from its observance in any country in Europe as to make it a striking feature in the character of the nation, should, as such, independent of all other considerations, which might not have their weight on those who moved the question, be most carefully cherished and strictly preserved as a national trait, which would never fail to remind the traveller of the land he has left, and one which will endear the country to every one of its citizens who might ever spend the day in any foreign land. The contrast would recur to the mind on each returning Sunday; and the American would remember his country with affection, while he said to himself—“They do not keep Sunday so at home!” and he would love his country for the very peculiarity. On taking the vote, only thirty-five could be found to resolve on a public violation of the Sabbath. The number on the other side, which, compared with its weight of character, was trifling, amounted to between eighty and a hundred. It was a triumph of good principle, over the corrupt influence of irreligion and foreign customs.

*Slavery*—We extract the following from the New-York Observer:—

A few weeks since, the House of Representatives of South Carolina, in reply to a communication from the State of Ohio on the subject of the Abolition of Slavery, passed a Resolution declaring that “The Legislature of Ohio be informed, that the people of South Carolina will adhere to a system descended to them from their ancestors, and now inseparably connected with their social and political existence”—in other words, *Slavery shall never be abolished in South Carolina*. We sincerely regret to find such a sentiment as this openly avowed by any body of men in our free Republic. We did suppose that it was universally admitted, that Slavery is a great moral and political evil; and that it is the duty and the policy of every community in which it exists, to take effectual measures for its ultimate eradication. But it seems we have mistaken. From the Resolution which we have now quoted, and from other documents, it appears, that the people of South Carolina and Georgia claim a right in Negroes, as absolute and unqualified as that which they possess in any other property.

## CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From September 21, to October 20, 1825.

ASSOCIATIONS.	Present.		Total.		Present.	Total.
	L. s. d.	L. s. d.	L. s. d.	L. s. d.		
Bedfordshire (Bedford Ladies)	27	16 4	1441	7 10	150	0 0
Berkshire	279	17 9	4586	13 9	11	11 4
Birmingham (Ladies' Assoc. 31. 16. 5.)	59	2 6	6524	19 4	600	0 0
Bodmin	14	12 6	168	8 11	0	0 0
Boston (Miss Glead, Donington 7. 3. 6.)	43	6 0	709	7 2	160	14 8
Bristol	130	0 0	2667	10 10	24	13 0
Bucks, South	150	0 0	3321	2 9	0	11 2
Chichester and West-Sussex	100	0 0	1269	17 6	46	10 0
Colchester and East-Essex	5	0 0	4901	9 3	0	0 0
Darlington	40	0 0	918	15 8	0	0 0
Devon & Exeter (Hatherleigh)	17	0 0	3740	18 0	0	0 0
Dudley	18	12 3	496	15 0	13	15 6
East-Bourne	15	2 0	18	17 0	0	0 0
Faringdon	101	19 6	430	12 9	208	10 6
Gloucestershire (Cheltenham 24.)	13	5 0	7388	13 10	0	0 0
Guernsey	87	13 0	8990	8 2	0	0 0
Helston (Mawgan)	5	4 10	710	2 5	0	0 0
Heuley on-Thames	21	19 7	444	16 10	0	0 0
Kent (Blackheath Ladies' 11. 18. 6.)	110	19 0	4781	17 4	85	0 0
Leicestershire					2	10 6
Liverpool & West Lancashire (Skiandish)	11	11 4	7221	9 2	0	0 0
Norfolk and Norwich	600	0 0	10723	14 10	0	0 0
North-East London (Hackney 105. 3. 6.—Shoreditch 26. 3. 6.—Stoke Newington 19. 7. 6.)	160	14 8	9557	12 9	0	0 0
Nottingham (Hawksworth 20. 11. 2.)	24	13 0	2615	19 5	0	0 0
Oxfordshire, North (Deddington)	46	10 0	158	9 10	0	0 0
Padstow	0	0 0	190	15 5	0	0 0
Percy Chapel	13	15 6	3611	16 10	0	0 0
Plymouth & Stonehouse	0	0 0	80	0 0	0	0 0
Portsmouth, &c. (Gosport 7. 4. 26)	208	10 6	1721	7 7	0	0 0
Saffron Walden and North-West Essex	85	0 0	931	16 9	0	0 0
St. Austle	0	10 6	137	13 5	0	0 0
Sheffield (Attercliffe 21. 6. 2.—Bradfield 4. 4. 6.—Clowne 1. 12. 0.—Swinton 14. 16. 7.)	216	12 0	3013	6 11	0	0 0



552 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Sherborne	29	3	10	449	17	10
Shropshire (School Fund &c.)	400	0	0	6355	1	3
Stratford-on-Avon	14	0	0	110	15	11
Tenby, <i>Pembrokeshire</i>	15	7	6	83	13	1
Walthamstow (Ladies' Com.)	10	16	0	498	18	11
Wellington, <i>Somersetshire</i>	10	0	0	798	14	5
Worcester (Ladies' Association)	23	4	0	1888	4	3
Yoxall and Hamstall	23	0	0	677	14	0

COLLECTIONS.

Bennett, Mrs. Kilmarsh, Cornwall	11	9	-	4	11	9
Cupiss, Mr., Roche	4	4	6	-	6	4
Evans, Miss, Billericay	8	0	0	-	18	13
Grueber, Lieut., Malta	1	10	0	-	5	0
Heather, Mrs., Bishop's Waltham	1	0	0	-	24	2
Hill, Rev. John, Oxford	20	0	0	-	910	14
Sleigh, Mr. James, Rugeley	7	0	0	-	19	4
Thackray, Miss E., High Harrogate	0	12	0	-	0	12

BENEFACTIONS.

E. B.	-	-	-	5	0	0
M. A. B.	-	-	-	5	0	0
Staunton, Sir G. T. Bart. M.P. Havant	10	10	0	-	-	-
Thorold, Mrs. E., Hougham, Lincolnshire	5	0	0	-	-	-
W., by Rev. Isaac Saunders	-	-	-	5	0	0

The Committee of the Church Missionary Society return their acknowledgments for Packets of Clothing received through the British Ladies' Church Missionary Maternal Society, from J. H. H., Mrs. F. Gurney, and Mrs. C. Euxton, during the last month. Donations of Clothing and Subscriptions will be thankfully received by the Treasurer, Mrs. W. Williams, 37, Portland Place.

SCHOOL FUND.

Shropshire Association, for Archibald Cameron, 6th year	L. s. d.	5	0	0
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CONGREGATIONAL COLLECTIONS.

Bluntisham (Huntingdonshire) Rev. } Thomas Bartlett	9	10	0
Cradley (Worcestershire) Rev. John Davies	10	0	8
Donington (Lincolnshire) Rev. J. Wilson, Vicar	16	2	6
Gornal Chapel (Staffordshire) Rev. J. Davies	8	11	6
Willoughby (Nottinghamshire) Rev. } Joseph Garton (Rev. G. Davies Vicar)	4	15	0
Yardley (Worcestershire) Rev. T. Mortimer	10	17	3

LEGACY.

Thomas Roberts, Esq., late of Russell Square, by his Exors. James Campbell, C. Holford, J. J. Holford, and R. Sutton, Esqrs., Duty free	300	0	0
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INDIA-FEMALE EDUCATION FUND.

Brought from page 440	65	16	9
A. Z. a friend to Female Education	50	0	0
E. B.	2	0	0
Friend at Bristol	5	0	0
Johnson, Mrs., Bristol	3	0	0
Oxfordshire, South, Association	-	-	-
Sale of Ladies' Work at Dedington	10	10	0
Smith, Mrs., Abingdon Street	9	2	0
Ware, Miss, Clapham	10	10	0

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From October 21, to November 19, 1825.

	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Berkshire (Bishop)	5	12	0	459	5	9
Berwick & Tweedmouth (Juv. Soc. 1. 10. 0)	5	10	0	27	10	0
Birmingham (Ladies' Assoc. 16. 10. 11)	31	16	0	6986	15	4
Bradford, <i>Yorkshire</i>	20	0	0	1609	10	9
Drailles, <i>Warwickshire</i>	11	11	5	45	11	4
Brighton (Ladies)	16	0	0	450	9	8
Bucks, South (Taplow)	17	2	7	3348	5	4
Burton-upon-Trent	62	19	6	62	19	6
Clare, <i>Suffolk</i>	18	5	9	45	9	9
Clapham (Ladies' Assoc.)	81	16	0	3717	3	5
Colehill, <i>Warwickshire</i>	42	0	0	94	4	6
Devon & Exeter (Dartmouth)	2	17	0	3743	15	0
Fleet, <i>Lincolnshire</i>	7	16	6	14	16	6
Glasbury, <i>Brecon</i>	110	10	0	1321	7	6
Islington Ladies	26	5	7	699	3	9
Kendal	5	0	0	866	6	2
Kent (Blackheath Gent. Com. 60. Bromley &c. 2s.)	85	0	0	4966	17	4
Kirkby-Lonsdale	33	0	0	886	4	5
Liverpool & West-Lancashire	20	1	0	7311	10	2
Micheldever & Stratton (from East Stratton, by Rev. Robert Luggier)	8	6	2	208	13	4
Morden, <i>Surrey</i>	6	9	1	439	14	3
Northamptonshire	33	0	0	4475	16	6
Penryn	10	17	1	316	0	6
Percy Chapel (Ladies' Com.)	12	9	6	3645	6	4
Pinner, <i>Middlesex</i>	26	0	9	177	5	2
Queen-Square Chapel	14	15	1	1016	5	4
St. Antholin's, Watling Street	4	4	9	446	11	8
Sierra Leone	4	6	3	893	10	4
St. Neot's	96	0	0	121	0	0
Southwark	25	9	10	2357	11	6
Suffolk	240	1	0	5965	19	10
Sunderland, Bishopwearm. &c.	55	0	0	1169	0	0
Westbury, <i>Wiltshire</i>	28	13	11	105	18	5
York	102	0	0	8441	9	11

Erratum.—P. 440, Derbyshire Contributions, the total amount should have been 2184l. 10s.

	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Agg, Mr. John, Evesham	5	11	0	90	9	10
Biden, Mr. John, Twickenham	2	15	0	6	4	0
Dancer, Mrs., Burton-on-Trent	5	0	0	174	4	0
Prichard, Miss, Kidderminster	17	0	0	233	2	0
Worthington, Miss Sarah, } Burton-on-Trent	10	0	0	46	0	0

BENEFACTIONS.

Havergal, Rev. W. H. Astley, amount of Mission Box among his Pupils	4	0	0
Wood, C. T. Esq., Malton, for eight Children; the eldest 12 years, and the youngest 12 weeks old, a penny per week from their births	9	14	8

CONGREGATIONAL COLLECTIONS.

Astley (Worcestershire), Rev. T. Houseman; (Rev. D. J. J. Cooke, Rector)	16	0	0
On occasion of the departure of several Missionaries, &c. at a Special Meeting at Freemasons' Hall (including 10 Star Pagodas, value 3. 10. 0)	56	0	7

INDIA-FEMALE EDUCATION FUND.

Brought from above	794	8	9
Hill, Mr. J. H., Harpur Street	0	10	6
Islington Ladies' Association:	-	-	-
Allen, Mrs.	6	10	0
Gordon, Mrs.	0	10	0
Gordon, Miss	0	10	0
Pearson, Mrs. J.	0	10	0
Rivington, Miss Jane	0	10	0
Scott, Mrs.	1	0	0
Liverpool & West Lancashire Association:	-	-	-
A few friends, by Mrs. Jetter	23	16	5
Maude, Mrs. T. H., Kendal	5	0	0
Penryn Association:	-	-	-
Hartley, Thomas, Esq.	1	1	0
Hartley, Mrs.	0	10	6





**THE BISHOP'S COLLEGE, NEAR CALCUTTA.**

# Missionary Register.

DECEMBER, 1825.

## Biography.

OBITUARY AND CHARACTER OF REV. SAMUEL MOSELEY,  
MISSIONARY, AMONG THE CHOCTAWS, FROM THE AMERICAN BOARD OF MISSIONS.

THE death of Mr. Moseley was briefly noticed at p. 549 of our last Number. We shall now make some extracts from an account of him published by the Board.

Mr. Moseley was a graduate of Dartmouth College; and had received a regular Theological Education at the Seminary in Andover, which he left at the Examination in September 1821. He was employed, during the subsequent winter, as a Missionary in South Carolina; and, in the summer of 1822, as an agent of the Board in New Hampshire and Vermont. The greater part of the year 1823 was spent by him in the service of Domestic Missionary Societies; particularly in preaching to a destitute congregation in Gloucester, Massachusetts; where the people would gladly have made great efforts to settle and support him, if he had not been devoted to the Missionary Work. This he had kept constantly in view, as the great object of his desires, for several years, if not from the commencement of his preparations for College; and his intermediate engagements, from the time of his leaving Andover, had been made by permission of the Committee, and with reference to his joining the Choctaw Mission last autumn. Leaving New England in October 1824, he arrived at Mayhew in December; and faithfully discharged the duties of a Missionary, so far as his health permitted, till he was removed to his rest.

He had suffered severely from a pulmonary affection, while at Gloucester, in the summer of 1823. Soon after he arrived at Mayhew, he went to Emmaus, in the south part of the Nation, where he laboured much as a preacher of righteousness. In February, he returned. While on his return, he was much exposed: two nights he slept out in the woods; and appears to have suffered considerably from the

Dec. 1825.

fatigue of this journey. Early in March, he and Mrs. Moseley rode to Bethel, about 60 miles: they were exposed to heavy rains, and suffered in passing creeks and swamps. While at Bethel, he was able to preach but a part of the time. He returned to Mayhew in April, and appeared much better; preaching pretty frequently, and with a good degree of strength and great earnestness. During the summer months, he had returns of weakness and pain; but, at intervals, was able to preach, not only to the Missionary Congregation, but to the people in the neighbouring White Settlements. The last time that he delivered the Divine Message was on Sabbath, August 22d, when he spoke with much detriment and difficulty, on account of extreme weakness of lungs. Two days after this, he had symptoms of fever; and continued gradually to decline till Monday, Sept. 6th, when it was but too evident that his life was drawing to a close.

In the course of Thursday Night, an ulcer broke, by which he was much distressed, and it was some time before he could breathe. Though exceedingly weak on Friday Morning, his mind was at liberty, and he was quite happy. His countenance was peculiarly placid and solemn; as it had been, indeed, through all his illness. He expressed much joy that he should be disposed of by Infinite Wisdom; and repeated, with much feeling—

O glorious hour! O blest abode!  
I shall be near and like my God!

A member of the Mission Family entered the room, took him by the hand, and sat down by him. After a few moments, he began to pray for himself thus—

4 B

O Lord, I have trusted in Thee. My confidence has been in Thee. And now, while passing through the valley of the shadow of death, be Thou with me, support me, and guide me!

This prayer was often repeated.

Captain Folsom, of the Choctaw Nation, came to see him, and entered the room about this time. Our dying Brother talked to his friend with as much earnestness as a Minister in the Pulpit. Among other things, he said—

I pray you seek, first and continually, an interest in Christ. Seek that love of God, which many waters cannot quench. It is stronger than Death.

He then prayed with much fervour and strength of voice for Captain Folsom, his family, and nation: in praying for this people, he hardly knew how to stop. He then prayed particularly for Mr. Kingsbury, and for the two other Brethren, whose labours, as Ministers of the New Testament, he came to share. His heart was much set on the salvation of the Choctaws.

Observing his beloved Wife in tears, he entreated her not to weep, as it was painful to him; adding, "I wish you not to feel distress any more on my account." She replied, that she would do all she could to please him; "but you know," said she, "when one half of the heart is torne away, the other part will bleed." To her answer he seemed to assent, with a peculiar look of affection. For her he often prayed; and entreated her to give him up cheerfully, to put her trust in God, and to walk with Him all her days; and added, "O Lord, be Thou the sanctuary of my dear Wife!" The last passage of Scripture, which she read to him, was Matt. xi. 28—30. It was peculiarly refreshing to his soul.

In the evening, as his strength failed, his nerves were much excited. Some of the time he was delirious. Then, and then only, he was in despair. But, near his last moments, when he was held by the hand, and asked if the Saviour still appeared precious, he replied, by a motion of his hand, that he was so. He continued to linger till four o'clock next morning, when he fell asleep, in the 84th year of his age; and at the close of a Mission, among this people, of only nine months.

The following character is expressed principally in the words of his associate Mr. Byington, though with some abridgment.

It is but just and proper for us, on Mission Ground, ever to remember that delicacy of feeling, which marked all his intercourse with others; that pure wisdom from above, which preserved him from rashness in action and folly in speaking; that simplicity and godly sincerity, with which he had his conversation in the world; that modest reserve, which led him to avoid every thing like ostentation and display; that fidelity as a friend, which he possessed in a remarkable degree; and that spirit of kindness and love, which pervaded his conduct in the domestic relations. His calm confidence in God, and his child-like resignation to the will of his Heavenly Father, were very observable; and many facts might be mentioned, in illustration of these traits of character. After he was taken ill, some one who was going to Goshen (a new Station) spoke to him about going thither; intimating, that he would be expected. Mrs. Moseley said to him, that she hoped he did not feel unreconciled to being withheld from going. "O no," said he, "I feel as willing to die as to live, and to live as to die, if I may be stayed on God." When one of his attendants expressed her surprise that he should be so calm when suffering under a raging fever, he said, "I exert myself all that I can, to keep calm: God requires me to be peaceful, and I think it will be more for His glory." The expression of his countenance was so clearly indicative of a sweet composure, that it could not be mistaken.

This tribute would I render to the memory of one, whom I once beheld in a little room at Andover, consulting and praying with respect to the extension of the Redeemer's Kingdom over the world, in company with our beloved Parsons (now no more), and with Winalow, Spaulding, Bingham, Thurston, and Fisk with the other Palestine Brethren. Since that day, how changed the scene! What further changes ere we all meet again!

It can hardly be necessary to add any thing to what is contained in the preceding communication. The basis of Mr. Moseley's character, so far as the human eye could discern, was solid piety. He engaged in the Work of Missions from a sober and settled conviction of duty. The object had been distinctly before his mind for years; and he longed, with the yearnings of genuine benevolence, for the deliverance of Heathens from the load of guilt which they are accumulating, and the oppression of Satan by whom they are held in cruel bondage. To aid in this deliverance, he cheerfully consecrated his talents and attainments, which were very respectable. In the various consultations respecting the concerns of the Choctaw Mission, while the Corresponding Secretary was present in May last, the judgment and good sense of Mr. Moseley were manifest. The prospect then was, that he would labour

many years for the spiritual benefit of his fellow-men. This prospect has been suddenly overclouded; and of this devoted servant of Christ it may be said, that his sun has been quenched in darkness ere it reached the meridian. Though human agents are removed, the Lord of Missions lives, and is able to carry all

His glorious designs into ample execution. To His wisdom and power let all the concerns of His unlimited empire be joyfully confided. "May we ever keep in mind," says Mr. Kingsbury, in a late communication, "that, after all our care, our wisdom is folly and our strength weakness, and that in God is our hope."

## Proceedings and Intelligence.

### ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

THE amount of the following List will be found to exceed that of last year by nearly 70,000*l.* We have not been able to learn the Income of several Societies which were in the former List, but others are added to the present. Of the Income of the Missionary Societies at Berlin, Bâsle, and Rotterdam we have received no account. In two instances, as before, the Contributions include Government Grants: the Gospel-Propagation Society thus received 20,281*l.* 5*s.*; and the Irish Education-Society, 22,000*l.* The Income of the Wesleyan Missionary Society should have been stated in the last List as 35,830*l.* 14*s.* 8*d.*, instead of 34,650*l.* 5*s.* 3*d.*; the cost of publications sent to the Auxiliaries having been improperly deducted. In estimating the Income of the American Societies, which are stated in dollars, the dollar has been reckoned at 4*s.* 6*d.*

Societies.	Year.	Contributions.			Sales.			Total Income.		
		£.	s.	d.	£.	s.	d.	£.	s.	d.
African Institution .....	1824-5	-	-	-	-	-	-	883	13	9
American Bible .....	1824-5	-	-	-	-	-	-	10462	14	0
American Board of Missions .....	1823-4	-	-	-	-	-	-	10683	13	6
American Colonization .....	1824-5	-	-	-	-	-	-	985	10	0
American Education .....	1824-5	-	-	-	-	-	-	2127	7	6
American Jews .....	1824-5	-	-	-	-	-	-	3114	4	6
American Methodist Missionary ..	1824-5	-	-	-	-	-	-	931	10	0
Americ. United Foreign Missionary,	1824-5	-	-	-	-	-	-	4719	7	6
Baptist Missionary .....	1824-5	15975	0	2	20	11	0	15995	11	2
British and Foreign Bible .....	1824-5	53700	6	0	39584	19	2	93285	5	2
British and Foreign School .....	1824-5	-	-	-	-	-	-	2114	19	3
Christian-Knowledge .....	1823-4	27741	10	4	32483	12	2	60225	2	6
Church Missionary .....	1824-5	45257	11	1	126	8	9	45383	19	10
Church-of-England Tract .....	1824	277	4	7	372	9	7	649	14	2
Continental .....	1824-5	-	-	-	-	-	-	2133	15	10
Gospel-Propagation .....	1824	-	-	-	-	-	-	27622	15	0
Hibernian .....	1824-5	-	-	-	-	-	-	8143	3	11
Irish Sunday-School .....	1824-5	2258	15	7	394	11	6	2653	7	1
Irish Education .....	1824	30037	2	5	6523	8	9	36560	11	2
Irish Society of London .....	1824-5	-	-	-	-	-	-	363	15	7
Irish Tract and Book .....	1824-5	1162	8	0	2496	16	10	3659	4	10
Jews' Society of London .....	1824-5	13715	2	1	468	16	5	14183	18	6
Ladies' Hibernian Female Society,	1823-4	-	-	-	-	-	-	2422	3	0
London Missionary .....	1824-5	-	-	-	-	-	-	40719	1	6
Merchant-Seamen's Bible .....	1824-5	680	8	11	230	15	8	911	4	7
National-Education .....	1824-5	-	-	-	-	-	-	2615	7	0
Naval and Military Bible .....	1824-5	-	-	-	-	-	-	2615	2	0
Newfoundland Education .....	1824-5	-	-	-	-	-	-	701	0	6
Port-of-London Seamen s .....	1824-5	276	17	7	6	6	0	283	3	7
Prayer-Book and Homily .....	1824-5	1173	16	2	607	16	8	1781	12	10
Religious Tract .....	1824-5	2376	8	6	10192	8	6	12563	17	0
Scottish Missionary .....	1824-5	8208	1	2	49	3	1	8257	4	8
Slave-Conversion .....	1824	-	-	-	-	-	-	3038	9	8
Sunday-School Union .....	1824-5	180	1	8	4073	10	6	4253	12	2
United Brethren .....	1823	-	-	-	-	-	-	9864	5	8
Wesleyan Missionary .....	1824	-	-	-	-	-	-	38046	9	7

Total,.....£474,960 18 0

## United Kingdom.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### EXCLUSION OF THE APOCRYPHA.

AT p. 549 of our last Number, we stated the determination of the question relative to the Apocrypha, and gave the Resolution adopted on the subject. We here subjoin the Official Document issued on this important occasion.

*British and Foreign Bible Society.*

London, November 28, 1825.

Dear Sir—

The earnest attention of the Committee having been solicited, by certain Members of the Society and also by many of the Committees of its Auxiliaries, to the propriety of affording aid, from the Funds of this Institution, to the circulation of Foreign Editions of the Scriptures which contain the Apocrypha, the subject was referred to a Special Committee, appointed for that purpose; from which, as well as from the General Committee, it has received the most mature consideration. The result we are instructed to transmit to you in the subjoined Resolution.

It is our fervent prayer, that the harmony, which has hitherto subsisted among the Members and Friends of this Institution both at home and abroad, may be preserved to the latest age; and that the Society may long continue to prove a blessing to the Christian Church, and also to the World at large.

We have the honour to remain,

Dear Sir,

Your faithful and obedient Servants,  
 ANDREW BRANDRAM,  
 JOSEPH HUGHES,  
 C. F. A. STEINKOPFF, } Secretaries.

*British and Foreign Bible Society.*

November 21, 1825.

At a Meeting of the Committee, summoned for the purpose of receiving the Report of the Special Committee, appointed on the 1st of August, to consider the proceedings and communications on the subject of the Apocrypha—

The Report of the Special Committee was read and received.

The Committee, in accordance with the spirit of the recommendation in the Report of the Special Committee, adopted the following Resolution—viz.

“That the Funds of the Society be applied to the printing and circulation of the Canonical Books of Scripture, to the exclusion of those Books and parts of Books which are usually termed Apocryphal; and

that all copies, printed either entirely or in part at the expense of the Society, and whether such copies consist of the whole or of any one or more of such Books, be invariably issued bound; no other Books whatever being bound with them: and, further, that all Money Grants, to Societies or Individuals, be made only in conformity with the principle of this Regulation.”

November 28.

At a Meeting of the Committee, specially summoned to confirm the proceedings of the last Meeting—

THE RIGHT HON. LORD TRIGNMOUTH,  
*President, in the Chair—*

The Minutes of the last Meeting were read and confirmed.

Extracted from the Minutes,  
 JOSEPH TARN, Assist. Sec.

### LONDON MISSIONARY SOCIETY.

*Testimony of the Directors to the late Rev.  
 Dr. Bogue.*

IN reference to the death of Dr. Bogue, which we noticed at p. 550, the Directors have recorded their sense of his loss in the following Resolution:—

—That, in recording this mournful event, the Directors would express the feelings of their minds on the solemn occasion. Their deceased friend was one of the very first projectors of the Society; toward the establishment of which he materially contributed, and for the extension and prosperity of which he directed the best energies of his powerful and well-informed mind for the space of thirty years. By his prayers, his writings, his example, his journeys, and, above all, by his direction and superintendence of the Missionary Seminary at Gosport, in which many eminent and useful Missionaries have been trained, he has been rendered, by the blessing of God, one of the chief instruments of the Society's prosperity. The loss of such an efficient and disinterested labourer cannot be calculated: yet, while it is sincerely and deeply lamented, the Directors would return their devout thanks to God, the source of all gracious influence, who rendered his instrumentality so beneficial; and who continued him amongst them, in full activity, till he had reached the seventy-sixth year of his life.

The Directors are fully assured, that the numerous members and friends of the Society will sympathize with them in the feelings thus expressed: and will unite with them, in thanksgiving to God,

for the important and useful labours of their late lamented friend; and in earnest supplication for a copious supply of the Holy Spirit, that many more faithful men may be qualified, by as able an instructor, for the all-important work of Missions, and from time to time be sent forth to preach among the Gentiles the unsearchable riches of Christ.

#### JEW'S SOCIETY.

##### SEVENTEENTH REPORT.

THE statements of the Report relative to the Continent will appear in the present Number: notices of other Foreign Proceedings will be reserved for the Survey: we shall here confine ourselves to such parts of the Report as respect the Home Proceedings.

##### *Progress of the Society.*

The Committee have the happiness to state their conviction, that the cause of your Society is obtaining increased attention from the Christian World. They make this statement with the more confidence as it respects their friends in this country, because it rests, in a great degree, on the personal observation of some valued friends of the Society, who attended the Annual Meetings of the Auxiliary Societies and Associations in sixteen counties, in the course of the last year. During that period, New Auxiliary Societies or Associations have been formed at Chelsea, Guildford, Romsey, Gainsborough, Chester, Portsmouth, and Cheltenham; while those, which formerly existed, were found, in general, to be in flourishing circumstances.

##### *Increased Receipts from Sales of Ladies' Work.*

The Sales of Useful and Ornamental Work, furnished by the Female Friends of the Cause of Israel, have, during the past year, been more than usually productive; and the thanks of the Society are due to the Ladies of Bath, Bristol, Birmingham, Boston, Bradfield, Brighton, Cambridge, Colchester, Chichester, Clewer, Derby, Exeter, Gloucester, Hereford, Helston, Huddersfield, Hull, Knaresborough, Liverpool, Louth, Maidstone, Manchester, Portsea, Reading, Stoke-by-Nayland, Stoke-upon-Trent, Southampton, Worcester, and many places in the vicinity of London, for their kind contributions. The receipts from the Sale of Ladies' Work in the

Metropolis alone, last year, amounted to 300*l*.

##### *Duty of Attention to British Jews.*

It is now some years since your Committee expressed the decided opinion, that the chief field for exertion was not to be looked for in England; and the increasing success, which has attended the Foreign Proceedings of the Society, has every year added strength to that opinion: the truth of it will be fully evinced by the details, which it will be their duty to lay before you on this occasion; and the reasons for it are sufficiently obvious to those, who have any acquaintance with the present state and circumstances of the Jewish Nation. But, while it is their earnest desire, that the Water of Life may flow forth to every desert spot where the lost sheep of Israel are scattered, it has also been their prayer, that it may not flow as waters from a smitten rock, carrying life, health, and blessing to distant regions, while the source remains barren and unblest. It has, indeed, been their endeavour, as much as possible, to promote Christianity among the Jews of England; not only on this account, but because they consider them as that part of the dispersed house of Judah, which it has pleased God to place under the care of this Christian Country. Viewed in this light, they are objects, not only of interest, but of deep responsibility; and your Committee would avail themselves of the present occasion, to solicit the assistance of all the friends of the Society in the performance of this part of their duty.

##### *Appeal to the Clergy in behalf of their Jewish Parishioners.*

Especially they would ask the co-operation of their Clerical Friends. To some of these they may, perhaps, say—and they trust without offence—“Have you not Jews resident within the limits of your cure, whom you have scarcely been accustomed to consider as parishioners?—who have not shared your pastoral care with the rest of that flock, over whom the Holy Ghost hath made you overseers? We are not inviting you to enter into controversy, with those who differ in discipline or err slightly in doctrine: we speak of those who openly reject your Redeemer; who tread under foot the Son of God, and count the blood of the covenant, wherewith he was sanctified, an unholy thing. When the Synagogue rises beside your Church, and the outcast of Israel is your parishioner, we ask that



the same prayers should rise to God, and that the same tender grief and pity and love should be called forth toward His fallen creature, as if the blind worshippers of Brahma had raised his temple in your streets. If you saw the idolatrous Pagan bowing down to the work of his hands, and offering the sacrifices of sin and superstition within the precincts of your own parish, Christian Love would be excited and would press forward to pluck him from the burning: that wisdom, which is pure and peaceable, would offer every prayer, urge every argument, endure all contradiction with long-suffering, if so it might save a soul from death. We ask the same feelings toward the Jew: long acquaintance may have familiarized you with his person, his creed, and his ritual; until you have ceased to consider that he is in the same circumstances as the Pagan Idolater, or, that if he differs in possessing more knowledge, he knows only to his condemnation. It is asking much from your faith, your charity, your patience; but we ask it in behalf of those for whom Christ died: we ask it of the successors of His Apostles, who, everywhere within the sphere of their labours, preached both to Jew and Gentile the unsearchable riches of Christ: we ask it for the sake of Him, whose dying prayer was offered for this unhappy race, and we are confident that we shall not ask in vain."

*Encouragement from growing Attention among British Jews.*

With a view to this, it is encouraging to reflect, that there are some symptoms of a growing attention to religion, and of a less hostile feeling toward your Society, among the Jews of this country. Your Committee have observed them with sincere gratitude and delight: and though it is their earnest desire not to overstate their prospects, yet they may fairly say that there is among many of the Jews a growing persuasion, that, in professing to promote Christianity among them, the Society has avowed its real and only object; and that the number, though still small, is gradually and steadily increasing, of those who are willing to listen, and even desirous to enter into temperate and amicable discussion—who, while they remain firmly attached to their own side of the question, manifest an increasing sense of the weight and importance of that question; and admit that it is to be discussed by fair argument,

and decided only by the Word of God. The continued attendance of Jews and Jewesses at the Lectures on the Old-Testament Types, preached by the Chaplain of the Episcopal Chapel of the Society, may be adduced in confirmation of the above statement.

It also deserves notice, that two Rabbies have, during the past year, been frequent writers in the Jewish Expositor; and have proposed their objections and stated their arguments, in a manner until lately altogether unknown in the annals of this controversy, both as it respects the TEMPER of the writers and the AUTHORITY on which they profess to stand.

During the same period, also, a Jew has published a History of his own Nation, in English; avowedly with a view to call the attention of his brethren to the Scriptures. In the Preface he states his design in undertaking the work to have been

—to bring under the notice of his brethren a compendious History of the Jewish Nation from the remotest ages: but, particularly, the many prophecies relating to historical events, which are so little known or regarded among his nation; and which, he hopes, will excite them to a solemn investigation of those sacred truths, which Jehovah condescended to reveal to their ancestors.

It is but justice to the author to state, that this work is written with historical fidelity, and in a spirit of unusual impartiality and candour toward Christianity.

In addition to the favourable circumstances already adduced, your Committee have received authentic information, though they are not as yet at liberty to publish particulars, that a hopeful spirit of inquiry on the subject of Christianity has been awakened among the Jews in a considerable town in England, where an active Auxiliary Society has been for some time established. The Officiating Reader of the Synagogue there has been, under the Divine Blessing, convinced of the truth of Christianity; and, at the expense of all his temporal emoluments, is about to make a public confession of his faith in the Gospel.

It is added in a Note—

Since the above was written, the individual referred to has been baptized at Plymouth. Vide a Sermon preached on the occasion by the Rev. John Hatchard, Vicar of St. Andrew's; with an interesting Appendix, containing an account written by the convert himself.

*Schools.*

Respecting the Schools of the Society, the Committee are thankful to be able to present a favourable report: six boys and five girls have been admitted during the past year, and four boys and four girls have been sent out as apprentices or servants; and of the conduct of many already placed out, a good account has been received from their employers. The number of children now in the Schools is 36 boys, and 47 girls.

*Students and Missionaries.*

Six Missionary Students have been admitted into the Society's Seminary in the course of the last year: four of these (of whom one is a converted Jew) are from abroad; and the other two, your Committee have much satisfaction in stating, are from the University of Cambridge. May the great Lord of the Harvest pour out abundantly His Holy Spirit on the members of both our Universities; that, from their overflowing Colleges, many may come forth animated with a true zeal for the Missionary Service, and ready to spend and to be spent in the labours for the extension of the Redeemer's kingdom among Jews and Gentiles!

Six Missionaries have gone forth from your Seminary since the last Meeting: Messrs. Wermelskirck and Reichardt to Poland; Mr. Stockfeld, to Holland; Mr. Banga, to Båale; Mr. Bergfeldt, to Posen; and Mr. Nicolayson, to visit his friends in Denmark, previous to his proceeding to Palestine, whither also Dr. Dalton, an Irish Medical Gentleman, has been recently sent as a Missionary Agent from your Society. The number of Students now in the Seminary is six; and the number of Missionaries employed by the Society is twenty-five.

*Publications.*

The number of copies of the Holy Scriptures issued by your Society, during the last year, amounts only to about 1200: which will be found to be considerably less than those reported in former years: this has, in some degree, arisen from a more rigid economy in the distribution of them; but is chiefly to be attributed to the various Stations having been so abundantly supplied during the preceding year. The same observations will apply to the circulation of Hebrew and Foreign Tracts; of which not quite 12,000 have been issued.

*Importance of an enlarged Circulation of the Hebrew Scriptures.*

Your Committee cannot pass over the subject of the Hebrew Scriptures, without anxiously entreating the attention of the friends of the Society to its weight and importance. They fully appreciate the labours of your Missionaries: they desire to thank God for their steady zeal, their prudence, fidelity, and success; but yet they hesitate not to express their conviction, that the free circulation of the Scriptures among the Jews is, of all measures, the most important. Among a people who cannot come to hear a Christian Preacher without danger even when he is within their reach, and of whom, by reason of their boundless dispersion, very few can enjoy that privilege, the Word of God, issued from various Stations, by judicious Missionaries, may be extensively circulated. For this, there are peculiar facilities among a people, not more distinguished for their dispersion through all the countries under heaven, than for a close and constant connexion and intercourse among themselves. The written Word of God, too, circulates silently, and without offence: it penetrates where the Missionary could find no access: it is concealed in the bosom and read in the closet; and he, who has the fears and the scruples of Nicodemus, may enjoy his privilege, and converse in secret with Him, of whom Moses in the Law, and the Prophets, did write.

It were needless to say more. Your Committee feel confident, that all who consider the nature of the Society's object, and especially those who have most narrowly observed its proceedings, will agree with them, that no parts of the Society's Funds are more usefully employed, than those which are devoted to printing and circulating the Scriptures. So strongly are they impressed with this, and so much have they been encouraged by the reception which the Scriptures have met with from the Jews, that they have been unable to confine the expenses of this department within the limits of the fund particularly appropriated to it; and the Fund for General Purposes is already in advance nearly 5000*l*.

Still, the importance of such a measure appears so great to your Committee, that, confiding in your liberality, they have ventured to undertake the print-

ing of a new edition of the whole Scriptures of the Old and New Testament in Hebrew. With a view to economy, and that general circulation which they have reason to hope that it will obtain, it will be printed with a smaller type, and in a cheaper and more convenient form than any former edition. The Old Testament will be printed from one of the editions in circulation among the Jews themselves, and acknowledged by them; and will be a pure Hebrew Work, without Latin words or Arabic figures—a circumstance which the Jews of different countries have often complained of, with respect to the Scriptures now circulated by the Society. The stereotype plates will also be so arranged, that the several Books may be printed separately or together in any combination which may be desirable; by which means a more extensive circulation may be made, at a comparatively small expense. The British and Foreign Bible Society have contributed 100*l.* toward this undertaking; and have engaged to take 1000 copies of the work when it is completed.

*Conclusion.*

Your Committee would hail it as one of the most auspicious signs of the times, that there is, among the Members of this and kindred Societies, an increasing conviction of the utter insufficiency of all human means, however wise and Scriptural they may be, to change the hearts of sinners, and to turn them from darkness to light and from the power of Satan unto God, without the Divine influences of that Blessed Spirit, who alone giveth the increase. In proportion as this conviction becomes more generally and deeply felt in the Church, and produces its practical effect in exciting Christians to pray for the promise of the latter days, so in proportion will the prospects of all Societies brighten before them, and a Scriptural expectation may be cherished that Jews and Gentiles will be converted to God.

The hearts of Christians in every part of the world have been awakened, to take pleasure in the stones of Zion, and to favour the dust thereof: Twenty-five Missionaries have already been sent forth, and more than twenty thousand copies of the New Testament have been circulated: an unprecedented spirit of inquiry has been excited among the whole nation of the Jews, in every

quarter of the globe; and, in many instances, God has been taking them, *one of a city, and two of a tribe, and bringing them to Zion.* Has, then, the God of Abraham so far blessed the labours and answered the prayers of Christians in behalf of His ancient Israel; and shall they slacken their efforts, or grow weary of inquiring of Him? Rather, surely, will they, with renewed energy, prophesy to the dry bones, as they have been commanded; and while, with united voice, they cry, *Come from the four winds, O Breath, and breathe upon these slain, that they may live!* they will encourage a holy confidence, and a Scriptural expectation, that BREATHE will come into them, and that they will LIVE and stand up an exceeding great army, to serve the Living God.

CHURCH-OF-ENGLAND TRACT SOCIETY.

THIRTEENTH REPORT.

*Progress of the Society.*

THE Society, as it advances in its operations from year to year, receives additional support by enrolling in its lists the subscriptions of a greater number of new contributors, than have been sufficient to supply any defalcation occasioned by death or other causes.

An Association has been formed at Birmingham: at Liverpool, Devonport, and in Staffordshire, it is expected that Associations will be established.

*State of the Funds.*

The Contributions of the Year amounted to 277*l.* 4*s.* 7*d.*, and the Sales to 372*l.* 9*s.* 7*d.*, forming a total of 649*l.* 14*s.* 2*d.*

The Payments were 599*l.* 6*s.*

*New Tracts.*

Two Tracts have been added to the List—

The Convalescent; or, the Churchman recovering from Sickness.

The Life and Martyrdom of John Rogers, the Protomartyr in the reign of Queen Mary.

The number of Tracts in the General Series is still 72; the two New Tracts having taken the place of the Society's editions of the Second and Fourth Homilies, which are out of print. As the Homily Tracts get out of print, the Society

will obtain them from the Prayer-Book and Homily Society.

*Issues of Tracts.*

The total number of Tracts sold and granted during the past year has been 182,071; and consisted of, 152,802 sold in separate Tracts, 7,591 sold in 352 bound volumes, and 21,678 gratuitously distributed.

*Remarks on the Character of the Society's Tracts.*

Your Committee are aware that your publications have been objected to, as being too exclusively of a didactic character: it has been said, that amusement should be combined with instruction. It is freely acknowledged, that the taste of too many readers, among all classes of society in the present day, hankers after what may gratify the imagination, by narrative either true or false. But your Committee must own their conviction, that the public taste is a vitiated taste; and that its gratification has been carried to too great an extent. To Religious Novels they feel strong objections; and even to those embellishments of truth which are often resorted to, where fiction does not form the substance of the tale. They know that such publications will be eagerly sought after and read; but they doubt the general solidity of the effects which they produce. They are, however, determined to try the experiment, though in opposition to the sentiments and practice of many among their contemporaries, whether plain statements of doctrinal and practical truth will not find patrons and readers among the Members of their Church. While, however, they avow this resolution, they beg to be understood as not restricting themselves from the use of Parable or Allegory, temperately and occasionally introduced: as they know by how high a sanction this mode of instruction is supported; and are not ignorant of its effects in captivating the mind, impressing the memory, and affecting the heart.

**RELIGIOUS-TRACT SOCIETY.  
TWENTY-SIXTH REPORT.**

*Issues of Tracts.*

THE number of Tracts issued from the Depository, during the year, appears to be upward of 10,500,000; being an increase beyond the preceding year.

Dec. 1825.

This amount does not include the Tracts which have been printed at your expense in foreign countries: and, on a careful review of the issues and grants of your Society, your Committee can venture to estimate, that the number of your Publications distributed, in all languages, since the establishment of the Society, exceeds ONE HUNDRED MILLIONS.

The gratuitous issues and money grants to Foreign Societies, and other objects, during the year, amount to 1986*l.* 16*s.* 3*d.*: this, added to the loss on Hawkers' Tracts amounting to 108*l.* 19*s.* 8*d.*, will make the total gratuitous issues 2095*l.* 15*s.* 11*d.*: being an increase beyond that of the preceding year, of 375*l.* 16*s.*

To Ireland, or for the Irish, nearly 70,000; including 6000 in the Irish Language — to the Scilly Islands, 7000—to Mariners, upward of 30,000 — to Soldiers, 4000 — at the Fairs in and near London, 158,000; of which, 63,800 were distributed at Bartholomew Fair — to Spectators at the execution of Criminals in the Metropolis, 14,000—to persons found violating the Sabbath, 32,000—by an individual, at Hospitals, Prisons, Workhouses, and in the most depraved parts of London, upward of 70,000—to Pensioners belonging to Greenwich Hospital, 16,000—to Hop-pickers in Kent and Sussex, generally destitute of religious instruction, 34,000.

It is not necessary for your Committee minutely to state all the numerous grants that have been made to Clergymen, Ministers, Captains of Vessels, Hospitals, and Prisons; which have amounted to many thousands. They rejoice to hear, that, in every direction, these efforts have been productive of good; and regret that the funds committed to their charge do not allow them to attend to individual applications, unless with some specific object in view, and also restrict them from giving adequate supplies. In every case it has been their rule, if possible, not to send any one empty away.

*New Tracts.*

The New Publications of the Year are as follows:—

General Tracts, 14—Hawkers', 1—Hand-Bills, 4—Broad Sheets, 5—Children's Books, 15—Short Stories, 8—Spanish Tracts, 12—French, 1—Tract Magazine, 12—Child's Companion, 12—Sermons, 5—the Lollards, 7.

*Notices respecting different Series.*

The *Hand-Bills* continue to receive attention; and your Committee strongly impress on their friends the importance of this plan. The poorest individual, who feels a desire to assist this work, may be able to purchase One Hundred of these little Tracts during the year; and your Committee have heard with much pleasure, that these very small Publications have been useful in impressing the minds of the most-hardened sinners.

The *Children's Book Series* has been considerably enlarged; and your Committee hope that they shall be enabled still to increase the number of these Publications, to meet the great demand arising from the progress of Education in Sunday and other Schools.

The *Short Stories*, for Children, in addition to the usual mode, are now on sale in packets, containing Fifty of these little books assorted; which plan has been found very acceptable. Your Committee desire strongly to recommend to all the Auxiliaries and friends of the Society, to visit the small shops in the towns and villages; where, in general, very improper publications are vended to children: it has often been found, that the proprietors are willing to substitute the Short Stories for those objectionable works, particularly as they obtain a larger profit by their sale. The eagerness and pleasure, with which these little Picture Books are read by young children, cannot be estimated, excepting by those who have witnessed it. A grant of One Thousand of these books has been made to several of the Infant Schools.

The *Tract Magazine* and *Child's Companion* continue to receive the patronage of your Members. The circulation has increased: during the year, 206,000 of the Magazine and 339,000 of the Companion have been issued. The *Child's Companion* is not intended exclusively for the use of Sunday Schools. It will be found a valuable addition to the works put into the hands of the children in private families, and attention is given that its contents shall be suitable to every rank.

Your Committee having been informed, that, in many places, there was

a great desire for reading, on the most important subjects, and observing the increase of light reading constantly issuing from the press, determined to publish a *Sermon* early in every month, not to exceed the price of two-pence; these Sermons to be selected from the valuable stores of old and approved divinity, inaccessible to the great proportion of readers. The following Sermons have already been published:—

GLORYING IN THE CROSS OF CHRIST.

GRACE ABOUNDING TO THE CHIEF OF SINNERS.

CHRIST PRECIOUS TO ALL TRUE BELIEVERS.

JESUS CHRIST THE ONLY FOUNDATION.

CHRIST CRUCIFIED.

These Sermons will be found useful to those friends who adopt the loan system; particularly if they are left with a recommendation that they be read in the family on the Lord's Day.

The publication of the accounts called *Last Dying Speeches* has been discontinued; as the venders refused to take them, unless much irrelevant and improper matter was introduced. Your Committee regretted to find this door of usefulness closed; but they could not consent to employ the funds of your Society in circulating matter contrary to its principles.

The various attempts to circulate error, rendered it important that the truth should be set forth more prominently: with this view, your Committee determined to publish a short series of Tracts, which should give some account of the Witnesses for the Truth during the times preceding the Reformation. They were the rather induced to adopt this measure, as the sufferings of the Lollards are but little known. Accounts of the persecutions during the reign of her who is emphatically styled "the Bloody Mary" have been given to the public in various forms; but the history of the times preceding her reign, and the sufferings of Sawtree, Cobham, Bilsley, and others, who formed the advanced guard of that "noble army of Martyrs," are almost exclusively confined to volumes, whose size and price preclude the generality of readers from access to their contents. With this view, they commenced the publication of "THE LOLLARDS; or, Some account of the Witnesses for the Truth, in England, between the Years 1400

and 1546." Seven Numbers have already appeared, and the series will probably extend to five more. Each part is so arranged as to form a distinct Tract, which may be circulated separately; and, when the whole are combined, they will present a continuous narrative of the events which accompanied the diffusion of Gospel Truths, as opposed to Papal Error—gradually enlightening our land, while the dawnings of the Reformation were advancing to a more perfect day. The political and secular history of the times does not form any part of the design just noticed; nor is it at all referred to, except so far as necessary to explain circumstances, respecting those, who, in that period, *counted not their lives dear unto them, having respect unto the recompence of reward.* These Tracts will be found to contain much information which has not been generally known of late years; and give a clear account of many circumstances, which have been either wholly denied, or designedly misrepresented by Roman-Catholic Writers.

*Tracts against Popery.*

Your Committee could not remain indifferent to the opposition, manifested during the last autumn, toward the circulation of the Scriptures in Ireland; and deemed it their duty to apply a portion of the funds committed to their charge, toward the gratuitous circulation of Tracts in the Sister Kingdom. This measure they were the more strongly excited to adopt, from seeing an earnest appeal addressed to the Roman Catholics, calling upon them to use every means in THEIR power, to circulate small publications IN FAVOUR of the tenets of the Church of Rome and opposing the Protestant Religion.

The efforts of your Committee on this subject have not been confined to the Sister Kingdom. The proceedings of their predecessors in former years have shewn, that it has ever been a main object of your Society to oppose the errors of the Church of Rome, both directly and indirectly—"considering the Luthers, the Melanctons, the Calvins, the Tindals, the Cranmers, and the Latimers of a former age, as their patterns in sound doctrine and active exertion." Your Committee, therefore, could not view the increasing efforts of the Roman Catholics in our own land, and their systematic opposition to the circulation of the Scriptures

in Ireland, with indifference; and, from the aspect of the times, they felt themselves called upon to increase the number of your Publications which oppose the errors of the Romish Church.

Several communications from the friends of your Society, also, urged the adoption of active measures in this respect: among others, a Clergyman, long connected with your Institution, and deservedly revered by all its Members, wrote thus—

Press earnestly the cause of Bibles, Missions, Schools, and Education. Argue manfully with the Papists: shew their system to the light of day: and let us be assured that all will gradually sink together; not by the unholy force of men, but by the holy power of Scriptural Argument and Heavenly Light.

The following Tracts on this subject have been added to your Catalogue; and others are in preparation:—

The True Catholic—St. Peter's Plea for Reading the Holy Scriptures—On Extreme Unction—The Protestant Religion no Novelty—Difficulties and Perversions are no Arguments against the universal Reading of the Scriptures—The Holy Scriptures the only Standard of Divine Truth—The Reformation; or the Two Principal Means in effecting this important Event—Some Account of Lord Cobham—Extracts from the Fathers, on reading the Scripture.

Your Committee have deemed it necessary thus fully to notice this important subject, from a desire to excite the members and friends of the Society, to greater activity in this work. They are sensible that their views and proceedings may be misrepresented and misunderstood; but they are confident, that every one, who examines carefully into what they have done, will be satisfied that they have not proceeded either with political or personal hostility, but have only sought to place SCRIPTURAL TRUTH in opposition to PAPAL ERROR. Had they shrunk from this contest, they would have betrayed the trust reposed in them. Still, however, their best efforts are but as pebbles from the brook: the Lord of Hosts, alone, can make them of avail against those who gainsay, and oppose, and use the most strenuous exertions to make proselytes to THEIR faith. The activity of Roman Catholics in this respect, in our own nation, is too obvious to escape even a superficial observer.

*Superstitious Veneration for "Our Saviour's Letter."*

We have repeatedly noticed the

superstitious regard paid to the absurd and legendary paper called "Our Saviour's Letter," particularly in the West of England. The following notices are extracted from the reports of a Distributor of Tracts in Devonshire. Is not the prevalence of such ignorance and folly in any part of our country most disgraceful?

—I got one of "Our Saviour's Letters" from a woman: she took it from an old purse: it was wrapped up in paper, to keep it together. She told me, she had carried it in her purse for thirty years. I asked why she kept it—"Because it is a fine thing to carry: when I have got that about me, I am always lucky."—"Is it lucky to have a drunkard for a husband, to lose your property, and at last come to the poor-house?"—"No, I don't think it is: I have known nothing but trouble. I was always told that it was a fine thing to carry with me, but I will give it to you: my husband is as bad as ever: he gets drunk now, when he can get money." Seeing a printer's name to many copies, I waited on him; and told him the evil effects which they had produced. He told me he was just going to print Ten Thousand for sale. I spoke very earnestly to him, gave him the Report of the Society, and also stuck up in his house some Broad Sheets. He told me that he would not print any more.

—We got eight Letters; but not without great difficulty. A poor woman said, "I would give you my Letter, but I have just lent it to my sister, who is taken in labour." On asking another female if she had any of those Letters—"O yes, I always keep one in my box: it keeps me from thunder and lightning. I am never without one: and, while I have it, I am in no danger."

—We obtained 18 Letters; but we met with several who would not have their Letters taken down, because their parents had stuck them up; but we had liberty to paste a Broad Sheet over them! Almost every poor person we spoke to had seen these Letters, or had them. We asked a very old woman if she had any—"Yes, I have always one about me: I always have carried one."—"Where do you carry it?"—"In my stays."—"How long have you had it?"—"Many years: one was worn out, but I bought another: they tell me no harm will come to me, if I carry it about me."

Another said to us, "I don't think the Letter is true: father and mother always had one in the house, to keep them from danger: at last the house caught fire, and burned the house and Letter too!" A poor ignorant woman told us that she had given away her Bible, but would not spare the Letter!

*Series of Stereotype Books.*

Three works, besides those mentioned before, have been added to the list of your publications, during the past year—

THE HOLY WAR.

BROOKE'S PRECIOUS REMEDIES.

ADAM'S PRIVATE THOUGHTS.

For these, your Society is indebted to a friend, who presented sets of stereotype plates, from which they have been printed. He has done this, trusting that others may be induced to adopt the same method for promoting the more extensive circulation of Small Works; such as they may wish to introduce to the public, and such as are in conformity to the principles of your Institution.

Your Committee willingly accepted these plates; being fully satisfied, that, to add these or similar works to their Catalogue, is in perfect conformity with the original design and the subsequent proceedings of your Society. Such works are within the scope of its objects, as pointed out by the title of your Institution: similar Publications have for many years been on its Catalogue; and, from the Minutes of preceding Committees, it appears that nothing but the narrowness of the funds committed to their charge prevented them from complying with the wishes of their friends, who have frequently recommended similar Small Treatises to their notice.

The means of your Society are never likely to enable you to pursue this object to any extent; except so far as individuals may avail themselves of the opportunity presented by your Institution, to render some of these little works more accessible to the multitudes who are hungering for spiritual food. Among the writings of former times, are many Little Treatises, to which Christians of the present day are indebted for warnings to flee from the wrath to come, and for an acquaintance with that hope which is set forth in Christ Jesus: surely there are not a few, who desire to bring these treasures, these goodly pearls, by the perusal of which their souls have been benefited, within the notice of others, to whom, by the Divine Blessing,

they may also be of essential advantage. By the instrumentality of your Society, such an object may be accomplished at a comparatively small expense; and you will be the better able to supply the increasing demand for Small Religious Publications, on terms at which the poor may be enabled to purchase, and which will enable the benevolent to distribute more largely than heretofore.

*Classified Selections of Tracts.*

On the suggestion of several friends, your Committee determined to bind up Selections of Tracts, adapted to particular classes; and thus to enable many persons, friendly to Tract Distribution, to present a Small Volume, where a single Tract might be disregarded. This plan has been accomplished, and your Committee have arranged Ten Small Volumes, under the following titles—

- The Seaman's Manual.
- The Soldier's Manual.
- The Cottager's Companion.
- The Servant's Friend.
- The Prisoner's Manual.
- The Artisan's Assistant.
- The Christian Armed.
- A Manual for the Afflicted.
- The Christian's Help.
- The True Catholic.

This plan has met with great and increasing approbation.

*Advantages of the District Plan.*

Your Committee have much pleasure to observe an increasing attention to the **DISTRICT PLAN**; whereby the poor are visited in their own houses, and supplied with Tracts on loan, and in some cases by gratuitous distribution. The value of these labours can be appreciated, by those only who have engaged therein. One instance may suffice to point out the importance of this means of usefulness:—

An Auxiliary, of small extent when compared with many on your list, but most active in its proceedings, has made arrangements by which all the villages in the neighbourhood are regularly visited: many persons have been led to attend Places of Public Worship—a taste for reading has been excited—and, during the past year, the poor villagers themselves have willingly expended more than **THIRTEEN POUNDS** in the purchase of your Publications. This plan is earnestly recommended to every Society connected with your Institution, as many have by similar means been brought to a knowledge of the truth.

*Foreign Operations.*

For notices of proceedings out of

Europe we refer to the next Survey: those which relate to the Continent will appear in a subsequent article in the present Number.

A strong appeal is made in behalf of the Foreign Objects of the Society, in an Address lately put into circulation, of which we subjoin a few passages:—

It has frequently been a cause of considerable regret, that the funds entrusted to the Society have fallen far short of what the numerous and interesting appeals made to them require. The Contributions to the Society, during the ten years, from 1815 to 1825, have not averaged more than **2100*l.*** per annum; and, in the last year, they amounted only to **237*l.***

On this fact the Committee would observe, not in a spirit of complaint, but with a view of informing their Christian Brethren and stirring up their love and zeal, that the funds of the Society have not increased in proportion to the openings of Providence; nor even in the same degree as the funds of other Societies, the operations of which are altogether foreign. It is much feared, that this may have arisen from considering the total of its receipts as the amount of contributions to the Society; but, it should always be remembered, that by far the greater part of the receipts arises from the sale of publications, which, indeed, has increased in a most encouraging manner, though it forms no fund for promoting the foreign and gratuitous objects of the Institution. In order, however, to advance these objects as far as possible, all the funds received in subscriptions, donations, and contributions, are devoted to the free circulation of Religious Tracts, without any deduction being made for the necessary expenses of the Society.

Since the year 1808, the Society has printed Tracts in **FORTY-TWO** different Languages.

The Committee are persuaded that the **FOREIGN** objects of the Society have been unintentionally overlooked by many benevolent friends, from whom they would still hope to receive considerable assistance. They would also suggest to the Auxiliary Societies the appropriation of a larger portion of their funds, or the establishment of a distinct fund in aid of



this work. Many persons, they are persuaded, would contribute to it without withdrawing their aid from local objects.

#### CONTINENTAL SOCIETY.

At p. 218 of our last Volume, we gave a brief view of the Continental Society. From its recent publications, we have collected the following particulars relative to its designs and proceedings.

##### *Object of the Society.*

The object of the Society is not to form Churches, which would necessarily involve questions of discipline wholly foreign to its purpose: but, simply, either to rouse the dormant fires of Christianity where they are latent; or to assist Ministers already established in the faith, of whatever communion they may be members, to become more extensively useful.

There are certain central spots, where the Agents reside; yet the greater part of their time is employed in diverging on all sides to the towns and villages within their reach. They make their visits periodically: they preach the Word of God whithersoever they come, *publicly, and from house to house*: in private conversation, they *warn the unruly, confirm the wavering, establish the weak, and build up the members of the Church in their most holy faith.*

##### *Labourers of the Society.*

The Labourers of the Society consist of TWENTY-SIX regularly ordained Ministers, Preachers, and Colporteurs (or itinerant venders) of Bibles, Testaments, and Tracts. They are no common men; and in nothing does the blessing of God appear more manifest, than in raising up such men for His service. They have not been prepared by your Society, for the work to which they have devoted themselves; nor have they sought its support as the end, but as the means of their exertions. The glory of Christ and the salvation of souls is their simple object. They have approved themselves *scribes well instructed unto the kingdom of God. Accustomed to difficulties, they have laboured, and not fainted.* Reckoning on persecution for Christ's sake, they have *taken joyfully the spoiling of their goods.* Though they have felt like men, they have acted like Christians; and their

language has been—*chastened, but not killed; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, yet possessing all things.*

The names of several new Agents are now before your Committee, as well as appropriate fields of labour for them; and they will gladly engage them so soon as they shall possess adequate funds.

##### *Chief Spheres of Labour.*

In Flanders, there is ONE Agent, who disperses the Word of Life in six villages. In the north of France, there are six Agents, who regularly visit 26 places; two in Paris, who preach in public, and hold meetings in six or eight parts of that city; THREE at Bayonne, who journey into the departments of the Arriège and the Bearn; and ONE at Calmont, who labours in 20 stations. In Germany, there are FIVE Agents, who are extensively occupied. To each of the regularly-ordained Ministers is attached an active and useful Colporteur, who is fully employed in distributing copies of the Word of God, and thus conveying the truth to an indefinite number of places.

The Society is anxious greatly to enlarge the scenes of its operations. Hitherto its attention has been confined principally to the North and South of France, and to some places on the Rhine and in Switzerland; but has lately been called, by M. Von Bulow, a native of Denmark, to the three northern kingdoms, Denmark, Norway, and Sweden: a plan has been proposed by him, whereby great good may be done, on an extensive scale, at a comparatively small expense, and which may with facility be carried into effect.

##### *Difficulties and Encouragements.*

In several parts of Germany, vexatious interruptions of Religious Meetings have taken place by the local police. In some of the Cantons of Switzerland, UNDER A PROTESTANT GOVERNMENT, grievous persecutions have been excited. In France, too, where the preaching of the Gospel and the distribution of the Scriptures have met with but little interruption, comparatively, for several years, circumstances have occurred, which seem to threaten the total suppression of the labours of your Colporteurs: a law formerly existed, prohibiting any but booksellers from selling Bibles and Testaments; but it had seldom been ex-

forced : fresh Decrees of the Legislature have, however, brought it into action, and augmented its rigours; so that these useful men have already begun to feel their energies cramped, and the field of their exertions much straitened.

These struggles between truth and error and light and darkness, shew that some good is doing. The enemy never rages so much as when he is in danger of losing his spoils; and though the conflict may be terrible, yet we are persuaded, that the Cause of Truth and Righteousness shall finally triumph. Your Agents arm themselves with THIS confidence, and go forward. If one door is closed against them, another is opened. If they cannot SELL the Sacred Volume to the people, they READ it to them: and the simple-hearted Colporteur, thus restricted from his usual method of spreading the knowledge of the Saviour, begins to CONVERSE about Him; and becomes an humble, though not unsuccessful, preacher of the Gospel.

## Continent.

### BIBLE SOCIETIES.

#### *Their State and Progress.*

THE following view of the Continental Bible Societies is collected from the Twenty-first Report of the British and Foreign Bible Society and its Appendix.

#### FRANCE.

Your foreign agent, Dr. Pinkerton, having been prevented by serious illness from proceeding further in the proposed tour, mentioned in the last Report, than Malta, returned to England; and, his health being partially restored, he was requested to undertake a journey to Paris. There were two points which rendered his so doing a desirable measure—the inspection of the foreign editions of the Scriptures printing at the expense of your Society; and the inquiry as to the best means of assisting the French-Protestant Bible-Society at Paris. Your Committee have much pleasure in stating, that, with reference to each of these points, his visit has proved very satisfactory.

The Turkish Bible is advanced as far as the Book of Job. Professor Kieffer continues his indefatigable exertions in editing the work: being desirous that it may be as accurate as possible, he requested Dr. Pinkerton to apply to your

Committee, to engage the Rev. Mr. Renouard to revise the New Testament, an undertaking to which Mr. Renouard has given his consent: 2000 additional New Testaments have been ordered. The execution of the Syriac and Carshun New-Testament has been quickened. The Modern-Armenian Testament has left the press.

The Paris Society has continued to receive many testimonies of the utility of its labours to the Protestant Communions in France. The Associations in connexion with itself, or its Auxiliaries, have gone on increasing. The Scriptures have been received, in many instances, with demonstrations of the most lively joy.

Instances of Love of the Scriptures were given at pp. 538, 539 of our last Volume; and, at pp. 143, 144 of the present, proofs of the Influence of Bible Societies on the Humbler Classes.

Extensive distributions of the Scriptures take place from your Society's Dépôt at Paris. An important application, from an island in the Mediterranean, for 800 Bibles and 3000 Testaments, for the use of schools, has been met from this source; and many thousand copies of the French Testament of De Sacy have been circulated. To replace the editions which have been exhausted, 10,000 Testaments and 10,000 copies of the Gospels and Acts, of De Sacy's Version, were ordered at Paris during the past year.

From the communications of Dr. Pinkerton, we extract some interesting particulars:—

The Protestant Population, is scattered along the four frontiers of the kingdom; but, excepting in the capital, few are to be found in the interior of France. A census has been taken, which gives their number at 722,329 souls; of whom 509,348 are Calvinists, and 212,981 are Lutherans: the Calvinists are ministered to by 269 pastors, and the Lutherans by 219.

The affiliated Societies now amount to 40 Auxiliaries, 65 Branches, and a great many Associations.

The Society at Monthellard labours among 27,136 Lutherans. This is one of the most active Auxiliaries of the Paris Society: their zeal is steady; and they seem fully to appreciate the inestimable treasure of having a copy of the Holy Scriptures in every family: indeed, this is truly the best guardian angel of the Protestant Cottage-circle in this kingdom, to defend them from the inroads of infidelity and superstition. It is stated in

the Montbelliard Report, that, on examination of 2050 families, there were found 2500 Testaments and 540 Bibles. It is very doubtful whether there be a single district in any part of France supplied to an equal extent.

The effects, which have already resulted from the establishment of Bible Societies among the Protestants in France, are numerous, and exceedingly beneficial in their tendency. This general fact is acknowledged by all. The Protestants have rallied round the Book of God, as a centre in which they have all an equal interest: this now serves as a common bond of union, and of fraternal and reciprocal intercourse; which, in former years, was unknown to them as a body. The essential truths of Protestantism and of the Gospel are again heard among all their scattered hamlets, through the Reports and Extracts, and especially by the more general reading of the Word of God. The lamentable want of education among their rising generation has partly been brought to light; and hundreds of precious souls, that lived secluded in mountains and valleys, without pastors and teachers, have been found out, recognised, and spiritual help provided for them. In addition to these and other advantages which might be mentioned, it is frankly owned, that the interests of vital religion have gained much amidst all these operations.

The whole number of Bibles and Testaments, disseminated through the instrumentality of French-Protestant Bible-Societies since 1818, among the 180,000 Protestant Families of this kingdom, is not much above 40,000. This is but a very scanty supply, when compared with the known wants of those portions of the population which have been examined into; such as at St. Hippolyte, in the department of the Gard, where, among 5311 souls, only 100 Bibles or Testaments were found. Even allowing amply for the circulation made in various ways before the establishment of the Bible Society, it is to be apprehended that more than half of the Protestant Families are still without Bibles!

#### NETHERLANDS.

The Report of the Netherlands Society states that there have been put into circulation, during the year, 5837 Bibles and 6490 Testaments. The same document also contains a Letter received from the Dutch-East-India Bible Society, communicating the Report of a Special Committee appointed to examine the Chinese Version of the Bible, by the Rev. Drs. Morrison and Milne, which states that the translation was ascertained to be well executed: in consequence of this Report, the Committee of the Netherlands Bible Society have ordered a number of copies to be forwarded to the Dutch Settlements in the East Indies.

At Antwerp, a Protestant Bible So-

ciety has been formed: the British Consul is President, and the Hanoverian Consul Vice-President and Treasurer. It is proposed to circulate the Scriptures in English, Dutch, French, and German.

#### SWITZERLAND.

The Zurich Society has completed its edition of 7500 copies of a large Bible.

The Bern Society writes—

Our Piscator's Bible is finished, and has already found its way into the cottages of the poor, as well as into our schools, both in town and country; and our Ladies' Associations, ever mindful of their founder, (the late Mr. Owen,) continue with unabated zeal to labour with us to promote the good work.

At Geneva, increasing zeal and activity have been manifested, in the formation of new Committees and Ladies' Associations.

The sphere of the *Lausanne Society* embraces a population of 160,000 souls. Besides a large edition of 10,000 Bibles in quarto, its Committee have printed an edition of 4000 French Testaments; and have recently made an agreement for a second edition of 4000 copies.

The *Basle Institution* continues its labours. *Antieser Falkeisen* writes—

The blessing of God has rested, in a particular and even wonderful manner, upon our Bible Society in the year past, for which we cannot be sufficiently thankful. Many Roman Catholics have applied to us for Bibles; and, as they are too poor to pay for them in money, they bring different kinds of produce, which is afterward sold.

From *Schaffhausen*, *Ebnat* in the Toggenburg country, and several other places, gratifying intelligence has been received. The sentiments expressed by one are the sentiments expressed by all:—

What we have done is, to outward appearance, little: this we acknowledge; but, in the kingdom of God, nothing is little. In that kingdom, he is great who exerts himself to the utmost of his power, in the situation in which Providence has placed him; and avails himself of every opportunity to awaken a desire after the Word of God, and to scatter its blessings around.

#### GERMANY.

The *Hamburg-Altona Society* has completed an edition of 12,000 Bibles and 1500 Testaments. The *Bremen Society* has considerably extended the sphere of its operations. A revival has taken place in the Society at *Luebeck*: the distribution of the Scriptures among seafaring people has been particularly attended to. In the Report from *Hos-tock*, the care of the overseers of the poor is recorded, in their anxiety to

supply the inmates of the Workhouse, about to emigrate to the Brazils, with copies of the Bible.

To the *Hanoverian* Society grants have been made of 500 Bibles and 3500 Testaments. The desolations which have occurred, in consequence of floods, in the kingdom of Hanover, are known to all; and, while others have hastened to impart temporal relief to the sufferers by these calamities, your Committee could not be backward in supplying that which it is the privilege of your Society to dispense. At *Osnaburg*, 1500 Bibles were circulated in the course of the year.

The King of Bavaria has given the Royal Assent for the establishment of a Central Society in the city of *Nuremberg*; some Auxiliaries are already formed.

The last Anniversary Meeting of the *Saxon* Society was thus addressed by the venerable President, Count Hohenthal—

On this very day, nay at this very hour, ten years ago, twenty-seven persons, who took delight in the Bible, met at my house; and, under the direction of Dr. Pinkerton, formed a Society for the sole object of circulating the Holy Scriptures.

He then recited their names, and added—

Of these twenty-seven, fifteen have departed this life, one resides in Berlin, another in Budissen, and a third in Prussian Lusatia; so that only nine of the first founders can be present with us this day.

From these comparatively feeble beginnings, a circulation has ensued of 33,490 Bibles and 7767 New Testaments.

Count Hohenthal has himself been since added to the number of the departed. A new President has, however, been found in the Prime Minister of State, Count Einsiedel; who has addressed to your esteemed President a communication breathing the most excellent sentiments.

To the *Herrnhut* Branch of the *Saxon* Society, grants have been made, amounting in the whole to 8500 Bibles and Testaments, many of which have caused the most lively joy to those who have received them.

The *Weimar* Society has diligently circulated the Scriptures in prisons and in schools. The *Eisenach* Society has, since its establishment, circulated between 3000 and 4000 Bibles and Testaments among persons anxious to receive them.

Dec. 1825.

Professor Van Ess, Secretary of the *Hesse-Darmstadt* Society, writes—

The sphere of the *Giesesen* Society includes a population of 238,395 Protestants; that of *Worms* and *Mayence*, 80,856; of *Odenwald*, 40,900; and of the *Darmstadt*, 175,626. We hope to see the numerous Protestant Villages belonging to Mayence united to the *Worms* Bible Society, that this benevolent and most useful Institution may embrace the whole of the *Darmstadt* Territory.

The *Frankfort* Society maintains its character for activity and zeal. Its distributions have been, during the past year, 928 Bibles and 5470 New Testaments. Among these have been more than 1000 New Testaments to pilgrims, who received them with the greatest readiness.

The Society in the Kingdom of *Wuerttemberg* has also continued to distinguish itself by its active proceedings. It has distributed on its own account, during the past year, 5570 Bibles and 3009 Testaments; making a total of 102,432 copies since it commenced its labours. The desire, however, for the Scriptures is by no means abated; and more than 3000 Bibles and Testaments were called for previously to its Annual Meeting. Another edition of the entire Bible is in contemplation by this Society; and your Committee have granted a set of stereotype plates for the New Testament. Through the means of this Institution, your Committee enjoy many advantages for effecting a circulation of the Scriptures on their own account; and have sent, in different directions, more than 9000 Bibles and Testaments.

The Secretary of the *Baden* Society writes—

The invaluable gift of the Word of God is still sought after among us; and, notwithstanding the calamities by which our unhappy country has been lately visited, we have not been reduced to the necessity of discontinuing our distribution.

A similar statement has been received from one of the most active directors of the *Heidelberg* Society.

#### PRUSSIA.

The Secretary of the *Prussian* Society writes—

During the year, we have put into circulation 3874 Bibles and 976 Testaments; and, during the last ten years, 78,247.

This Society has superintended an edition of 10,000 *Bohemian* New Testaments. In the last Report, the number of copies to be printed was stated at 5000: circumstances, however, have induced your Committee to enlarge the edition.

In a recent Letter from *Danzig* it is stated—

Our former distributions have only awakened a more lively desire for the Sacred Volume.

The Pomeranian Society at *Stralsund* has, in the last three years, distributed 3093 Bibles and 1440 Testaments. It is said—

Still, it must be owned, the desire which has been awakened for the Holy Scriptures is far from being fully satisfied.

In the Report of the *Silesian* Society, the following interesting statement occurs—

The numerous difficulties and attendant anxieties, with which many of our Fellow-Christians have had to struggle, in consequence of the pressure of the times, have driven many a one to seek for consolation, where alone it can be truly found, in the Book of Life. In many families, the long-neglected Bible has at length been brought forward again. Where, in reality, it was most wanted, no Bible was to be found: in this situation the parties would have been left, had not Bible Societies, in different places, stepped forward, and supplied them with the Word of God.

The *Leignitz* re-organized Society has succeeded beyond its expectations.

With the *Buckwald* Society, 67 congregations are connected, and the sphere of its exertions extends itself more and more.

The Report of the *Buntzlau* Society records the following pleasing fact—

We have never been obliged, from want of the means, to send any one who applied to us for a Bible empty away. In this benevolent work the Clergy and Schoolmasters here have not a little assisted us.

The Report of the *Kreutzmach* Society states—

To every Clergyman who applied to us, Bibles have been given for the purpose of presenting every newly-married couple with a copy on their wedding-day. All, without exception, have received this present offered to them on one of the most important days of their lives, with demonstrations of gratitude and joy; and many have, in return, made handsome donations to the Society.

At *Cologne*, the Committee, of whose zeal Dr. Steinkopff had such pleasing demonstrations, have continued their labours; though they have had to contend with several discouraging circumstances. Under the good providence of God, one door is opened after another, for the introduction of His Holy Word; and, by the influence of His grace, it produces fruit, in some cases thirty, in others sixty, and in others even a hundred fold.

The demands for Bibles among the different Branch Societies, in connexion

with that at *Newsted*, being more numerous than can be satisfied, particularly in the much-impooverished district of *Witgenstein*, an application has been made for assistance from your Committee, who have, in consequence, voted 200 Bibles and 300 Testaments.

In the *Grand Duchy of Berg*, the Society is about to print 10,000 Testaments for the supply of Schools. The Secretary writes—

We had no conception that the want of Bibles would be found so great in this country. The same spirit, which has been awakened in England, has, God be praised, found its way to us.

#### DENMARK.

The Danish Society, in connection with its Auxiliaries, has been successful in distributing about 60,000 Bibles and Testaments.

The Institution in the *Duchies of Sleswig and Holstein*, while it deploras the unfavourable circumstances under which its operations are conducted in consequence of the distresses of the country, rejoices, that, in a period of so much gloom, it was not necessary to take measures for the formation of a Society; as one already existed, which could proceed undisturbedly in distributing on all sides that Word, which is alone replete with heavenly consolation, and able to sustain men in the hour of adversity, and to raise them above the evils inseparable from this transitory state.

#### SWEDEN.

In an Address, delivered by Count *Rosenblad*, at the Anniversary of the Swedish Bible Society, it is observed by His Excellency, that, from calculations which have been made of the copies of the Scriptures in existence in Sweden; and of the number of persons who ought to be presented with them but who may be supposed not to have the means of supplying themselves, at least 30,000 annually will be wanted for many years to come. Such calculations are valuable in this respect, that they lead to a just estimate of the insufficiency of past exertions, compared with what remains to be accomplished by those whose hearts are deeply interested in this work. Among such, your Swedish Friends may be most deservedly placed: for there have been printed at this Society's press 96,700 Bibles and 118,600 Testaments; of which, 82,772 Bibles and 111,456 Testaments have been issued.

From the Report of the *Gothenburg* Society, it appears, that, during the last

year, it has circulated 1505 Bibles and 1836 Testaments; making a total, in ten years, of 21,304 Bibles and 15,104 Testaments. It nevertheless states, upon calculations that have been made—  
A great number of persons must still remain in want of the Scriptures, not having the means to procure them: especially the peasantry; who, in the latter years, have felt, and still feel, so many pressing wants for their temporal support, that they are scarcely able to spare any thing toward buying the Scriptures.

The Secretary of the *Westerås* Society, acknowledging the gratitude felt for the care which your Committee have shewn for the Dalecarlian Poor, after stating the efforts made by themselves to form Bible Associations, writes—

Until our active exertions and earnest entreaties be blessed with success, it is a matter of comfort to us, and we feel relief in the conviction, that, in this country, and particularly in Dalecarlia, there is a greater thirst after religious knowledge than we can well express.

Blessed poverty! may your Committee well exclaim; and blessed are they, who have both the means and the will, by sending the Scriptures, to direct the attention to Him who has said—*I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing upon thine offspring.*

From one of the Branches of the Bible Society in NORWAY, at Bergen, the Secretary writes—

Even here, among Norwegian Rocks, the long slumbering desire after the Divine Word has been, at length, awakened in the souls of our Fellow-Christians: even here, do Christian Brethren unite in contributing toward the great and glorious work, which so many others are engaged in carrying on.

#### RUSSIA.

With mingled feelings of regret and delight your Committee now turn to Russia—regret, at the difficulties, which have arisen in that quarter—and delight, at the retrospect of the labours of the Russian Bible Society. His Excellency Prince Galitzin having resigned the office of President, His Eminence Archbishop Seraphim has been appointed his successor by an Imperial Rescript. Your President, at the request of the Committee, has addressed the Archbishop on this important occasion. At the first Meeting of the Committee at which His Eminence presided, the Members present rose and congratulated him; and, in reply, he expressed a lively hope that the Lord would be pleased to shower down His blessings on the united and

important labours of the Committee, and vouchsafe to them His almighty aid. His Excellency Prince Galitzin has written to your President a Letter expressive of the interest felt by him in all the operations of the Bible Society in every part of the world, notwithstanding he has resigned the situation which he before occupied.

From the Minutes of the Proceedings at the above-mentioned Meeting of the Committee, we extract the following notice:—

For the more effectually accomplishing the circulation of Translations of the Holy Scriptures intended principally for the Heathen, the President suggested the propriety of calling upon the Clergy of all those districts in which such Heathen reside, to co-operate in the distribution, by every means in their power, under the direction of their superiors; and the Committee resolved, accordingly, to adopt this suggestion, in respect to the dissemination of the Bible among the Heathen, either by sale or gratuitously.

It appears from statements in the Appendix, that the total number of copies of the Scriptures, printed, purchased, and received by the Society, up to the close of its Tenth Year, including 48,303 copies received from abroad, amounted to 704,881; and consisted of 184,851 Bibles, 315,928 Testaments, and 204,052 Single Portions of Scripture. The receipts of the Society in the Ten Years were 3,421,938 rubles, of which about 354,000 were in Grants from the British and Foreign Bible Society.

Of the distribution and receipts to the end of the Eleventh Year it is said—

In the space of Eleven Years, the Society has purchased or printed Versions of the entire Scriptures, or the New Testament, or parts thereof, in forty-one different languages or dialects, and distributed 448,109 copies, and has collected and received 3,711,376 rubles: and there are, in different parts of the Empire, 289 Committees, which mutually co-operate; and, in union with the St. Petersburg Committee, like numerous arms of one and the same

body, dispense throughout the whole extent of the Russian Dominions the Bread of Life. Among its most important Versions, that into the Modern Russ certainly deserves to be mentioned: 50,000 of the Modern Russ and Slavonian New-Testaments have been published, and 20,000 of the Modern Russ alone.

Among the testimonies to the good produced by the labours of the Society, it is stated—

Various Parish Ministers have delivered in their reports of the number of Heathen, who have been led to embrace Christianity from among the Tscheremissians: one mentions eleven, another thirty-eight, a third one hundred, and a fourth fifty-two; and this has been accomplished, in some instances exclusively, and in others principally, by reading the Gospel, translated in their vernacular dialect, and put into their hands by means of the Russian Bible Society. Who that reads such accounts, your Committee may ask, but must regret that any difficulties should have arisen? The work, however, has not been standing still: 70,000 copies of the Scriptures, in different languages and dialects, have been printed, and 31,163 distributed, during the past year.

#### ROMAN CATHOLICS.

Every Letter, that has been received from Dr. Leander Van Ess, has borne testimony to the prevailing desire for the Holy Scriptures, notwithstanding the difficulties which have arisen in the way of their circulation: these very difficulties have, in many instances, been overruled for good. He has been supplied with 10,000 German Testaments of his own edition and 2000 of Gossner's, 1000 Lutheran Bibles, besides some smaller quantities in the Hebrew, Greek, and other languages. An opportunity of supplying the Roman-Catholic Schools in the kingdom of Wuerttemberg having occurred, the Professor has applied for 10,000 Testaments for this important purpose, which your Committee readily granted.

The zeal of this individual has stirred up others; and your Committee have heard with pleasure, that another Professor in the Roman-Catholic Communion has prepared a Version of the New Testament, which has been approved by some Ecclesiastical Authorities in

that Church. The Author, in a concise Preface, remarks that it is intended for Christian Schools and for edification in private Families. Dr. Van Ess, in speaking of this work, observes that the translation is good. "It would seem," he adds, "that several of the Episcopal Vicars favour it; a circumstance which will give me real pleasure, for it is certainly all one whether Christ be preached through the medium of a version by Kistemaker, Van Ess, or any other, provided only that His Gospel be faithfully published." In these sentiments your Committee most heartily concur.

The Minister of Finance in the Grand Duchy of Darmstadt has waved the duties in favour of the Bible Society, as well as of the Professor himself, and other individual distributors; and duties previously paid have been returned.

The extracts of his correspondence with different individuals, in parts remote from Darmstadt, give solid proof that the blessing of God accompanies his extensive distributions of the Scriptures. They have amounted now, in the whole, to above 550,000 copies.

We subjoin some extracts from the Letters of this zealous champion of the Scriptures.

—The inquiry after my Translation of the Old Testament exceeds belief, from Clergymen as well as from the Laity: since there are no other Catholic Translations in German, excepting such as are filled with notes and comments; and in general sell at a very high price, which cannot be paid by either Clergy or Laity in these times of distress. The demand for my Version when fully completed will be so considerable, that 100,000 copies will be required. Wherever my New Testament has found access, and Christ is revealed by its perusal, the people are anxious to seek Him also in the prophecies and types of the Old Testament. I receive Letters by every mail, containing applications for copies.

—I feel grateful for the cheerfulness and delight, with which I am enabled to labour in the service of the Lord. He has been pleased to open fresh channels for the circulation of His Holy Word, and I bless God that my health continues good.

—Since the publication of my pamphlet, beginning "O ye Priests! give and

explain the Bible to the people," the desire to read the Word of God is remarkably augmented among Catholics far and near. Many Catholic Clergymen have even been led by it to adopt more genuine Christian Sentiments. The Lord appears to accompany my little work with His blessing; so as to prove the means of reconciling many of my opponents, or at least of softening them.

—Ah! how do I pity the people who cry for bread, and no one is there to bring it unto them: and ah! with what desperate and visibly-determined opposition do not the Powers of Darkness act against the Light of the Gospel, as they witness its increased dissemination! But the Word, which was in the beginning and by which all things were made, will remain, as heretofore, the Life and Light of mankind. That Eternal Love is well able to chain the foe; and so to circumscribe his kingdom, that he shall have no more power than what is given unto him. Even now, God be praised! his attempts are ineffectual to banish from the Christian's breast a hunger after the Bread of Life; nay, the longing after it is stronger and livelier than ever among Catholics, in proportion as it is attempted to be put down by Ecclesiastical Interdicts. Inquiries are continually making after the newest editions of the Bible in foreign languages.

—It is often good and useful for us poor mortals to be crossed in our wishes and expectations: we are then more inclined to tear ourselves away from our fellow-creatures, and, leaving the world to itself, are urged on to take refuge alone, through faith and prayer, in the unchangeable will of our God; so that these very storms and tempests prove a real gain to the soul.

#### TRACT SOCIETIES.

##### *Their State and Progress.*

THE following notices are collected from the Twenty-sixth Report of the Religious Tract Society.

#### FRANCE.

The Committee of the Paris Society have added several Tracts and Broad Sheets to their series. During the year ending April 1825, there had been 80,000 Tracts circulated; making a total of 220,000. Duplicates of all the Childrens' Books have been forwarded

to the Paris Committee. There are many impediments, however, to the circulation of Books and Tracts in France: a recent decision of the Minister of the Interior PROHIBITS THE HAWKING OF BOOKS, WITHOUT ANY EXCEPTION. This decision, it is to be feared, will much fetter the benevolent intentions of the friends of religion in France.

Narrative Tracts, clearly stating the essential doctrines of the truth, are most desirable, written or translated by a native of France. Those written by the Rev. Cæsar Malan have been found very acceptable on the Continent: these little Publications set forth, most prominently, a crucified and risen Saviour, as the only means of Salvation; without entering into those subjects, which form the chief points of theological controversy—a course which your Committee hope will be pursued with reference to France.

#### NETHERLANDS.

This Society has circulated, during the past year, many thousand Tracts. In a communication from the Secretary, he says—

Our Society goes on prosperously: we have many reasons to look forward to better things. The efforts of the Society have been beneficial in the conversion of sinners.

#### GERMANY.

The revered and indefatigable Dr. Leander Van Ess, of *Darmstadt*, continues his valuable labours. He has been actively engaged in the circulation of some Tracts written by himself, in support of the universal dissemination of the Word of God.

The following is an extract from a Letter just received from him:—

You will receive a small book, entitled, "The Holy Chrysostom: or the Voice of the Catholic Church, concerning a useful, salutary, and edifying method of reading the Bible: by Leander Van Ess: Darmstadt, 1824"—of which work I have been enabled, partly by the generous grant of your Society, to publish 5000 copies: and, I rejoice to say, many blessed results have ensued from its dissemination among Catholics; especially at the present period, when, by the Bull of the Pope, the circulation of the Bible has been much ridiculed and impeded. My correspondence has convinced me, that many weak Individuals, especially among the Catholic Clergy, have been encouraged in the Bible Cause by the reading of this book; and, as its circulation extends, the prejudices of the common people also are vanishing away.

I am now engaged in another little work of a similar kind; and would appeal to your



Society for a further grant, that I may be enabled to publish it.

In a period like the present, when Rome and Romanists are making all their powers and influence subservient to the pernicious works of darkness, both by words and writings, it is our duty to do all in our power to counteract their efforts; persuaded that the Lord will not suffer His true Christian Church, of all Confessions, to be overthrown. Incalculable good may be effected by the means of small instructive Tracts, which common people are fond of reading. If aid for this work is afforded to me, I have a great number of correspondents and fellow-labourers in every quarter, who will give their assistance.

For the sake of the kingdom of the Lord and the everlasting salvation of our brethren, purchased at so infinitely high a price, I repeat my most earnest request for a fresh supply to my little Tract Fund. The voice of thanksgivings from thousands and tens of thousands of souls, redeemed from darkness to light, will rise far above any earthly thanks, at the throne of the Lamb.

The *Hamburg Society* has, during the past year, greatly increased its operations: the issues exceed 38,000. One of its friends says—

I have the happiness of distributing these little *Heralds of Salvation* almost every day, to persons who would not otherwise have heard of the Gospel. Almost every week, some instance of their usefulness comes to my knowledge; and not a few souls, in Hamburg and its neighbourhood, will have to bless God, through the endless ages of eternity, for the formation of this Society.

#### SWEDEN.

In the year 1823, the *Evangelical Society* at Stockholm circulated 64,895 Tracts; making a total, since 1800, of nearly 2,000,000.

#### POLAND.

The Society's publications have been very acceptable among the German Colonists; and the prospects of usefulness, by the distribution of Tracts, very great. A Missionary writes—

Your Tracts have been instrumental in stirring up many to a sense of true religion; and deputations have been sent to us, inviting us to go and preach the Gospel of Christ, where the Tracts have been given.

#### SPAIN.

The following extract from a communication from Gibraltar is encouraging:—

It is an important fact, that many of the Spaniards begin to suspect that they have been misled: this has naturally resulted from their reading of the Holy Scriptures and other religious books. They willingly receive Tracts from us, and as willingly converse with us on the subject of religion.

In a Letter, just received from a Minister on the Continent, he says—

Spain is a vast field open before you, and

which seems to call for your labours. I am acquainted with a Spanish Priest, who begins to enjoy Divine Truth, through the reading of some Tracts. He has translated "Conversation between Two Friends," "On Regeneration," "The Woodmen," and "The Swiss Peasant."

#### EDUCATION SOCIETIES.

THE Twentieth Report of the *British and Foreign School Society* furnishes the following view, in reference to the Continent, of the

#### *State and Progress of Education.*

##### FRANCE.

In France, notwithstanding the continuance of the discouragements mentioned in our last Report, much good has been effected by the Schools for Mutual Instruction. The zeal of those worthy individuals, to whose care the concerns of the Society for elementary education are entrusted, unrepressed by hostility, undiminished by time, still produces good fruit; they are *not weary in well-doing*; but persevere in their useful labours, *through evil report and through good report*. Under their active superintendance, the Schools in Paris enjoy a gratifying prosperity: they are 45 in number, and contain upward of 8000 children: there are, besides, five Evening Schools for adults: two of the Schools have been visited by the Archbishop of Paris; who expressed his great satisfaction with the order and discipline of the children, and the improvement which they had made. The accounts from the interior of the kingdom are not so encouraging; yet it is believed that the lower classes are becoming increasingly sensible of the advantages of education, and desirous of possessing them. The friendship of the Bible Society of Paris has been again manifested, during the last year, by liberal grants of copies of the New Testament for the use of the Schools. Information has also reached your Committee, that a Society will be shortly established, for the purpose of publishing books suited to the lower classes, and at a cheap rate: such a measure will undoubtedly command the cordial good wishes of all the friends of knowledge.

##### NETHERLANDS.

The progress of Education in the Netherlands is, on the whole, encouraging. The new buildings for the Model Schools at Brussels have been completed: the Boys' School was opened in June,

and 390 scholars were on the list: the Girls' School was to be opened in October. These Schools will furnish the advantage of Training Establishments, to such persons as may be desirous of introducing the System into other parts of the country.

## DENMARK.

The labours of Mr. Ahrahamson in Denmark have been rendered very efficient by the Royal Patronage with which he has been favoured. A Commission, appointed by the King to ascertain the nature and merits of the British System, after having closely examined the subject and heard the objections of those who imagined they saw many defects and evils in the new plan, reported favourably. His Majesty was then pleased to give his sanction to the System: a Model School was opened at Copenhagen: Lessons in reading, writing, arithmetic, and geography, were ordered to be printed; and permission was given for the establishment of the System in the cities and villages generally, and for its adoption in the Primary Schools. In the beginning of last year, 244 Schools had been organized; and it was expected that the number would be soon increased to 500.

## SWEDEN.

Scriptural Education meets with great success in Sweden, and has been introduced into almost every province of that kingdom. A Royal Edict has been recently issued, addressed to the Consistory Courts, requiring them to select for the Offices of Churchwarden and Parish Schoolmaster such persons only as shall be capable of teaching the System of Mutual Instruction. The fees of Church-livings, and some funds now in the hands of the Clergy, are to be so economized, as that a portion of them may be made available for the purposes of Public Education. A very friendly Letter from the Swedish Education-Society, accompanied by a Copy of their First Report, was received by your Committee last year; and a large supply of slates and pencils for the use of the Schools was transmitted to Stockholm, at their request.

## PRUSSIA.

Very little direct intelligence from Russia has reached your Committee, during the last year: they are able, however, to inform the Society, that the Central School, established at St. Petersburg under the patronage of His

Imperial Majesty and superintended by Mr. Heard, goes on well. The Second Report of the School for the Children of Poor Foreigners states, that, since the opening of that Institution, 630 children have received instruction; that there are now in the School 301 boys and 112 girls; that 73 destitute children have been clothed; and that 67 have been apprenticed to persons of different trades, who have given very favourable reports of their good conduct and industry. Your Committee have also received a Letter from Count Romanzoff, dated December 29, 1824, in which His Excellency mentions the establishment of Schools in nine villages in the neighbourhood of Homel, and intimates his intention to open others in the course of the present year.

From the Report of a recent traveller (Captain Cochrane) the Committee learn that the British System is pretty generally diffused throughout the Empire. One effect of this has been a diminution of the number of private Schools; but this is more than counterbalanced by the fact, that, in the Lancasterian Institutions, as many HUNDREDS are educated as in the private establishments there were TENS. The British System has even reached the frigid clime of Siberia: the Schools at Tobolsk, the capital of that country, contain nearly 1000 children, whose proficiency is said to be very creditable.

## ITALY.

Interesting information has been received relative to the progress of education in Tuscany, where there are 30 Schools; all supported by subscription, and generally prosperous. Three similar Institutions exist in Naples, one of which affords instruction to 500 children. The British System has even reached the dominions of the Head of the Roman-Catholic Church, four Schools being established in the Papal Territories.

## SPAIN.

No intelligence having arrived from Spain since the last Annual Meeting, the Committee are unable to report the state of the Schools in that kingdom; and can only express their fears, that political dissensions and animosities have tended materially to check the progress of Scriptural Education.

## PORTUGAL.

With more pleasure they speak of Portugal. By means of M. Lecocq, a

Corresponding Member of the Paris Society, the System of Mutual Instruction has been introduced into Lisbon; where a Model School has been opened, immediately under the patronage of the Government, at whose expense also the requisite Lessons have been printed. A Royal Decree, dated September 11, 1824, recognises the establishment of this School, exempts it from the existing laws affecting education, and promises that those lads who make most proficiency shall be selected for Public Teachers. The friends of the Society will probably recollect, that the Scripture Lessons were printed in Portuguese by this Society, some time ago; and they will rejoice that the Youth of Portugal will now derive from the purest sources, those truths, which are so well adapted to promote *peace on earth and good-will among men*—are alike conducive to the happiness of individuals, societies, and nations—and are equally unfavourable to anarchy and to misrule.

#### JEW'S SOCIETY.

FROM the Seventeenth Report of the Society we collect the following statements relative to

*Esertions in behalf of the Continental Jews.*

For some account of the Labourers and Agents engaged, under the Society, in this good work, we refer the Reader to p. 167 of the present Volume.

#### FRANCE.

M. Rostan, of Paris, thus writes—  
The report of the labours of your Society is gradually spreading, and has been the means of bringing us into connexion with several friends of Israel in this country. Thus the number of such as pray for the peace of Jerusalem increases from day to day; and Christians in France begin to be aware, that the peace of Israel is the peace of the earth. The *Valley of Munster*, of which the venerable Christian, Mr. Batzweiler, is Minister, is a very important point with respect to operations among the Jews in France: we shall invite him to form in his congregation, if possible, a Committee of Friends of Israel. In that valley, Wintzenheim is situated; which may be called the French Jerusalem, because its population, and that of the vicinity, is almost entirely Jewish: it is the chief place of their seven great Consistories. The Valley of Munster, one of the most fertile in Alsace, is almost exclusively the property of Jews, either as freeholders or tenants: how much good, therefore, may be done by a judicious dissemination of your Tracts, especially in German and Hebrew!

In *Metz* also, where some thousands

of Jews reside, a cheering prospect has opened, as appears by the following statement of Mr. R. Smith, who passed through that place on his return to England, and writes from Paris—

I had a Letter of Recommendation to the Minister of the Protestant Church in Metz, from whom I met with a most cordial reception. There are residing in the town a great number of Jews, perhaps more than in any town in France; and they appear, on the whole, more inclined to Christianity. The Protestant Minister, who is intimately acquainted with many of them, particularly with the Chief Rabbi, considers Metz as the place from whence light will go out among the Jews in France.

The affecting account, which the same Letter gives of the state of some of the Jews in the capital of France, is but too applicable, the Committee fear, to tens of thousands of that unhappy people:—

In Paris, there appear to be but very few Jews, proportionably to the size of this great city. They have two Synagogues, one of which I have been in; and it is certainly the neatest synagogue which I have ever seen: the singing was very fine; but, on the whole, the usual indifference prevailed. I asked one who stood near me several questions about the contents of the book which he held in his hand, containing prayers, psalms, &c. He replied, that it was nearly the same as was used by all Jews, but that "it amounted to nothing!" I sincerely believe that this is the case with many thousands of them—that at the very time they are babbling over their devotion, and many of them apparently with great earnestness and zeal, they do not believe that there is any thing in it.

#### HOLLAND.

The Rev. A. S. Thelwall still continues his labours in *Amsterdam*: he states that all things are going on there "quietly and well." Under date of December 21, 1824, he writes—

On Sunday last, I was present in the French Church, when our friend and brother, the Rev. Mr. Chevalier, baptized two Jewesses, the mother and sister of Mrs. Da Costa. The mother is 65 years of age; and when we consider, in addition to this advanced age, the deep and lamentable ignorance of religion in which Jewish Females are brought up, I cannot but consider her conversion as a remarkable instance of the power and grace of God. Here, then, we have one family, in which there are now six Jews and Jewesses, over whom we may rejoice, and bless the God of all grace.

#### SWITZERLAND.

For several years, your Committee entertained the hope that a School for Jewish Children would be established in *Bâsle*; and they are, at length, able to state that a commencement has been made. In order to promote the views of the Society in this place, and also in

Alsace and the neighbouring parts of Germany, Mr. I. K. Banga, a native of Switzerland, (one of the Missionaries who have quitted the Society's Seminary at Stansted, during the present year,) has proceeded to Bisle, where he arrived in December.

GERMANY.

*Bavaria.*—If, as not strictly falling within the description of their proceedings, your Committee are not called upon to report the Edict which has lately been issued by the King of Bavaria, they trust that they shall be excused if they briefly allude to it; because every Legislative Enactment relating to the Jews, and especially one which, like the present, is chiefly directed to the ceremonial of their religion and the education of their youth, is most important as connected with the object of the Society. If the regulations of this Edict are observed, the Worship of the Synagogue, if not all that could be desired, will become at least less offensive to decency and common sense: some idle and absurd customs will be abolished: some instruction will be afforded to the common people by the Sermons in German, which the Rabbies are required to preach on the Sabbaths and other public occasions; and their youth will not be suffered to grow up in the gross and stupid ignorance in which they have hitherto been left. But what is most of all important, and the point to which your Committee desire especially to draw the attention of the friends of the Society, is, that this is but one of many instances, in which, of late years, the various Governments of Europe have recognised and legislated for a people, who were for ages entirely overlooked and forgotten, except when avarice or cruelty required a victim. They consider this as one of the most cheering features of their prospect; and if such measures form no part of their proceedings, yet, to them, in a peculiar manner, they look for encouragement, and furtherance in their objects; because the greatest obstacles which they have found, are, ignorance, indifference, and neglect.

*Frankfort*—From the Second Report of the Frankfort Society for promoting Christianity among the Jews, it appears that the cause there is prospering. It is not a little gratifying to hear from those who have such opportunity for experiment and observation, that they “find the better-informed Israelites ready to receive any thing that can enlighten

their understanding, and eager to read Tracts and New Testaments.” And, although the Frankfort Society explicitly avows that its chief object has been to promote the GENERAL KNOWLEDGE of Christianity among the Jews, rather than to aim at the instruction and conversion of INDIVIDUALS until some measures shall be taken for the maintenance of them, yet this one Report contains a gratifying account of Nine Baptisms that had already taken place; and adds, “Many more hopeful Israelites have also applied for baptism; but, for the reasons already specified, we have not been able to meet their wishes.” That the efforts of this Society have not been ineffectual, in calling the attention of the Jews to the subject of Christianity, appears, in a striking manner, from the latest communication which your Committee have received from Frankfort, under date of December last: it appears that a considerable party of Jews have declared their intention openly to avow their opinions; and, if not to embrace Christianity, at least publicly to examine its pretensions.

Mr. J. D. Marc, who is stationed at Frankfort, visited the Jews, in the months of July and August, in various places in that vicinity and in the Palatinate. Wherever he went, he found a spirit of inquiry awakened; and that if the Jews have not, as yet, faith to embrace or courage to profess Christianity, they have at least, where no better motive exists, a restless anxiety to discuss its pretensions. Some facts, however, of a still more pleasing character are related, respecting the steadiness of former converts and the humble serious modesty of new inquirers.

Mr. Marc mentions the baptism of several Israelites at Frankfort, Elberfeld, and Stockham: among whom are Dr. Wolf and another eminent physician; also Dr. Goldman, with his whole family, and another Jew; the two latter having been awakened to inquire into the truth of Christianity by means of some of the London Society's publications.

*Stockham—Dusselthal—Weimar*—Although it is an object to which, from the very constitution of your Society, no part of its funds can be appropriated; yet your Committee cannot help rejoicing, that the friends of Israel on the Continent are providing asylums for those Jews, who, by the open profession of

Christianity, have literally suffered the loss of all things.

In their last Report, they gave some account of the Institutions at Stockham and Dusselthal, near Dusseldorf. Intelligence has also been received of another Institution somewhat similar, projected by Mr. Falk, at Weimar; which, though not according to the plan and principles of the London Society, would doubtless be found very useful, as the spirit of benevolence which it evinces must commend it to the children of Judah.

Stockham, which is under the superintendence of the Elberfeld Society, was visited by Mr. Marc, in April last, and his report of its progress is favourable. Dusselthal, which is under the direction and supported at the expense of the Count Von der Recke, and is not exclusively appropriated to Jews, continues to prosper as well as can be expected from a Society, which, while its plan is as extended as the benevolence of its noble projector, has to struggle with the constant difficulty arising from the inadequacy of its funds: your Committee have agreed to make an allowance toward the maintenance of a Minister in the Institution. The details of Mr. Falk's intended Institution are as follows:—

The States of Weimar made a law that every Israelite should learn a trade, and that no Christian Tradesman or Mechanic should be allowed to interfere to prevent them. Mr. Falk, therefore, proposes to raise a fund for the maintenance and support of those young Israelites, who are willing to learn a trade. During the time of their apprenticeship, they are to be provided with board, lodging, &c.; and it is expected of them that they shall regularly attend a Day School, where the Bible is read and used: but no attempt is to be made to influence their feelings, and they are to attend the Synagogue if they please.

*Detmold*—The venerable Baron Blomberg thus writes—

Thanks be to God, we have not been left totally without a blessing. Seven proselytes, partly the fruit of Mr. Petri's journey to Hamburg, partly recommended by others, have been forwarded by us to the Institution of Count Von der Recke. We have also in our neighbourhood several young Jews, and among them some Teachers, who have a cordial desire after Christianity; but, instead of encouraging, we are obliged to restrain them, until we see a way opened for their support: for, as soon as they have come to a determination to embrace Christianity, they are excluded and abandoned by their relatives, and left in utter poverty.

*Dresden*—Mr. Goldberg writes—

It has pleased the Lord to pour out upon the work, established for the salvation of Israel in this capital, an increased measure of His blessing. Fourteen persons of the Jewish Population, whom I have instructed and partly still instruct in the truths of Christianity, have been added to the flock of the Good Shepherd, who gave His life for them. The number of pupils in our Institution has increased.

Another fact stated by Mr. Goldberg appears to your Committee highly important; and if the plan suggested be carried into effect, they confidently expect from it all the benefit which uniformly arises from Christian Union and Co-operation.

In the month of June, we had a visit from the Rev. Christian Gottlieb Barrh, of Stuttgart, Agent of the Basle Society for promoting Christianity among the Jews. His object was to communicate the wish of the Basle Society, that all the Societies in Germany for promoting Christianity among the Jews should unite themselves into one central union; and that some well qualified individual, residing at Basle, who should devote himself exclusively to the Jewish Cause, should be the leading Agent, to correspond with all Societies, and establish among them, as far as possible, an uniformity of principle and of proceeding. It was stated further, that the Basle Society has in view the establishment of a Colony of Proselytes at Sitzenkircher or at Bruggen; as also the publication of a periodical work upon Jewish Matters, &c. Our Committee seem to think a Central Union, the appointment of a Central Secretary, and the publication of a Central Journal, might perhaps be desirable; but that the plan would be attended with many difficulties.

*Leipso*—Mr. Goldberg, by desire of the Committee of the Dresden Society, visited Leipso; and thus speaks of his proceedings and prospects in that place—

I went to the Inns where the Jews resort; and was soon convinced that these are the most suitable places for free intercourse with them, because there they have leisure to listen to instruction. I spent almost the whole day among them; and the Lord supplied me with strength and courage to proclaim to Jews from Poland, Greece, Bohemia, and Germany, the Saviour of the World; to call upon them to believe in Him; and to put Tracts into their hands, which are generally received with gratitude. Several Jews, indeed, who are still hostile to Christianity, curse both the Societies and Missionaries, whom they call impostors, and deceivers of their people, and endeavour to oppose their labours.

In a subsequent communication, Mr. Goldberg writes—

After my return to Dresden, the Christian Friend who had assisted me in distributing Tracts, wrote to me from Leipso, as fol-

lows—"It is a pity that you left Leipsic so soon. Many Jews, who wished to call upon you, were grieved to learn that you were gone. Jews from Brody have requested your direction; being determined, if possible, to wait upon you at Dresden. I cannot be sufficiently thankful for the blessing which has attended your visit here. There never yet has been so great a stir among the Jews. Many, indeed, are angry; but that is no bad sign."

#### PRUSSIA

The following extract from a Letter of Professor Tholuck bears pointedly on a subject on which the Committee have already spoken; and they desire to lay it before you as the opinion of one of the most zealous and prudent friends of the Society, who has, at the same time, peculiar opportunities of forming a correct judgment on the point.

Besides the existing Society for promoting Christianity among the Jews, another is about to be instituted, to provide Jewish Proselytes with means of support. Since the formation of our Society, Jews without number have applied to us, fully prepared to embrace Christianity, if any prospect for their future temporal maintenance could be opened for them; but this was impossible. A wish has thereby been generally excited, that another Society might be formed, for affording Proselytes the means of learning a trade. Pecuniary assistance is here to be excluded. General Witzleben has approved the plan which I have drawn up, and a petition will be presented to His Majesty.

Interesting as the detail would be, your Committee cannot attempt to lay before you, or even to notice singly all the cases of individuals of which they have received information from this highly-valued friend. One, however, is too interesting to be omitted.

The friends of the Society will remember the account given in the last Report of the two Jews of Berditchef, who, after a journey of 1300 miles, undertaken for the sole purpose of obtaining Christian Instruction, arrived at Berlin in the Autumn of the year 1822. It was then stated, that, after a due course of religious instruction, they had received baptism, and were learning the trade of book-binding. Your Committee have now the pleasure to add, that having for more than two years given the most satisfactory proofs of their sincerity, by consistent Christian conduct, and farther manifested the requisite disposition and qualifications, the Berlin Society have resolved to prepare and to send them as Missionaries to their Jewish Brethren, and your Committee have engaged to make the necessary

advances for their support and education.

The literary labours of Professor Tholuck are still continued with unabated zeal, and the prospect of increased advantage. He carries on his periodical publication, the "Friend of Israel;" and, beside being engaged in preparing a work on the prophecies relating to the Messiah, has published a Tract, entitled, "Talmudical and Rabbinical Passages for the Consideration of the Jews;" and, with a view, to excite in the minds of Christian Ministers an interest in the Jewish Nation, he has opened in the University a Public Lecture on Rabbinical Literature and Divinity, and printed a large edition of the ancient and curious cabalistical work, the Sohar, which he intends to read with the students.

In reference to Mr. Handes, the Missionary of the Berlin Society, Professor Tholuck writes, under date of the 4th of December—

Mr. Handes has returned from his late journey; and his verbal report of the result of his labours far exceeds our expectation, and calls for our devoutest gratitude. Consider only the following facts, and tell me, if they are not most encouraging; nay, I would almost say, unexampled. At R. our Missionary found access to the hearts of the Jews; not as if he had come to Jews, the enemies of the Lord Jesus, but as if he had come to brethren in Christ: the head of the Synagogue took such a liking to him, that he called him his dear Pastor; and allowed him every day to deliver addresses to the Jews in his house: during these addresses, the Jews sometimes shed tears, pressed the hands of the Missionary, and requested his prayers for them. At L. some Jews called upon Mr. Handes, and earnestly entreated him to prolong his stay with them; adding that they would, at their own expense, hire a room which would contain two hundred persons, where he might preach to them. At G. he held a meeting, professedly of Christians, in a large room; which was attended by all the Jews in the place, without exception.

#### POLAND.

In Poland your Society had, at the period of the last Report, four ordained Missionaries, the Rev. Messrs. M'Caul, Becker, Wendt, and Hoff: besides Mr. O'Neill, who had not received ordination: since that period, they have been joined by Messrs. Wermelskirk and Reichardt. During the last year, Messrs. M'Caul and Becker have been stationed at Warsaw, and Messrs. Wendt and Hoff at Petrikau.

Mr. M'Caul writes—

God is blessing our labours here, in a most

wonderful manner. Our German Services in the Church are well attended. We have a Service on the Jewish Sabbath: we preach on that portion of the Law or the Prophets which has been read that day in the Synagogue. Besides this, we expound, on Tuesdays and Thursdays, a Chapter out of the Old Testament: this is especially intended for those Jews who have expressed a wish to be baptised. A Jewess had received instruction from me, and had remained equally firm against temptations and persecutions: as her family is rich and powerful, we thought it would be well to secure for her the protection of his Imperial Highness, the Grand Duke Constantine: we therefore applied to him, through Colonel Fenshaw, and begged that he would condescend to be sponsor: to this application his Imperial Highness returned an answer in the affirmative; inviting us, at the same time, to perform the baptism at his palace in Belvidere.

The public sanction thus given to the Missionaries, by the highest Authority in the State, will be truly gratifying to the friends of the Society: not only as it affords the expectation of their receiving continued support and countenance; but as indicating that this Government, as well as others which have been noticed, is not altogether indifferent to the welfare of its Jewish Subjects. They will also appreciate the prospect of usefulness, which is opened by the institution of regular Services in a place where the Jewish Population is so numerous.

Before they quit the Polish Mission, your Committee would lay before you the testimony of Mr. Wermelskirk, as it is contained in a Letter written by himself in the month of September last, shortly after his arrival in Warsaw.

If there should yet be persons of opinion that a Jew cannot be thoroughly converted to God, or that little is doing among them, I would openly confess, from my own acquaintance with such changed characters, and knowledge of what I have witnessed in Holland, Germany, and the free towns therein, and in Poland, that such an opinion can only arise from ignorance. The New Testament has not been translated, nor Tracts circulated, in vain; nor have my Brother Missionaries laboured in vain. He, who has eyes to see, let him see! The accounts which have, from time to time, been transmitted to the Society from Poland, do by no means come up to the real state of things: what has been sent, therefore, must not only be fully credited, but be taken in the very fullest sense.

Mr. Moritz, a converted Jew, who has hitherto been employed by the Emperor of Russia as a Missionary in Russian Poland, writes from Minak—

Hardly a day has passed without some of the better-informed Jews coming to me for

friendly conversation; and they seemed all to listen with the greatest attention to the plain doctrines of the Cross, which the Lord, by His Spirit, enabled me to place before them in exactness and love; and, although they all know that I am an apostate from their religion, yet no notice is offered to me on that account: they seem rather now to place more confidence in me, than if I had been a native Christian.

There have been hitherto no disputing Jews with me; and I have the pleasure to see that the fruit of my labours in this place more than five years ago, united with those of my present endeavours, are very cheering and encouraging; not, indeed, that to my knowledge any have actually been turned unto the Lord, but that almost all the Young Students at the Beth-Hamedrash have begun to lay aside the fables and traditions of the Rabbin in the Talmud, and begin diligently to search and to study the Scriptures of the Old Testament. Even in those Preparative Schools where the young boys begin to be instructed in the Law, and afterward in the first rudiments of the Talmud, the Holy Scriptures are now to supersede the Talmud; and some of the Schoolmasters have promised me even to introduce the New Testament.

## MEDITERRANEAN.

### CHURCH MISSIONARY SOCIETY.

*Proceedings of Rev. John Hartley at Corfu.*

FROM Mr. Hartley's Journal, we shall here extract some account of his further proceedings in Corfu, in continuation of the statements given in the Numbers for April and July.

March 3, 1825.—It is truly afflicting to witness the extent to which the worship of St. Spiridon is carried in this island. If a Corfiote be in danger or distress, it is to him that he flies for relief—to him, he pays his vows—to him, he looks for protection! A Priest informed me, that when an inhabitant of Corfu is preparing to visit Constantinople, he obtains a small shroud from the garments of the Saint, and wears it religiously about his person, as an undoubted safeguard against the plague. The body of the Saint is a source of much emolument to the family in whose possession it is.

March 7—Yesterday afternoon, I preached, by invitation of the Captain, on board the Hope. A Seaman's Church, very suitable for the purpose, was fitted up on the quarter-deck, by means of flags and awning; and not a few persons were present from the shore and from other vessels. I was enabled to speak with freedom on the power and readiness of

Christ to save sinners. Some were in tears, others appeared to be much affected, and all manifested great attention.

It has given me much pleasure, to meet with several instances of fervent and enlightened piety in seamen, since I left England. I have discovered that sometimes the poor sailor, who at the dead of night is reefing top-sails in a rising storm, is far more happy than those who are given up to nocturnal amusements, or who are reclined upon a bed of down.

March 9, 1825—I introduced myself to the Priest of Castrades, and gave him some Tracts. He received me in a most affectionate manner. I was quite touched with his kind demeanour. He acknowledged Christ to be the source of his hopes; and dwelt, with apparent delight, on the expression, "He is the head—we are the members." I was struck with the candid confession which he made, when I informed him that I wished for the society of the Greek Priests—"We are," said he, in a pathetic manner, "without learning!" There is, surely, some cause for congratulation, when we find them confessing and deploring their ignorance.

March 10.—By no people do the Jews appear to be held in so much abhorrence as by the Greeks: on some occasions, it is scarcely safe for them to appear in public. I have been informed, that, during the war, whenever the Greeks are victorious, Jews and Turks share one common fate. It is probable that this animosity has been increased by the circumstance, that the Jews of Constantinople treated with the utmost indignity the dead body of the Patriarch Gregorius, which had been given them by the Turks.

March 14.—Yesterday I preached on board the *Smyrna*. All was silence and good order; and my Sailor-Congregation listened with much attention and apparent interest, while I addressed them on that awakening declaration, *If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

March 21.—An Albanian Priest, with whom I have had previous intercourse, called upon me. I discern in him, and indeed in all the Greek Ecclesiastics whom I have hitherto known, considerable acquaintance with the Four Gospels: the other parts of the Sacred Writings they have not studied so well: they

appear, however, to be desirous of studying them. When my visitor called, a copy of the Septuagint lay on the table: he took it up; and, requesting me to lend it him for a few days, presented his watch as a pledge for its safe restoration. Such a circumstance seems to shew that there is but little good faith in the island: I would rejoice, however, at such an instance of eagerness to peruse the Word of God.

March 22.—At the Lazaretto, on an islet in the Bay, Mr. Lowndes and I conversed with a Greek lately returned from Albania. He gave us melancholy accounts of the distracted state of the country: robbery and murder are so frequent, that travelling is extremely insecure. In the days of Ali Pacha, he said, it was possible for a man to carry his money in his open hand through the whole extent of the country: at present, they will assassinate for the sake of a dollar! Such representations almost forbid, for the present, an intended tour by Mr. Lowndes in Albania. We are glad, however, to hear of the joy with which the Albanian Translation of St. Matthew has been received. In some Churches it has been read by the Priests, in place of the original Greek.

On this little island, I distributed Tracts in four different languages—Greek, Italian, French, and English, and, on a former occasion, in Hebrew also: they were gladly received. In few places, perhaps, are Tracts more likely to be distributed with advantage, than in a Lazaretto. Imprisoned for a considerable time, as is frequently the case with the inmates of these buildings, they have leisure to read and to reflect, in a manner for which never, perhaps, in their whole lives they find equal opportunity.

In the evening, I called upon an Athenian Family. When I entered, I found Gregorius reading to them out of the New Testament. Can an Archbishop, I thought, be more nobly employed?

This island of Corfu is well adapted to awaken serious reflections in the mind. There was a time when it contained probably four times its present number of inhabitants. The ancient city, which was the capital of the island, and which has dwindled into the petty village of Castrades, had a population of 120,000 souls: the whole island numbers at present only 60,000.



With what mighty energy has the work of depopulation and death been going forward! and in a land so beautiful, that we might almost conceive it designed for a perpetual abode. This island has been distinguished also in a remarkable manner for its political changes: it has beheld, successively, the ancient dynasty of the Phæaces, the republican government of Corcyra, the legion of Rome, the Turkish Crescent, Venetians, Russians, French, and finally English.

At night, I had a call from an English officer. He has distributed a considerable number of Tracts on board the ships in the harbour: they have, everywhere, been well received; and I find cause for joy and hope, in the circumstance that several Italian vessels are now furnished with the knowledge of the true God and of Jesus Christ whom He hath sent. I was very glad to supply this good man with the means of continuing his useful exertions.

March 23, 1825—I found myself near the Lake of Calichipossulo, in a scene truly Arcadian. The earth was adorned with a richer carpet than I perhaps ever beheld. The bulbous-root *Ixia* was starring the earth in vast abundance with its beautiful blossoms: the tuberous-root *Iris* and branching *Asphodel* were flowering near: at no great distance, the ground was covered with the multiflorous *Daffodil* and meadow and garden *Anemones*: *Myrtles* were growing around, and *Olives* were spreading their shade above. At a distance, through the trees, appeared the calm surface of the Sea glistening in the sun: and, to complete the scene, *Shepherds* were sitting on the ground, and attending their flocks. I produced my Tracts, and presented them. They were received with delight; though one man professed, with apparent sorrow, his inability to read. As I was retiring, I heard some of them reading aloud what I had given them.

March 28—This was a highly interesting day. The Jewish Rabbi, attended by several other Jews, came, by agreement, to the house of Mr. Lowndes, where we reasoned with one another on the Messiahship of Jesus. A very subordinate part of the discussion rested on me, on account of my inferior acquaintance with Italian. This circumstance, however, gave me opportunity of surveying the progress of

the dispute; and of lifting up my heart to God for His blessing, while my friend was engaged in all the heat of the discussion. It was highly interesting to me, to observe the deep attention paid by the Jews present, and the marked expression of anxiety, and at times even of astonishment, which their countenances discovered.

In my walk in the afternoon, I met with a man in the Albanian dress, to whom I had given Tracts on the preceding day. He informed me that he had been reading them very diligently, and that he intended to spend the whole Sunday in the same employment. On my return, I found him standing in the middle of the road, and reading aloud, while his horse was feeding beside him. It appears that many of those Greeks, who have had sufficient instruction, read, with delight, the Tracts which fall in their way. There is much encouragement for the distribution of Tracts.

April 5—I made a present of a New Testament and some Tracts to the Captain of an Italian vessel, who sails between Corfu and Ancona. The Courier, also, an Italian, who is employed by Government between the same seaports, informed me, that, twelve days ago, when he was at Cicale, a harbour in Dalmatia, he met with a man who was inquiring concerning "those Englishmen who distribute the Scriptures." He declared his own willingness, and that of others, to give any price for the Sacred Volume. I shall endeavour, if possible, to supply this demand.

April 22—I set out, with Mr. Lowndes, very early in the morning, on a short tour in the country. Our object was to sell and distribute Bibles and Tracts, and to avail ourselves of every opportunity of usefulness which might present itself. We travelled on horseback; the roads for wheel carriages not yet having been carried to any great distance. We had to follow a route which was remarkably interesting: at one time, we were proceeding under the shade of extensive olive woods; at another, amidst vineyards and corn-fields: occasionally, the road led along the edge of a deep precipice; at other times, it climbed the summit of a mountainous ridge: sometimes we were lost amidst thick bushes of natural shrubbery; sometimes we had the most unbounded prospects. There was much

to elevate the mind to God; and to display to the Christian, the power and goodness of his Heavenly Father.

We first halted at the village of Ducades, delightfully situated beneath a grand and lofty rock. An old man, with whom we first conversed, was much surprised to find Englishmen accosting him in Greek. Venetians, Russians, and others, he said, had been previously in the island; but none had learned Greek, before the English. We assembled all the inhabitants whom we could find, and distributed and sold our books: they bought, at a cheap rate, six copies of the New Testament, three of the Pilgrim's Progress, and one Spelling-book. We distributed Tracts, to the number of a hundred. No small interest was excited amongst these poor villagers, by our publications; and I have little doubt, that they have since been diligently employed in reading them. One of the Priests had ten scholars, but not a single book in Modern Greek: he is now well supplied with the means of instructing his pupils.

After leaving Ducades, we ascended the lofty ridge which here crosses the island. In the afternoon, we reached the village of Spaus, our resting-place for the night; and met with the most friendly reception. Our host, a man of much better information than I expected to find in this retirement, treated us in the most hospitable manner, without expectation of recompence. In patriarchal style, a *kid of the goats* was killed and dressed for us, and lodging provided. Mr. Lowndes having signified his intention to preach, one of the Priests came and invited him to make use of his Church for that purpose: accordingly, the bell was rung; and, very speedily, a large Congregation was assembled. It was to me a most gratifying spectacle, to witness a Protestant Minister preaching Christ Crucified in one of the Oriental Churches. Behind the Preacher, was a wall covered with pictures of Saints; but Christ was proclaimed as the only Mediator between God and man. After the Sermon, we distributed our books.

I had some conversation of a serious nature with the man of the house, in the course of the evening. "A Christian without prayer," he said, "is like a Soldier without arms." I find the Greeks very ready to offer remarks

of this nature, and to bring forward Scripture quotations.

April 23, 1825—After conversation with an aged Priest, and with others who came to buy books, we proceeded to Velonades. At taking leave, the Females used a form of salutation which I have since found to be common—"To the good offices of the Virgin!"

Besides Velonades, we visited to-day Coroeπισcopo and Scripero. In this last village, which contains, it is said, 800 inhabitants, our books were received with even greater eagerness than in other places: the boys were quite importunate. We gave away, during these two days, about 600 Tracts.

May 1— I distributed this morning, with the aid of my servant, a very large number of Tracts. The persons who came for them were so numerous, as almost to occasion a disturbance in the street. Several who applied were Roman Catholics.

Mr. Lowndes having been so kind as to offer me the use of the large room which he employs for public worship, I performed, this evening, the Service of our Church, and preached to a very attentive Congregation.

May 3—Still! a great call for Tracts. The house is almost besieged. The whole number of Tracts, which I have distributed during my visit to this island, amounts to about 1500—Greek, upward of 800; Italian, 500; English and French, about 200. The number of Bibles and Testaments, sold or distributed, is about 60.

Having thus terminated, for the present, my duties in the Island of Corfu, let me seriously impress it on my memory and my heart, that another and most important duty remains—constant and earnest intercession in behalf of those to whom my endeavours have been directed. Let it be, then, a sacred engagement of every day to pray for the inhabitants of Corfu.

I feel convinced, that every likelihood of success will attend Missionary Exertion in this island. At present, no prejudice exists against Protestant Ministers: there is, on the contrary, great readiness to hear them preach, and to engage with them in religious conversation. May it please God to raise up faithful Ministers for these Islanders! Were a Christian of decided piety to station himself only as a Schoolmaster

in one of the Country Villages, and to pursue a kind and conciliating line of conduct, I have little doubt that he would be made eminently useful.

*Some Account of the Ionian University.*

Mr. Hartley communicates the following information on this subject.

All who are looking forward to the Reformation of the Greek Church, will hail with pleasure every attempt to improve the intellectual character of the people. Facts shew us how subservient Learning may become, in dispelling darkness and superstition, and in aiding the progress of truth. That great event, which has so justly been styled the Reformation, received most important assistance, under the Divine Blessing, from the almost-contemporaneous Revival of Learning in Europe. We cannot, then, but rejoice in the hope, that it is the design of Providence to produce similar effects by means of that Revival of Grecian Learning, to which at present so much exertion is directed.

Among the number of those who have employed their efforts for this purpose, the name of Lord Guildford will ever be pre-eminent. This distinguished Nobleman, who has long been known as the Benefactor of Greece, after surmounting many obstacles, has succeeded, with the assistance of Government, in establishing a University in this Island. His perseverance, in removing the previous difficulties, has only been equalled by the benevolence and philanthropy which gave it birth.

The Institution was opened in November 1824; and is consequently, as yet, only in its infancy. Already, however, its number of Undergraduates amounts to 76; of whom about 40 are from the Ionian Islands, and the remainder principally from Continental Greece. The University is under the immediate direction of his Lordship himself, who has been constituted Chancellor. The other Officers are Ten Professors; one of whom, elected annually, fills the office of Vice-Chancellor.

Lectures are delivered in Theology, Philosophy (embracing Metaphysics, Logic, Ethics, &c.), Mathematics, Classics, History, Medicine, and Botany: provision has also been made for Law, and for the Hebrew and Arabic Languages. These Lectures are conducted on such

a plan, as to lead to frequent examination of the pupils; and a final examination will take place, on which is to depend the attainment of the Degree.

I have, with much interest, attended the Lectures on Mathematics and Theology.

Carantine, the Mathematical Professor, was instructing his pupils, the first time that I was present, in the reduction of equations: as this is but the first year of the Academical Course, it need not excite surprise, that no further progress has been made in the Mathematics: according to the continental method, he worked the equation, with chalk upon a black board, in sight of the young men, and their degree of attention and comprehension would be ascertained by a subsequent examination. On another occasion, I heard him examine his pupils in Geometrical Definitions.

When I first attended Pharmakides, the Theological Professor, I was delighted to hear a decided acknowledgment that the Holy Scriptures are the standard of all Theological Knowledge; and, in conformity with this remark, the Professor supported his doctrines by continual reference to Scriptural Authority: it is, no doubt, of the greatest importance to impress this principle on the Greek Clergy; for they are disposed to attach by far too much importance to the Decrees of Councils and to some uninspired Writings. On another occasion, Pharmakides was discoursing on the Creation; and handled the subject in a manner highly creditable to himself, and calculated to impart instruction to others. His pupils are, for the most part, extremely attentive; noting down his remarks with great care.

The infancy of the Institution forbids the expectation of that vigorous and eager application which is so remarkable in the English Universities. The character, however, of the Students is not bad in this respect; and, in regard to moral conduct, its reputation is equally fair. So far as my own opportunities of observation have gone, I have always remarked in the Young Men a modesty and propriety of deportment, which were highly pleasing.

Well, indeed, are elevated rank and extensive influence employed, when they are thus directed to the mental improvement of the human race. Who can tell what benefit may be conveyed to

future generations, through the medium of Lord Guildford's exertions? It is my earnest prayer, that perpetuity may be given to the Ionian University; and, above all, that it may not be merely the instrument of conferring advantages commensurate with the limited period of human life, but, by the Divine Blessing, may assist in preparing multitudes for the enjoyments and glory of an eternal existence.

*Rev. John Hartley's Proceedings in Santa Maura.*

May 10, 1825—I sailed from Corfu, on the 7th, in a small vessel, called in these countries a *caïque*; and arrived, after a tedious voyage, yesterday morning.

Parga, which we passed, is not a very striking object from the sea. I observed, however, with interest, the eighty thousand olives stretching far into the interior, which fixed the valuation of the territory. At present, solitude and silence are the characteristics of this forsaken city. A few somnolent Turks, it is said, loll at ease in the citadel, in place of the four thousand Parganots, who lately filled the city with activity and life. If it were cheering to Buchanan to hear the bells of the Christian Churches amidst the Mountains of Malabar, it is a painful reflection to the Christian Missionary in these countries, that such sounds have ceased to be heard on the rock and amidst the woods of Parga. The inhabitants, however, let us thank God, have found a refuge under British Protection; and have now an opportunity of reaping benefit from the exertions of British Christians.

During my voyage, I had much religious discussion with the passengers and crew, who were all Greeks. Opportunity was given me earnestly to exhort them to turn from the follies and errors of their own worship, to Jesus Christ the Saviour of sinners. They contended, very warmly, for the adoration of saints, and for other corruptions of Christianity; but did not seem without impression of the truth of my remarks. I made frequent reference to the New Testament, which I had at hand; and was much gratified to observe the respect which they paid to its authority. I have the pleasure of remarking, both with regard to these Greeks and to all others with whom I have hitherto entered into religious discussions, that they never grow angry,

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even when I have most pointedly condemned their doctrines; on the contrary, our discussions gave rise to the most friendly intercourse, and seemed rather to increase than diminish mutual goodwill.

In Santa Maura, I have been most kindly welcomed by two Military Officers. With these Gentlemen, I am now residing in a tent, in the port of Santa Maura.

May 14—During the last four days, I have made the tour of the principal villages of the island. I visited Sphachiotes, Upper and Lower Exanthia, Comiglio, Athani, St. Pietro, Condarena, Porro, Fterno, Vernica, Sievro, St. Elias, Engluvi, Vafkeri, Alessandro, and Catuna. The population of the whole island is estimated at 17,000. Of these, more than 5000 are allotted to Amaxichi, the capital.

On my journey, I was everywhere received with great kindness, and everywhere I distributed Tracts. I also distributed and sold copies of the New Testament, except in the three villages last named; for which I had none left. I did not obtain much money for the Scriptures; but this may be attributed to poverty, rather than to indifference to the Word of God. That they were willing to give what was possible, appeared in a singular manner in the village of St. Elias: perceiving the great poverty of the inhabitants, I did not here fix a price on the Scriptures; but, giving them a short account of the Bible Society and its operations, I concluded by leaving it to their own option to give whatever they could afford: the Priest, to whom my address had been chiefly directed, after musing for some time, expressed his sorrow that he was not possessed of money; "but," said he, "I will give two hens." Of course I presented him with the book gratis. So much, however, was he in earnest, that, when we were riding away, he called me to his house, and brought me one of his fowls, pressing me to take it with me. On my departure, he kissed me in the most affectionate manner.

At the village of Upper Exanthia, I met with a circumstance which surprised me in no small degree: on approaching the place, our ears were saluted by most vociferous sounds: I conceived that a large number of boys, released from school, must be engaged in one of their most boisterous and enter-

taining sports: what then was my surprise, on approaching nearer, to find what I had mistaken for play, was the regular employment of school! beneath a large tree, upward of twenty boys were seated in a circle, raising their voices in chorus to the utmost pitch: they were learning to read the Psalter: I remember to have witnessed a performance something similar, in a village in the North of Ireland; but, it must be acknowledged, the young Leucadians excelled their Irish competitors, in the art of vociferation: I had the pleasure of making these Boys and their Master very happy with my Tracts: they were reading a language which they did not well understand, and they were possessed of no books in their own language: a number of Modern-Greek Tracts was to them, therefore, a most valuable present. At the large village of Engluvi, I was delighted with a School of a very different kind: it was conducted on the British System, and appeared to be in a flourishing state: the children read remarkably well: the Schoolmaster informed me, that, some time ago, there were many other Schools in the island similar to this; but that they have been dissolved, in consequence of the parents' failing to pay the stipend: he received for every child 20 oboli a month, which is less than tenpence: many paid him in wine, oil, &c. There is a Free School in Amaxichi, which has 70 scholars. I believe, the island is indebted to Lord Guildford for these Schools.

I was much struck, on this tour, with the apparent degradation of the Female Population. I could scarcely hear of a female in the island who could read. On dismounting in the village of Lower Exanthia, I found myself surrounded by a considerable number of women: it is their custom to sit before their houses, with the distaff in their hands, spinning: I asked them, if any of them could read: they appeared almost as much astonished at my question, as if I had inquired whether they could speak English: they were glad, however, to receive Tracts for their children: an old woman expressed her sorrow that she could not understand the Gospel which was read in the Church. In San Pietro, I had a similar conversation; and informed the females present, that, in England, women learned to read as well as men: one of them answered, with feeling, to the effect, that "in this country, women are

not superior to the brute creation"—repeating the words several times. I shall have occasion to speak hereafter of the very benevolent and successful exertions of an English Lady in behalf of the Greek Females. I thought the women of this island less shy than those of Corfu. In the village of Porro, several came and listened with much concern, while I exhorted a number of persons around me to give serious attention to their eternal interests.

Though a considerable obstacle still exists to Missionary Efforts, in the inability of the people to read, I was agreeably surprised with some very different instances. In the village of Athani, I found a poor young man, who had, when a child, fallen into the fire, and had lost his fingers and toes, and was much burnt also in his face. He could read, however, with the greatest fluency; and, while I was resting after my ride, he read aloud to all present from the New Testament. I made use of the opportunity, to offer remarks on what he was reading.

I would here observe in general, that, everywhere, I found the greatest facility in conversing with the inhabitants on religious subjects. No where have I met with people more ready than the Greeks to converse on these topics. I shall not easily forget the very strong terms which were employed in Porro, to express surprise and approbation of my introduction of religious conversation. A man of some property at Engluvi walked with me great part of the way to Vafkeri, engaged in similar discourse: among other things, he informed me of a poor ignorant man brought up with the sheep, "than whom," he said, "a more pious person could no where be found:" on inquiring what evidences he had given of piety, he informed me, that he kept all the Fasts—went regularly to Confession—never blasphemed—and, all night long, he seemed to be engaged in crossing himself. Perhaps it is not a groundless idea, that the poor shepherd of Engluvi, amidst all his ignorance, is a true believer in Christ, and may rise up in judgment against those who reject superior light and knowledge. Is not the expression of our Lord as applicable to many who are called Christians, as it was to Jews—*Many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob, in the*

*kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.* Matt. viii. 11, 12.

The Greeks are by no means backward in quoting Scripture. They are guilty, however, of a practice, which is too common even in our own country, and which is a fruitful source of error: they bring forward single texts, and appear to view them in the light of unconnected aphorisms. Thus they are very fond of quoting the text of St. James, *Faith without works is dead.* A Christian who has carefully studied the other parts of the Word of God in which the great doctrine of Justification by Faith is revealed, and who examines the whole scope of the passage before him, will be at no loss to perceive that the Apostle is contending against justification by a faith which is independent of holiness; and offers no sort of countenance to the notion, that either the faith or works of man, or both, can merit justification before God. The Greeks, however, having no clear idea of the value and design of the Atonement, appear to understand the passage in the sense, that if they add to the profession of an orthodox creed good works, among which fastings, confession, and the peculiar rites of their Church hold a principal place, they will, in consequence, be rewarded with eternal salvation. It was in the centre of Greece, that St. Paul penned that most important Epistle, in which the great doctrine of Justification by Faith is so clearly revealed: may the Divine Spirit again unfold its meaning, in the country where it was first dictated!

Santa Maura abounds with interesting scenery. It is extremely mountainous. I scarcely noticed any tract of level country throughout its whole extent, excepting the fine champaign near the town, which is covered with olives, and the beautiful Vale of Vasilich, almost at the extremity of the island. Nor must I omit to notice the profusion and beauty of the vegetable kingdom in this island: it was just at this time in its glory: I frequently found myself riding through a natural shrubbery, enriched by many of the plants which adorn our English Gardens.

May 17, 1825—I called on the Bishop: he appeared, at first, reluctant to encourage me in the sale of the Scriptures, from fear of displeasing Government; but, upon being certified that no

objection existed in that quarter, he promised to assist me with his influence. I next called on the Regent, who is the principal Officer of the Greeks in this island: though he had previously written a complaint, against my distribution of Tracts, to the Resident, he was now extremely friendly; and declared that he had no objection whatever to the circulation of the Scriptures: he even purchased for himself one of the large Bibles. I then proceeded to seek for means of selling more copies; and, accosting a Priest whom I met in the street, and conversing with him on the subject, he took up the matter warmly: with his assistance I have sold, in the course of the day, to the value of more than nine dollars. I walked with my new acquaintance about the town, surveying the effects of the late earthquake, and visiting several ruined churches. In one, which was but partially injured, I met with another Priest, a very pleasing character: we engaged in the most free conversation, on the points of difference between the Greek and English Churches: I spoke very plainly on these subjects, and pressed on them my own views of truth: I know not that I have ever so much enjoyed an argument with Greeks: hearty good-will appeared to exist on both sides.

May 20—To-day I sold and distributed a few more copies of the Scriptures. The Schoolmaster of Engluvi brought me two purchasers; and had taken the pains to go round the village, and to write out for me a list of the persons who were able to read. I furnished him with a supply of Tracts for their use.

May 21—A Greek Priest came to breakfast, and brought me a list of 22 persons, whom he considered too poor to purchase the New Testament: I accordingly furnished him with 22 copies for their use.

I have no more to add at present, in reference to Santa Maura, except, that I put in circulation, during my stay in the island, about 1900 Tracts and 60 copies of the Scriptures.

*Means and Prospects of Usefulness among the Greeks.*

In a Letter of the 31st of May, written from Ithaca, Mr. Hartley states that he arrived in that island on the 25th. Of his future course he says—

It is my intention to remain here

during the heat of the summer, applying myself to the study of Modern Greek—endeavouring to render myself useful to the inhabitants of the island—and preparing myself for future exertion.

It is to the blessing of God upon preaching, that I look for the greatest degree of usefulness among the Greeks. I intend to avail myself diligently of every other method—the distribution of the Scriptures and Tracts, and conversation on religious subjects: but I see so very clearly the importance of commencing a regular Ministry in some populous part of Greece, that I hope, as soon as ever it is practicable, to enter on this duty. I feel myself unworthy of the name of Missionary, till I am regularly preaching the Gospel of Christ.

I have made journeys into the country, both in Corfu and Santa Maura; and have had abundant opportunity of disseminating the Word of God and Tracts. So much must be granted, that the inhabitants of these islands have now the means of religious information, by the exertions of Bible and Missionary Societies. Let us earnestly pray, that God would dispose them to avail themselves of these important advantages; and raise up among them many to inquire, and many to teach, the way to Eternal Life.

Sometimes, when I am contending with the prejudices and bigotry of individuals, I am ready to think the conversion of the Greeks a work as difficult as that of the Hindoos: at others, when I take a general view of their dispositions and of encouraging circumstances, I conceive that persevering exertion will, in due time, meet with success.

For my own part, I am very happy in my work. I enjoy good health; and, notwithstanding every difficulty, I believe that I could not be engaged in a more useful field of labour. I cannot but anticipate great events for the Church of God in these parts of the world, from the tremendous struggle in which the Greeks are involved. In this island, I am very near the scene of action. When the wind blows this way, we can hear the roar of cannon at the siege of Missolonghi. May these dreadful scenes of bloodshed and crime terminate, under the good providence of God, in the establishment of peace and righteousness!

## India within the Ganges.

CALCUTTA.

GOSPEL-PROPAGATION SOCIETY.

*State and Progress of the College Buildings.*

THE Bishop of Calcutta thus writes to the Board, in reference to that College—

To account for the slow progress which had been made in the erection of the College, it would, perhaps, be sufficient to mention, that, since undertaking the building, Captain Hutchinson had been employed by Government in several other public buildings; which inevitably prevented his giving this establishment so much attention as had been expected from him: but, in truth, every work of the kind in India is, and must be, tedious to a degree, which, in Europe, may be hardly credible. No carpenter or bricklayer here will come to his labour before eight or nine o'clock, or continue it after four in the afternoon: during these few hours, though not deficient either in neatness or dexterity, he is neither strong, nor diligent, nor trustworthy. And this usual trifling and careless style of workmanship is aggravated, when the work, in which he is engaged, is of a novel kind; and when the national reluctance to depart from established modes is added to his habitual idleness and inattention; while, at the same time, his poverty renders it impossible for him to undertake or proceed in any thing unless assisted by beforehand payments. Under such circumstances, it was with real difficulty, and after many earnest remonstrances, both from the Principal and myself, that the former was enabled, at Christmas 1823, to take possession of his lodging.

Since that time, the progress of the work, if not more rapid, has been more perceptible. The Ground has been cleared and drained—the pools filled up—and walks of pounded brick constructed round the quadrangle, and to the river. The Offices are finished, and the Dwellings for the Native Teachers and the Printer are in some degree of advancement. The Rooms are, to a certain extent, furnished. The Library, which is a very beautiful apartment, has received, and shews to great advantage, the books, which it owes to the munificence of the Society, and some other benefactors, among whom the Principal himself is most conspicuous.

It was with no common emotion that I first heard a well-toned bell calling, amid those teak and cocoa-nut trees, the inmates of the building to Morning Prayers, though as yet, unfortunately, not in the Chapel: the latter is still empty and unglazed: the wood-work of the stalls has been some time under the workmen's hands; but, from such hands, no speedy result can be expected. The Hall is sufficiently furnished for the present number of its inmates, but its walls have a naked and unadorned appearance; which may, perhaps, be one day removed, by a portrait of the distinguished and excellent Prelate who designed it. The Printing Press is setting up in one of the lower apartments of the east wing: a separate building would be now most desirable, and will ere long be absolutely necessary; but the funds are, at present, unequal to such an undertaking. The Organ is, for the present, in one of the recesses of the Library.

With regard to the expense incurred, I beg leave to assure the Incorporated Society, that no single item has been allowed by me, which both the Principal and I have not agreed in thinking absolutely necessary, or respecting the usual price of which I had not obtained the best information in my power. Captain Hutchinson, whose character is unimpeached as a man of honour and talent, has, by an arrangement at once advantageous to the Society, and which prevents his deriving any advantage from past or future delay, consented to receive a poundage of fifteen per cent., instead of the monthly allowance of 500 sicca rupees, which Bishop Middleton agreed to pay him; and it is only fair to him and to ourselves to state, that the excess of the expenditure over the original estimate has arisen, not on the works which that estimate comprised, but on others, which in all reason it ought to have specified.

#### *Salubrity of the College Site.*

The Bishop adds, on this point

In reverting from the expenses incurred to the effects produced, I am happy to be able to speak in terms of decided approbation. The College is itself a beautiful object, in a singularly picturesque and sequestered scene. The experience of the past months gives reason to hope, that, as a dwelling in this climate, it will be more healthy and

commodious than its arrangement and situation led many to anticipate.

On the same subject the Board thus refer to the testimony of the Principal:—

The many evident advantages of the situation have been abundantly sufficient to convince all, who have spent but a day within the walls, of the absurdity of the reports which they had heard. Notwithstanding the moderate size of the apartments—and that they are somewhat smaller than the generality of Indian Buildings is all that can be objected to them—no inconvenience whatever has resulted. One of the visitors at the College, Colonel Munro, late Resident in Travancore, supporter of the Mission and Founder of the College which the Principal has mentioned in a former correspondence, was restored to health during a residence there for a fortnight, after the crisis of a severe illness; and it is a fact equally remarkable and true, that a violent epidemic fever, which during two months left no European Family of any extent, within the Principal's knowledge, untouched, had not attacked a single individual of this Society.

#### *Students of the College.*

The Bishop states, in reference to the inmates of the College—

The College now contains two Students on the foundation of the Incorporated Society, Mr. James Dunsmore and Mr. Daniel Jones; a third, Mr. William Addison Godfrey, on the foundation of the Society for Promoting Christian Knowledge, and from the Archdeaconry of Madras; and a fourth, a non-foundation Student, supported and to be paid for by the Diocesan Committee of the Church Missionary Society. The Rev. Christian David, long a Native Catechist in the employ of the Society for Promoting Christian Knowledge, and lately ordained by me Deacon and Priest as one of the Colonial Chaplains of His Majesty's Government of Ceylon, has been an inmate within its walls during the time of his residence in this Archdeaconry. The Rev. Mr. Tweddell, one of the Incorporated Society's Missionaries, is prosecuting his studies there also; and Mr. Townsend, the printer, is, as a matter of necessity, admitted on the same footing.

The College is thus already in active and efficient usefulness, as a place of Oriental, Classical, and Christian Edu-



cation; in which its excellent Principal is labouring, though single-handed, with a patient and persevering ability, which, to be duly appreciated, must be witnessed. Both he and I, however, look forward with anxious earnestness to the arrival of one, if not both, of the Professors who are to share in his toil. It will be impossible, as the business of the College continues to increase, that the Principal can long continue, as he now does, to do all: and, in the event of his illness or death, (and in this climate, of all others, we can never witness eminent talent or virtue without recollecting how soon and suddenly it may be taken from us,) I cannot contemplate, without very painful apprehension, the consequences which must follow to the Institution of which he is the single pillar, and which at present holds forth so hopeful a prospect of utility and blessing.

*Missionaries of the Society.*

The Bishop writes—

The Society's two elder Missionaries, Mr. Christian and Mr. Morton, are employed, I believe most usefully, and I trust in a manner not contrary to the Society's intentions, in superintending two excellent Circles of Bengalee Schools, supported by the Diocesan Committee of the Society for Promoting Christian Knowledge. They are both men of good talents, and much zeal and diligence. Mr. Christian is every thing, as I conceive, which a Missionary ought to be—devoted to, and delighting in his work—endearing himself to the Natives by his kind, condescending, and cheerful disposition; and to his Countrymen and Brother Clergy, by his modesty and propriety both of behaviour and doctrine.

The Board add, in reference to Mr. Morton—

The Bishop, at the solicitation of the Managers of the Calcutta Grammar School, an institution formed and supported by Country-born Gentlemen for the liberal education of their sons, has permitted Mr. Morton to fill the Chaplaincy to that Institution as long as it is consistent with his Missionary Duties. His engagements there include the performance of a full service every Sunday Forenoon; and a weekly catechizing of the pupils, 80 in number. From this Institution, if permanently established and well conducted, they look for a supply of Students to Bishop's College.

The Bishop has marked out the pre-

sent Dutch Settlement of Chinsurah, 30 miles up the river, for a Missionary Station; which it is designed that Mr. Morton should proceed to occupy, as soon as the cession shall have taken place, agreeably to the Treaty between the two Nations: and, should they be able to erect a Place of Worship there, Mr. Morton trusts shortly to have it in his power to officiate, though it be a feeble commencement, in Bengalee. There is a Church at Chinsurah, for which the Bishop has applied to Government in favour of their Mission; but, should this application fail, it will be indispensable to erect one without delay.

*State and Progress of Native Schools.*

Of the two circles of the Bengalee Schools before mentioned, Mr. Morton has charge of the northern and Mr. Christian of the southern. Of these Schools the Board thus report:—

The Southern Circle includes six schools, containing on an average about 300 boys, of from six to twenty years of age; who are instructed in the reading and writing of their native language, the Bengalee; in which also they study Geography and read Moral Tales, and latterly the whole Gospels, which Mr. Morton has introduced in lieu of the Tracts containing only the Parables, Miracles, and Discourses of our Saviour. It is Mr. Morton's intention to introduce General History also, as soon as his arrangements shall have been matured. A small number of boys are instructed in English, which they are very desirous of learning. Both Mr. Christian and himself are daily employed in the study of Bengalee and Sanscrit; but they have to contend with a great difficulty, in the deficiency of proper elementary books. To supply this desideratum, Mr. Morton has undertaken, with the approbation and concurrence of the Principal, the preparing and publishing of a Manual Bengalee and English Dictionary, including the Bengalee Synonyms—a plan rendering it doubly useful to the European; and available also for the purposes of Natives, whether possessed or not of a knowledge of English. This important work, nothing similar to which as yet exists, he hopes, by the assistance of copyists and pundits, to complete and print in the course of ten or twelve months; and it will be

succeeded or accompanied by a Bengalee Grammar.

In the North Circle, Mr. Christian superintends six schools, which contain nearly 500 children. The establishment of these schools was a great undertaking: and, no doubt, will effect a material change in the religious and moral principles of the rising generation. By the active zeal and attention of the Secretary to the Society for Promoting Christian Knowledge, Religious Tracts, in English and Bengalee, have been introduced into all the schools of his circle; and the New Testament in English into two of them, which is read and understood tolerably well. Mr. Christian finds the instruction of the children a pleasing employment, from their willingness to learn whatever he requires. In the evenings, he teaches the most deserving of them English; an occupation which he has found particularly useful, as it gives him great influence over them, from their extreme desire to obtain a little knowledge of it: indeed, the attraction is so great, that boys, who had left the school from their competency in what was taught them there, have returned to benefit by his English Instruction. Mr. Christian has found the appearance and manners of the children, since he came among them, greatly improved: distinguishing marks of red and yellow clay, which were then common on their faces, and which served to impress the mind with the strongest idea of their superstition, are now laid aside: the Parables of our Lord, which were read in the schools, he has prevailed on them to commit to memory, so that they can now repeat any of them in their own language with readiness; and they have received from him the Gospel of St. Matthew in Bengalee to copy out as a profitable exercise, which, when finished, is to be bound and returned to them as a reward for their industry. It is to be hoped that many of these children will be brought up in the Christian Faith: certainly they will be very different from the generation before them. The difficulty with adults is great: Mr. Christian has discoursed on the subject of religion with many well informed among them, and some of the most ignorant; and, though they admit every thing that is advanced, either from disregard or apprehension of losing caste they appear to receive no impression. Caste is one

of the greatest obstacles to the progress of Christianity; for there is no doubt, were that difficulty removed, many would avow their attachment to it: the idea of being excluded from their acquaintance appears so dreadful, as to outweigh every other consideration; as they become not only outcasts from their family and friends, but, in a great measure, excluded from the power of obtaining a livelihood: so that, with them, the case is almost as hard as it was with the first disciples; for if any embrace the religion of our Saviour, they likewise must forsake all, take up their cross, and follow Him.

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## West Indies.

### BARBADOES.

#### GOSPEL PROPAGATION SOCIETY.

##### *State and Progress of the Mission.*

OF the Mission on the Codrington Estates under the Society's charge some account was given at pp. 557—559 of our last Volume. The Board have recently published the following particulars:—

His Excellency Sir Henry Warde, Governor of Barbadoes, has transmitted to the Society the copy of a document prepared by Mr. Christopher Barrow, one of the Governors of Codrington College in that island; with a view to procure the remission of the duties on the produce of the estates, and thereby to afford the means of extending to the other dependencies of that Government the advantages of the institution. In forwarding this document, His Excellency observes that the very able report of Mr. C. Barrow renders any further explanation on his part unnecessary: but the sincere interest, which he feels for that excellent establishment, Codrington College, induces him most earnestly to request the Society to solicit His Majesty's Ministers to forward with their influence the project that will now be brought before them; which, if complied with, will nearly double the funds of the establishment, and enable it to extend its humane and generous aid: and His Excellency entertains a most sanguine hope of success, when it is considered what a very large proportion of the present funds are bestowed on that laudable undertaking, the Religious Instruction of the Negroes. His Excel-

lency will not close his Letter without stating the satisfaction which the Governors have received, from the inspection of the various documents laid before them by Mr. Forster Clarke, the agricultural attorney; from which it appears that the produce of the estates for the last ten years is nearly quadruple to that of the previous period, and that the addition of stock far exceeds that of any other estate on the island—circumstances, which clearly evince the ability and integrity with which Mr. Clarke has discharged his trust, and will without doubt be duly appreciated by the Society.

The Rev. John Hothersall Pinder, Chaplain to the Negroes, Barbadoes, reports that he arrived safely at Barbadoes, May 24, 1824. On the Sunday after his arrival, he went up to the Chapel; and experienced a most gratifying reception from all the Members, young and old. No serious complaints were reported against any of them; and the children had made a very fair progress during the year of his absence. Mr. Parkinson had most faithfully discharged his duty as Acting Chaplain; and Mrs. Hurman, formerly Miss Puckerin, appears still very zealous in discharging the office of Schoolmistress. There are 88 children under instruction, 25 of whom attend only the Sunday School, which meets for two hours previous to Divine Service. He has commenced a Course of Lectures on Scripture Characters, beginning with the Life of Adam; and the attention of the congregation has appeared surprisingly engaged by the subject. The number of Communicants on the estate is 17; of Slave and Free from the neighbourhood, about the same number. Three adults, belonging to the estates, who have hitherto manifested some indifference to Christianity, are now preparing for baptism.

The purchase of Mrs. Carter's house and land was not effected till after his arrival: the repairs of the house will soon be commenced, but several months will elapse before it will be ready for the reception of himself and family. His father's house being vacant, he is occupying that for the present; not without great regret that the distance precludes the possibility of visiting the school more than twice in the week, and forbids much of that communication which was so

happily established between the Society's Negroes and himself.

Religious instruction for the Slaves is rapidly advancing. The Clergy attend in turn on a great many plantations; and give efficiency to the sacred knowledge imparted at other seasons by Catechists, and in many cases by Proprietors and Managers. The arrival of the Bishop is much talked of; and most confidently may be hailed as the dawn of a purer and brighter day, than has ever yet shone on their little country.

*On the Marriages of Negroes.*

On this subject the Board thus refer to the sentiments of Mr. Pinder:—

He declares his opinion, formed from much conversation with the better sort, that, although no marriage ceremony is performed, the Negro, who lives with one or more women, considers them as his wives. National habits are not changed in a day; and he should fear that strong temporal inducements to submit to the ceremony would have this tendency in too many cases—the man would call the married one his wife; but still cleave to the other, under a different title. When Christian Instruction has had longer time to operate, when the free-coloured class universally apply to the Minister for ratifying the sacred bond, when the domestics and trades-people on estates who form the intermediate link do the same, the lower ranks of Slaves will naturally follow the example, and polygamy will vanish in this as in every other Christian Country. At the same time, Mr. Pinder gives his assurance to the Society, of enforcing marriage, in a Christian point of view, both from the pulpit and in pastoral intercourse, whenever a door is opened to him. From conversation with Mr. Clarke, he is equally prepared to vouch for his readiness to give every encouragement to the formation of such unions as will, in all probability, be productive of affection and virtuous habits; but Mr. Clarke agrees with him, that indulgences should be granted rather as the recompense of virtuous conduct after marriage, than as an invitation to seek the solemnity. There are three couple on the plantations with whom he has conversed on this subject, whose scruples he hopes to remove, and at no distant period to register their marriage.

## North-American States.

### NATIONAL TRACT-SOCIETY.

A SOCIETY was formed at New-York on the 11th of May, with the view of embodying the different Tract Societies which were in operation in various places, and of acting for the benefit of the whole Union. From an Address issued on this occasion, we extract some particulars.

#### *Formation of the Society.*

In the month of March last, incipient measures were adopted in the city of New-York, with the view of forming a Society, to be denominated the AMERICAN TRACT-SOCIETY; the object of which should be, "to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of Religious Tracts, calculated to receive the approbation of all Evangelical Christians." Deserence to the numerous existing Societies in the different States induced the original projectors of this design to invite a consultation of Delegates to be holden on the Tuesday preceding the Anniversary of the American Bible-Society, for the purpose of maturing the enterprise, and giving existence and form to the institution. At this consultation there were present a respectable number of Delegates, from various Religious Denominations; who, with the advice and assistance of other Gentlemen of high consideration from different sections of the country, revised and agreed upon a Constitution to be submitted to a Public Meeting on the following day, when the proceedings of the Convention were considered and sanctioned with a most delightful unanimity. Since that period, measures have been pursued, which have already secured the co-operation of several Tract Societies; and particularly the aid of that most respectable and efficient institution in the Eastern States, the American Tract-Society at Boston, who have, without a dissenting voice, resolved to become a Branch of the National Society established in New-York. Under these auspices, the citizens of New-York have liberally stipulated to furnish the Society with a large and commodious Edifice for the seat of

Dec. 1825.

its operations; and have already procured funds to the amount of upward of 20,000 dollars, and commenced the Society's house in one of the most eligible portions of the city.

#### *Local Advantages of New-York for the Seat of the Society.*

If the signs of the times call for a National Institution, where might we look for the seat of its operations, unless where there are greater facilities of ingress and egress, and more extended, constant, and direct intercommunications with foreign ports and every part of our interior, than are to be found in any other locality in the Nation? When the canals which are now in progress shall be completed, there will be a direct inland water communication between this port and every village of note in the extended country to the West of the Alleghany Mountains. Already one-third part of all the foreign goods brought into the United States are entered at this port, and here put up for merchants in every part of the Union. Merchants assemble here, and opportunities are constantly presented for sending Tracts at a very small expense, and very frequently at no expense at all, to the remotest parts of the land, and of engaging the proper persons to use their influence in distributing them.

#### *Doctrinal Character of the Tracts.*

The only difficulty in forming a Tract Society upon enlarged principles, lies in the Doctrinal Character of the Tracts to be circulated. On this subject, the most full and liberal provision is made in the Constitution of the AMERICAN TRACT-SOCIETY. The different Denominations composing the Publishing Committee come to their work with the solemn and honest stipulation, to be each the protector of his own peculiarities; and, in this labour of mercy, to publish and distribute such Tracts only, as shall inculcate those great doctrines in which they all harmonize. Man's native sinfulness—the purity and obligation of the Law of God—the true and proper Divinity of our Lord Jesus Christ—the necessity and reality of His atonement and sacrifice—the efficiency of the Holy Spirit in the work of renovation—the free and full offers of the Gospel, and the duty of men to accept it—the necessity of personal holiness—as well as an everlasting state of rewards and punishments beyond the grave—these

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are doctrines dear to our hearts, and they constitute the basis of our union.

It appears from the last Report of the Religious-Tract Society of London, that the Tracts of the American Societies are almost exclusively adopted from that Institution.

*Present Circulation of Tracts in the United States.*

The following estimate appears in an American Publication:—

The whole number of Tracts published during the past year by Societies merged, or to be merged, in the American Tract-Society, is 2,000,000; and the united income of these Societies, including moneys received from the sale of Tracts, is about 20,000 dollars.

Six presses had been employed by the Societies united, or about to be united, in the National Institution: it is calculated by the Committee, that twenty presses are constantly employed by the Religious-Tract Society of London; and they cherish the hope that their New Society will ere long require an equal number.

### British America.

*BRITISH & FOREIGN BIBLE SOCIETY.*

*Circulation of the Scriptures.*

FROM the Twenty-first Report we collect the following particulars:—

The Auxiliary in *Nova Scotia*, and its Branches, prosecute their labours in an efficacious manner: 500 Bibles and 1000 Testaments arrived at a seasonable moment, the stock being entirely exhausted: a new Branch at the Island of Cape Breton, having opened a channel for dispersing the Gaelic Scriptures, 100 Bibles and 200 Testaments have been voted. To the Auxiliary in *New Brunswick*, 100 Gaelic Bibles and 200 Testaments have been sent for circulation among the emigrant Scottish Islanders of that Province: an Auxiliary has been formed in Charlotte County; and active measures have been taken to form Branch Societies with Ladies' Associations: 900 Bibles and Testaments, in English and in Gaelic, have been sent. So great was the wish of the English Population at *Montreal* to obtain the Scriptures, that, of 400 English Bibles and Testaments sent to that Auxiliary,

scarcely any remained: 500 more were ordered. An active friend, proceeding to *Quebec*, succeeded in an attempt to revive an Auxiliary in that city: and disposed of a great number of English Bibles and Testaments, and not a few in French.

*GOSPEL-PROPAGATION SOCIETY.*

*Missionaries, Schoolmasters, and Notices.*

THE following abstract is formed from the Report of 1824.

*Newfoundland.*

Stations, 21 — Missionaries, one at 200*l.* per annum, four at 250*l.* each, and one Visiting Missionary at 350*l.* — Schoolmasters, 22; at Stipends amounting together to 305*l.*

Marriages, 96 — Baptisms, 651; of which, 266 were at Twillingate, 186 at Trinity Bay, and 66 at St. John's — Scholars, 724 — Communicants, at eight Stations, 406 — Burials, 154.

*Nova Scotia.*

Stations, 42 — Missionaries, 23: of whom, one has 30*l.* per annum; nineteen, 200*l.* each; two, 230*l.* each; and one Visiting Missionary 300*l.* — Catechists, 2; at 10*l.* each — Schoolmasters, 37: of whom, one at Halifax, on the National System, has 150*l.* per annum; the Stipends of the other thirty-six amounting together to 520*l.* — Schoolmistresses, 7: of whom, one at Halifax, on the National System, has 50*l.*; and the other six together have 55*l.* — Vacancies, three Missionaries, one Visiting Missionary at Halifax, and three Schoolmasters.

Marriages, 258 — Baptisms, 927; of which 267 were at Halifax — Scholars: at Halifax, 202 male and 105 female; and, at fourteen other Stations, 640 male and female — Communicants: at Halifax, 330; and, at sixteen other Stations, 579 — Burials, 227.

*New Brunswick.*

Stations, 24 — Missionaries, 18: of whom, two have 100*l.* each per annum; and sixteen 200*l.* each — Schoolmasters, 28: of whom, one at St. John's, on the National System, has 50*l.*; and twenty-seven, together, have 425*l.* — Schoolmistresses, one at 10*l.*; and one, at St. John's, on the National System, 20*l.*

Marriages, 386 — Baptisms, 878 — Scholars: at St. John's River, 403; at St. John's, 350; and, at eleven other Stations, 657 — Communicants: at Kingston, 160; at St. John's, 159; and, at twelve other Stations, 616 — Burials, 235 — Vacancies, two Schoolmasters.

*Cape Breton:*

Stations, 2 — Missionary 1; at 200*l.* per annum — Schoolmaster, 1; at 15*l.* Schoolmistress, 1; at 10*l.* — Vacancy, one Schoolmaster.

Marriages, 14 — Baptisms, 101 — Communicants, 90 — Burials, 7.

*Prince Edward's Island.*

Station, 1 — Missionary 1; at 100*l.* per annum — Schoolmaster 1; at 15*l.*

*Upper Canada.*

Stations, 29 — Missionaries, 29: of whom, one has 50*l.* per annum; one, 100*l.*; twenty-four, one of whom is appointed to the Mohawk Indians, 200*l.* each; two, 220*l.* each, the additional 20*l.* being for visiting the Indians; and one, at York, 275*l.* — Catechist for the Mohawks, 20*l.* — Schoolmasters: two for the Mohawks, at 20*l.* each; and one, on the National System, at York, 25*l.*

Marriages, 273 — Baptisms, 742 — Scholars: at York, 50 male and 30 female; and among the Mohawks, 25 male and 10 female — Communicants, at fourteen Stations, 519 — Burials, 148.

*Lower Canada.*

Stations, 20 — Missionaries, 20: of whom, one has 50*l.* per annum; one, 65*l.*; three, 100*l.* each; and fifteen 200*l.* each — Vacancies, two Missionaries.

Marriages, 164 — Baptisms, 341 — Communicants, 303 — Burials, 83.

*Notice relative to the Mohawk Mission.*

The appointment of the Rev. Thomas Morley as a Missionary to the Mohawks was stated at pp. 564, 565 of our last Volume: the following notice on this subject occurs in the last Report: —

The Rev. Robert Addison, Missionary, Niagara, reports that Mr. Morley paid him a visit in his way to the Indian Settlements on the Grand River. Aaron Hill, the interpreter, was at that time with him; and he was happy in the opportunity of explaining to Mr. Morley the character of the people with whom he was to reside: he appeared much disheartened, and has been unwell since he reached his destination. Aaron Hill has nearly finished the Translation of the Gospel; and waits only for the correction of Mr. Norton, when the work will be ready for the press.

*NATIONAL EDUCATION SOCIETY.**National Schools in New Brunswick.*

FROM the Society's Thirteenth Report, we extract the following passage: —

It has been mentioned in former Reports, that, under the valuable patronage of the late Governor-General Smyth, National Schools had been established in every part of the Presidency of New Brunswick, which are assisted by annual grants from the Provincial Legislature. The Report of last year adverts to some difficulties, with which the friends of these institutions have to contend: but still it mentions the highly satisfactory circumstance, that an addition of 635 children has been made to the numbers in the schools; and that, on the whole, not less than 3400 children are receiving education in the National Schools throughout the Presidency.

*BRITISH & FOREIGN SCHOOL SOCIETY.*

FROM the last Report we extract the following account of the

*State of the Schools in Nova Scotia.*

Mr. Bromley carries on his exertions in Nova Scotia with much energy and zeal. The Schools under his care at Halifax are in a very flourishing condition: upward of 300 children were in attendance at the public examination, and appeared to have derived great benefit from the instructions which they had received. In the Girl's School, a spinning-manufactory has been established; by means of which suitable employment is provided for the children, and they are at the same time initiated into an advantageous mode of earning their livelihood: this branch of the institution is superintended by a female, who was formerly a pupil in the School, and who has been raised by merit alone to her present situation. Several Sunday Schools in the neighbourhood of Halifax are conducted on the British System. Mr. Bromley has published Manuals of Grammar and Geography, adapted to the System, which are successfully used in his Schools. The efforts of this excellent individual are regarded by your Committee with great interest, and unquestionably entitle him to the esteem and respect of every friend of education.

*RELIGIOUS TRACT SOCIETY.**Supply of Tracts from the Society.*

THE Twenty-sixth Report furnishes the following particulars relative to the supply of Tracts and Books to different places.

To Newfoundland, 13,000 — to Halifax, 22,000 — to Guysborough, 11,600 —

to Quebec, 3000—to Montreal, 7600—to Niagara, 17,000.

In *Newfoundland* the Tracts have been judiciously circulated in the midst of a depraved population. Drunkenness seems the prevailing curse: during the year 1823, thirty persons died through excessive drinking; and nearly as many fell over wharfs, sides of vessels, &c. and were drowned in a dreadful state of intoxication.

The supply to *Halifax* appears to be truly important in reference to Sailors. The Mariners of Nova Scotia amount to about 3000: "Their situation," says a Merchant at Halifax, "is appalling; for, with very few exceptions indeed, they are swearers, drunkards, profaners of the Lord's Day, and altogether regardless of their present and future welfare.

From *Niagara* the most encouraging accounts have been received. The Indians have been visited: a School has been established in the midst of them; and even a Village Library has been formed. The Indian Chiefs take much interest in the efforts which are made to enlighten the minds of the people.

A large portion of the Settlers in these Colonies being destitute of public Religious Instruction, the importance of an increased circulation of Tracts will more clearly appear. The Tracts which have been granted are considerable: but they appear to have been very beneficial to the persons who have received them; and their circulation has led to the formation of several important Auxiliaries.

### North-American Indians.

#### Ohio.

##### — AMERICAN EPISCOPAL CHURCH.

##### *Visit of Bishop Chase to a Tribe of Ohio Indians.*

THE friends of Bishop Chase will learn with pleasure, that the assistance rendered to that venerable Prelate in this country, in forming a Theological Seminary for his extensive Diocese, is likely to become beneficial, as was anticipated, to the remains of some of the aborigines of his vicinity. Dr. Morse mentions Six Tribes in the State of Ohio, and calculates the number of individuals at 2400. Several Denominations of Christians have interested

themselves in the religious instruction of these Tribes: it does not appear who had laboured among the people of the Tribe which Bishop Chase visited: but the Mohawk Liturgy and Gospel which he found among them were printed at the expense of the Society for the Propagation of the Gospel; and furnish another instance, in addition to many others, of the good which may result from such publications, though unknown to those who have promoted them. Bishop Chase's Letter, of which the following is an extract, was addressed, in October, to his friend, Timothy Wiggim, Esq., from Worthington, in Ohio.

A most interesting scene took place in my visitation of the Oneida and Mohawk Indians on the Sandusky River. They are the remnant, or rather a branch, of those once-famous Tribes, which, in moving back from their former residence, accepted of an invitation from the Senecas to settle on the lands, reserved by Congress for the Senecas about the Sandusky River in this Diocese. I had heard of them as being attached to the Church of England; but never could go and see them till this summer. I found them in their peaceful retreat, engaged in the duties of husbandry; raising corn, and cultivating their gardens.

My friend and guide who conducted me, through the devious foot-paths in the wilderness, in the rain, for nearly a whole day's journey, introduced me to this most interesting people. Decent and dignified in their manners, they received me with great respect; and when I told them that I came among them, to do them good and not harm, to pray with them and to preach the Gospel to them in the Name of Jesus Christ our Common Saviour, they fully comprehended my meaning, and gave me a hearty welcome.

To shew the medium of our mutual good understanding, they produced their Common-Prayer Book, being that which was translated into the Indian Language, with very little alteration, from the English Liturgy, together with the Gospel of St. Mark, A.D. 1787; and printed in London. What news was this to me! "And have you read this?" said I— "Constantly, every Sunday, in Morning

and Evening Prayer, with the poor scattered members of our Tribe, providentially sojourning on this River," said they by their interpreter. I inquired, then, if they understood and felt the great importance of the truths which they uttered with their mouths. They replied, that they hoped they did; but that many of their people were inclined to run astray into the wickednesses of the Tribes that surrounded them, notwithstanding all that the old men could do. "Poor, blessed people!" thought I, while suppressing my tears: "God give me grace, to be found worthy of serving you!"

During the remainder of the evening, intelligence was spread throughout the woods, that, on the morrow, Divine Service would be performed, and a Sermon preached at eight o'clock; while, wearied with the exercise of the day, I reposed myself on the hard bed of an Indian Cabin, and slept sweetly till morning.

The appointed hour came; and, though it rained most abundantly, a large number, both of male and female Natives, assembled. How interesting the sight of so many devout worshippers, and how great the comfort of joining with them in those prayers and praises which had been the vehicle of the piety of all whom I held dear through thirty years of Christian Ministration in holy things, I leave you to conceive.

By proceeding with all the prayers as the Church has directed, the whole Congregation, through an aged Reader, could join in repeating and offering up the same petitions and praises with myself—they, in the Indian Language; and I, in English. And when we sang the metre Psalms and Hymns, their version being in the same measure with the English, I could join with them in this also: with voices uncommonly sweet and full, they sang tunes with which, most happily, I was well acquainted; and never did I witness more order, yet plainer indications of true devotion. Though many of them could speak a little English, yet the Sermon was interpreted to them in their own language. They have used Lay Baptism, they say out of necessity; yet would be much rejoiced, if they could have an authorised Ministry.

My mind was most favourably impressed toward these poor people; and my attachment to our Primitive Liturgy

mightily strengthened, by this instance of its great utility. Without such a help, how much of the Missionary's labour is lost; like oil spilt upon the ground, without a vessel to contain and perpetuate it. Had it not been for this Prayer Book, the Worship of God would, to all human view, never have been perpetuated to the salvation of these now-interesting people.

George Lyman, twenty-two years of age, having a wife and one child, is the most moral and the brightest man in intellect in the whole Tribe. Connected with him, are four or five Youths, of most promising appearance, from fourteen to sixteen years of age. Observing their desire for knowledge, I proposed to George, and through him, as interpreter, to the Chiefs, that he and these Youths should come, and attend our School; and, if they wished it, should receive a Collegiate Education.

I send you a copy of a Letter which I wrote to George, in order to encourage the Youths, and drive away the timidity natural to their age, especially when passing through White Settlements.

It is my intention, and I pray God to give me the means, to be useful to these poor injured people. I will be their friend; and, in being so, I think I shall have the approbation and prayers of all my English Friends.

I am to build for them a log cabin; and George's Wife is to take care of them all. Once a week, one of them will dine with me; and the rest at the College Table: in this way, they will be inured, by degrees, to civilized habits; which, added to their natural dignity of deportment and good sense, will make them, I trust, in God's good time, eminently useful.

*Bishop Chase to George Lyman.*

Worthington, Oct. 11, 1825.

Dear George—

When at Steubenville, on the Ohio River I wrote you a Letter directed to the care of Mr. Montgomery. In that Letter, I told you that I remembered my promise to you and the boys; and that if you would come to Worthington, you would make us glad and happy, in the opportunity of doing good to your people. I told you, and I now tell you, that, as the instrument of God, I will give you good and comfortable clothing, food, and a house to live in, and will teach you in all good learning, without any expense to you or to the five other boys whom you bring with you. I expect your wife will come along with you, to take care of your clothing, to keep your shirts and blankets clean, and to



cook your food. If you have an axe, I hope you will bring it with you, to cut and prepare your fire-wood.

That good people, who translated your Prayer Book and the Gospel of St. Mark into your language, have sent me blankets to keep you warm, and have given me money to pay for your teaching; so you must thank THEM, not ME, for this instance of kindness to you: or, rather, you must thank God through Jesus Christ, that He hath put it into the hearts of these, our religious friends in England, to enable me to do you good.

Dear George, give my best love to all the Chiefs and Christian People whom I met, and with whom I worshipped the Almighty God, through Jesus Christ, at your sister's dwelling. Tell them that I pray for them,

and beg them to pray for me. Tell them to fear God and keep His Commandments—to keep holy the Sabbath Day—to read the Gospel and put up their prayers, on that day, in the presence of all your Tribe. Tell them to live soberly—to drink no strong drink—and to keep from all acts of revenge and malice. Tell them to forgive all who have injured them, even as they hope to be forgiven. I am your friend and father in Christ.

P. CHASE.

P. S. The bearers of this Letter are Mr. William Sparrow, one of the Teachers of our School, and his brother Edward; both good and kind men. They are going on to see their father. You all can come with them, when they return to Worthington.

## Recent Miscellaneous Intelligence.

### *American Board of Missions.*

On the first Monday of each Month, the Members of the Society and its Missionaries throughout the world unite in prayer for the success of Missions. The Meetings held on these occasions are called the "Monthly Concert:" of these Meetings, the Board thus speak—

The Monthly Concert has become highly important, not only on account of the spirit of prayer that is extensively cherished and brought into exercise by means of it, but also on account of the pecuniary aid, which it brings to the cause of benevolence. Though the contributions of individuals at these Meetings are generally small, yet, united, they make a large sum. It is estimated, that at least a tenth part of the receipts of the Board are derived from this quarter.

### *Anti-Slavery Society.*

At a Meeting of the Common Council of the City of London, on the 8th of December, it was resolved, with only four dissentient voices, to petition both Houses of Parliament for the Abolition of Colonial Slavery.

A Meeting of the Members and Friends of the Society was held for the same purpose, on Wednesday the 21st of December, in Freemasons' Hall; at which the eloquent and venerable Friend of the African Race, MR. WILBERFORCE, took the Chair. The Meeting was very fully attended; and was addressed by Sir James Mackintosh, Mr. Brougham, Mr. Fowell Buxton, the Common Serjeant, Mr. Joseph John Gurney, Mr. R. J. Chambers, Dr. Lushington, and other Gentlemen. A Petition was adopted, and numerously signed.

### *Bible Societies.*

An erroneous estimate has appeared, in some American Publications, of the number of copies of the Scriptures issued to the end of the British and Foreign Bible Society's Twentieth Year, by reckoning twice over 2,391,314 copies; first as printed by Societies in connection with that Institution, and then as printed by other Societies independent of that Society. The actual number printed at the end of the Twenty-first Year was 7,373,124; and consisted of 3,722,987 issued in Great Britain, 867,333 purchased and is-

sued for the Society in Foreign Parts, and 2,782,804 printed by Societies in connection with the British and Foreign Bible Society.

### *Church Missionary Society.*

Some of the Labourers addressed on the 11th of November (see p. 549 of our last Number) have proceeded to their respective destinations. Mr. and Mrs. Taylor, with Mr. and Mrs. Jones and their two Children, embarked for Jamaica; at Blackwall, on board the John Shand, Captain Rees, on the 29th of November, left that place on the 3d of December, and Portsmouth on the 7th. The Rev. Messrs. Gobat, Lieder, and Mueller left London, on the 28th of November, to proceed to Malta by way of France and Switzerland; and, on the 12th of December, the Rev. Messrs. Krusé and Kugler, with Mrs. Krusé, and the printer Mr. Koelner, embarked for Malta, at Woolwich, on board the Bramley, Captain Briggs.

Of the English Clergymen addressed on the same occasion, the Rev. Messrs. Betts, Latham, Mitchell, Scholding, Selkirk, Steward, and Trimnell, who were admitted to Deacons' Orders, by the Bishop of London, on the 29th of May (see p. 286), were admitted, by his Lordship, on Sunday the 18th of December, to the Order of Priests. At the same time, Deacons' Orders were conferred on Mr. G. Steers Faught, Mr. Leonard Strong, and Mr. William Yate.

We are happy to announce the formation of an Association at Oxford in support of the Society. The particulars having been received too late for their proper place under the head of the "United Kingdom" in this Number, we here subjoin them. This Association was formed at a Meeting, held in the Audit Room of the City, under the Town Hall, on the 2d of December. Individuals at Oxford, friendly to the Society, had collected, during the last few years, about 9657 in its behalf; besides 1344, which had been contributed through the medium of some small Associations in the immediate neighbourhood. It is not intended, for the present, to hold General Annual Meetings; but the Committee

will communicate to the Members of the Association an Annual Statement of Proceedings. A Committee has been appointed, consisting of Thirteen Clergymen (nine of them Fellows of Colleges) and Seven Lay Gentlemen. The following Clergymen have been appointed Secretaries—Rev. John Hill, M. A. Vice-Principal of St. Edmund Hall: Rev. Henry Bisee, M. A. Fellow of Worcester College Rev. Thomas Bissland, M. A. of Balliol College.

#### *Gospel-Propagation Society.*

A Meeting was held, on the evening of the 6th of November, in the National-School Room at Clapham, when a District Society was formed for that place and its vicinity in aid of the Parent Institution. The Rector, the Rev. W. Dealtry, was in the Chair: the Meeting was addressed by Sir Robert Harry Inglis, Rev. Basil Woodd, the Hon. and Rev. Dr. Stewart just appointed Bishop of Quebec, the Rev. Christopher Benson, Mr. G. W. Marriott, Rev. Joseph Simpson, Rev. J. W. Cunningham, and other Gentlemen.

#### *London Missionary Society.*

The Rev. John Ince, Missionary at Pinang, finished his earthly course, on Sunday the 24th of April, after a gradual decline of about four months. On the following Sunday, the Chaplain at the Station, the Rev. W. Hutchings, preached on the occasion from 1 Sam. iii. 18, and the Rev. Thomas Beighton (Mr. Ince's fellow-labourer) from Phil. i. 21. The desire expressed in the following passage found in his Journal was fulfilled, his remains having been buried in the same vault with the bodies of his departed wife and children:—

*August 20, 1824*—This day registers my age to be twenty-nine years—a very early period in life to have gone through so many changes. How wonderfully does God work in His providence! One remains in the place of his birth till his death, and is constantly surrounded by his friends or his family; while another traverses the globe, and dies amidst entire strangers. My wife and my babes are sleeping in a tomb on this island; and I hope that my dust will mingle with theirs, that, at the General Resurrection, we may unite in one company before the glorious throne of our great and mutual Judge. Oh that I with them may be found ready to meet the Bridegroom!

The following extract of a Letter from Mrs. Jeffreys, Widow of the late Rev. John Jeffreys, Missionary at Ambatoumanga in Madagascar, communicating the intelligence of his death and that of one of their children, exhibits a scene of sorrow and suffering which will awaken the sympathy of the Reader, and should lead all candidates for the Missionary Service to count the cost before they engage in their high and holy vocation. The Letter is dated Port Louis, Mauritius, July 30, 1825:—

On Tuesday, the 21st of June, we embarked at Tamatave for Mauritius, for the recovery of my health; my dear husband and children all apparently in good health, but myself very weak from an illness of six months. It was in a vessel that traded for cattle, which indeed is the only kind to be met with, where we found most miserable accommodations—no other place to sleep in than the hold, close to the bullocks—our mattress on some sacks of rice: a most wretched place, indeed, it appeared to me at first sight; but, alas! little did

I then think that it was to prove a place of such deep and complicated suffering to me. We met with a very tedious voyage, being nearly a month, and it is often performed in ten days; but that God who holds the winds in His fist, and has the ocean at his command, for some wise purpose, no doubt, though at present to me mysterious and unknown, withheld from us a favourable gale, and called me to drink deeply of the cup of suffering. On Thursday, June 30, our eldest daughter Elizabeth was taken ill: she had caught the Malagash Fever. About six the next evening, my much-beloved husband was attacked with wild delirium: previously to this he had taken medicine, which had acted very well, but the seeds of this fever were latent; and not being able to get the proper means, it was of no avail. About eleven o'clock the same night, our dear child breathed her last: down in this dreadful place—on board a French Vessel—without a friend—my dear partner still insensible—three dear babes sleeping around him—and in the depth of night, I was called to give her up, without being able to ascertain from her, in any way, what she felt at the idea of quitting time for eternity. Oh, my Dear Sir, my mind was in an agony of grief; but thus depressed, as well as I was able I addressed myself to that God, who is always present, and who has said, *Call upon me in the day of trouble. I will deliver thee, and thou shalt glorify me.*

My dear husband continued in a state of torpor during the whole of Saturday. The next day and Monday he was more collected; but, about seven o'clock that evening, the 4th of July, in the same dreadful place, I was called to behold the affectionate partner of my life quit the vale of sorrow—and to him it had indeed been a scene of trial—for a land where these are unknown.

Thus am I left a bereaved Widow, with three children, and in prospect of becoming a mother again to a fatherless babe; and my health in a very precarious state, my complaint being an affection of the liver: it has been increased by accumulated sorrow; and the medical man who now attends me, assures me that it is of the greatest moment that I strive against overmuch sorrow. Oh! my Dear Sir, allow me to entreat an interest in your prayers, and that of all the Directors, that I may be supported and comforted by that God who has promised to be the father of the fatherless and the husband of the widow: above all, pray that my deep afflictions may be sanctified to the fitting and preparing me to join my lamented and beloved partner in that world of bliss to which he is gone.

#### *British America.*

The Bishoprics of Nova Scotia and Quebec have, in the present year, been committed into the hands of new rulers. The Bishop of Nova Scotia, Dr. Stanser, having been compelled by the ill state of his health to resign his office, the Rev. Dr. John Inglis, who had acted as Ecclesiastical Commissary, has been appointed his successor, and has lately returned to America. The death of Dr. Mountain, late Bishop of Quebec, has led to the appointment of the Hon. and Rev. Dr. Charles Stewart to that See. Dr. Stewart had been, for some years, Visiting Missionary of the Society for the Propagation of the Gospel.

#### *India.*

An experiment is now in progress to establish a quicker communication with India, by means of Steam Navigation. The Enterprised steam-vessel, Captain J. H. Johnston, sailed from Falmouth on the 16th of August, and reached the Cape on the 13th of October, exceeding the expected time of her arrival

there by 30 days. The engines were employed only 35 days out of the 57 which the voyage lasted. The practicability of the voyage so far has been thus proved; and there is every reason to suppose that a remedy may be applied to the wants discovered, especially by establishing depôts of coal at Madeira and St. Helena.

#### Russia.

Intelligence has been received of the death of the Emperor Alexander, after a very short illness, at Taganrog, on the Sea of Asoph, having nearly finished his forty-eighth year. The Emperor and Empress had spent the autumn at and near Taganrog; and the Emperor had been visiting, at the date of the latest intelligence, some of the military posts in the vicinity. His sudden demise, therefore, connected with the remembrance of the irregular termination of life so common in his family, both his father and grandfather having fallen by the hands of assassins, has awakened suspicions that he has followed in the same awful career.

#### Sandwich Islands.

The Blonde Frigate, Captain Lord Byron, which left Portsmouth on Michaelmas Day of last year, with the remains of the late King and Queen of the Sandwich Islands, has arrived at Woahoo. The funeral was solemnized in the European manner: the remains were followed to the place of sepulture by a long train of Europeans, Americans, and Natives: many of the Natives were dissatisfied with the order issued on the occasion by their Chiefs, to abstain from the "cry," or loud lamentations, in which they had been accustomed to indulge, and said that their late King might as well have been buried in England.

#### Sierra Leone.

The name of the Military Officer, appointed as one of the Commissioners to proceed to Sierra Leone, was erroneously stated

at p. 550 of the last Number. It is Major Rowan, not Major Owen, who is the co-adjutor of Mr. Wellington in that appointment.

#### United States.

*Statistics*—The following view of the United States is taken from a Vermont Newspaper:—

The American Government exercises dominion over a country more extensive, and which will support more inhabitants, than that of any other Nation upon the earth. The Sun is four hours in its passage, from the time when it first shines on the eastern shores of Maine till it strikes the waters of the Pacific: it is about four months in passing through the Degrees of Latitude of the United States, in its northern and southern declination; embracing six varieties of climate. The United States contain twelve hundred million acres of land, of which we may calculate that one-fifteenth part is cultivated.

The whole of the Exports are 74,000,000 dollars, and of the Imports 77,000,000: the Tonnage, in foreign and coasting trade, is 1,900,000 Tons. The Commerce of the United States is extended over the whole world—from the barren coasts of Labrador, to New Holland, the South-Sea Islands, China, India, and the continents of Africa and Europe; and from the north-west region of America, to the Isles of the Pacific, Cape Horn, and the West Indies.

By estimating the improved land at ten dollars and the unimproved at three per acre, and calculating various other kinds of property and sources of wealth at a moderate valuation, the Writer makes the aggregate amount of National Wealth eight thousand seven hundred and sixty millions of dollars. Of the Population he says—

The Population of the United States is now twelve millions: which, at the ratio of increase for the past, will double in 23 years. In 1843, the population will be twenty millions—in 1867, thirty-six millions—in 1890, seventy-two millions. There is now, to every hundred acres of land, one person: and when the population shall amount to seventy-two millions, there will be twelve persons to every hundred acres: which will be just equal to the present population of Massachusetts.

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## Miscellanies.

### THE BISHOP'S COLLEGE, NEAR CALCUTTA.

(With an Engraving.)

*Opposite p. 553.*

THE Plan and Objects of the College, of which an Engraving is here given, were stated, in the words of its founder, the late Bishop Middleton, at pp. 311—316 of the Volume for 1819; and many particulars relative to it have since appeared, in the Surveys of the respective years, and in the parts of our Volumes therein referred to. At pp. 588—590 of the present Number, the latest intelligence respecting the College is given from the communications of Bishop Heber and Principal Mill.

The three piles of buildings, in the plain Gothic style, of which the College consists, are seen in the Engraving: the fourth or south side of the quadrangle lies open to the river Hoogly, which here stretches nearly east and west. The pile which fronts the River consists of the College Chapel to the east, divided by a tower from the Hall and Library on the west. The buildings on the east and west sides of the quadrangle contain the apartments for a Principal and two Professors, with Lecture Rooms, and Rooms for the Students. The whole is formed on the plan of combining comfort and convenience with an elegant simplicity.

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# POSTSCRIPT.

## West Africa.

### CESSION OF THE COUNTRY OF THE SHERBRO BULLOMS TO THE BRITISH CROWN.

AS we were about to close this Volume, Despatches arrived from Sierra Leone with intelligence so gratifying to the Friends of Africa, that we annex it as a Postscript. The Sherbro Bulloms, who inhabit a considerable extent of coast to the south-east of the Colony, have been so harassed by the Kussoos, a neighbouring nation to the eastward, that they have voluntarily placed themselves under the protection of this country. The following Official Documents will explain the nature and objects of this Cession.

### CONVENTION.

Between His Excellency CHARLES TURNER, Knight, Companion of the Most Honourable the Military Order of the Bath, Commander of the Portuguese Order of the Tower and Sword, and of the Turkish Order of the Crescent, Captain-General and Governor-in-Chief of the Colony of Sierra Leone and its Dependencies, the Forts and Settlements in the River Gambia, Cape Coast Castle and the Forts on the Gold Coast, the Isles de Loss, and the Islands, Territories, and Factories to His Majesty belonging on the Western Coast of Africa, from the Twentieth Degree of North Latitude to the Twentieth Degree of South Latitude; Vice-Admiral, Chancellor, and Ordinary of the same; Major-General of His Majesty's Land Forces, Colonel of His Majesty's Royal African Colonial Corps, and Commander-in-Chief of His Majesty's Forces on the Western Coast of Africa, &c. &c. &c., on the Part of His Britannic Majesty; and BANKA, King of Sherbro, on the Part and Behalf of his Tributary Kings, Chiefs, and Headmen, Kong Cuba, Prince of Sherbro, Sumana, King of Beudoo, Ta Bompay, King of Bullom, Soloccoo, King of Bagroo, Suwarrow, King of Char, Kennefarree, Chief of Sherbro Island, Will Adoo, Chief of Jenkins; and YA COMBA, by her lawful Representatives and next of Kin, Thomas Caulker, Chief of Bompey, and George Caulker, Chief of Tasso and the Plantain Isles, on Behalf of themselves, their Tributary Chiefs, Headmen, and People:—

WHEREAS a cruel and destructive War has, for several Years, raged between certain Tribes of the Kussoo Nation and the Inhabitants of Countries bordering on the Sherbro Bulloms; which Countries the said Tribes of the Kussoos have conquered and destroyed, and the defenceless Inhabitants of which they have cruelly murdered or sold into Slavery: And Whereas the said Kussoo Tribes have already commenced Hostilities against the said Sherbro Bulloms, and have overrun and depopulated Part of the Territories belonging to the said Banka, King of Sherbro, and Ya Comba, Queen of Ya Comba, their Allies, Tributary Kings, Chiefs, and Headmen; and have manifested so determined a Spirit, as to leave no Room to doubt that their ultimate Object is to overrun the said Territories—to exterminate the present Possessors of the Soil by the Sword, or by selling them into Slavery; and so satisfied therof are the said Banka and Ya Comba, their Tributary Kings, Chiefs, and Headmen, that they have, of their own Free-will and Accord, stepped forward and thrown themselves and their Countries upon the Protection of His Excellency the Governor-General of Sierra Leone and the British Government, as the surest Means of saving themselves and Subjects from the Destruction threatened by their cruel and implacable Enemies: And

Whereas, in the Progress of the said War, violent Outrages have been committed by Parties to the War, upon the Property and Persons of British Subjects engaged in lawful Trade and Commerce; plundering the one, seizing and selling into Slavery the others: And Whereas His Excellency, the Governor-General of Sierra-Leone, feeling no less Apprehension for the Peace and Security of His Britannic Majesty's Territories—the War having already approached the Frontiers of the Colony of Sierra Leone—than Indignation at the Insults offered to his Nation, in the Outrages committed on the Persons and Properties of its Subjects, has determined, for the Peace and Security of the British Possessions, and for checking the further Progress of this cruel and desolating War, to accede to the Prayer of the said Kings, Chiefs, and Headmen:

Wherefore His Excellency Charles Turner, Knight, Companion of the Most Honourable the Military Order of the Bath, Commander of the Portuguese Order of the Tower and Sword, and of the Turkish Order of the Crescent, Captain-General and Governor-in-Chief of the Colony of Sierra Leone and its Dependencies, the Forts and Settlements on the River Gambia, Cape Coast Castle, and the Forts on the Gold Coast, the Isles de Loss, and the Islands, Territories, and Factories to His Majesty belonging on the Western Coast of Africa, from the Twentieth Degree of North Latitude to the Twentieth Degree of South Latitude; Vice-Admiral, Chancellor, and Ordinary of the same; Major-General of His Majesty's Land Forces, Colonel of His Majesty's Royal African Colonial Corps, and Commander-in-Chief of His Majesty's Forces on the Western Coast of Africa, &c. &c., on the Part and Behalf of His Britannic Majesty;

And Banka, King of Sherbro, by the Advice and Consent of his Tributary Kings, Chiefs, and Headmen, namely, Sumana, King of Bendoo, Suwarrow, King of Char, Kong Cuba, Prince of Sherbro, Ta Bompay, King of Bullom, Soloccoo, King of Bagroo, Kenefarree, Chief of Sherbro Island, Will Adoo, Chief of Jenkins; and Ya Comba, Queen of Ya Comba, by her lawful Representatives and next of Kin, Thomas Caulker, Chief of Bompey, and George Caulker, Chief of Tasso and the Plantain Isles, with the Advice and Consent of their Tributary Chiefs and Headmen, have mutually agreed as follows:—

## FIRST.

BANKA, King of Sherbro, by the Advice and Consent of his said Tributary Kings, Chiefs, and Headmen, and the said Thomas Caulker and George Caulker, Representatives of the said YA COMBA, Queen of Ya Comba, have, for themselves, their Tributary Kings, Chiefs, Headmen, and People, for them, their Heirs and Successors for ever, ceded, transferred, and given over, unto his said Excellency Charles Turner, Governor of the said Colony of Sierra Leone, and his Successors the Governors of the said Colony for the Time being, for the Use and on the Behalf of His Majesty the King of Great Britain and Ireland, and His Successors, the full, entire, free, and unlimited Right, Title, Possession, and Sovereignty of all the Territories and Dominions to them respectively belonging, being situate between the Southern Bank of the Camaranca River, on the North, and the Town of Camalay and the Line which separates the Territories of King Sherbro from those of the Queen of the Galinas, on the South; together with all and every Right and Title to the Navigation, Anchorage, Waterage, Fishing, and other Revenue and Maritime Claims in and over the said Territories, and the Rivers, Harbours, Bays, Creeks, Inlets, and Waters of the same.

## SECOND.

The said CHARLES TURNER, for himself and his Successors the Governors of the said Colony of Sierra Leone for the Time being, on the Part and Behalf of His said Britannic Majesty, agrees to accept the Cession of the aforesaid Territories and Dominions from the said Banka, King of Sherbro, and the said Ya Comba, Queen of Ya Comba, their Tributary Kings, Chiefs, and Headmen; giving and granting to the said Banka, King of Sherbro, and Ya Comba, Queen of Ya Comba, their Tributary Kings, Chiefs, and Headmen, and the other Native Inhabitants of the said Territories and Dominions, the Protection of the British Government, the Rights and Privileges of British Subjects; and guaranteeing to the said Banka, King of Sherbro, his Tributary Kings, Chiefs, and Headmen, namely, Sumana,

King of Bendoo, Suwarrow, King of Char, Kong Cuba, Prince of Sherbro, Ta Bompay, King of Bullom, Soloccoo, King of Bagroo, Kenefarree, Chief of Sherbro Island, Will Adoo, Chief of Jenkins, and the said Ya Comba, Queen of Ya Comba, and her Representatives, and to the said Thomas Caulker, Chief of Bompey, and George Caulker, Chief of Tasso and the Plantain Isles, and the other Native Inhabitants of the aforesaid Territories and Dominions, and to their Heirs and Successors for ever, the full, free, and undisturbed Possession and Enjoyment of the Lands which they now hold and occupy.

Signed at the Plantain Islands, on Saturday the Twenty-fourth Day of September, 1825; and ratified in the Presence of all the Kings, Chiefs, and Headmen of the Sherbro Bulloms, at Yoni, on Sherbro Island, this First Day of October, in the Year of Our Lord One Thousand Eight Hundred and Twenty-five.

CHARLES TURNER, Governor of Sierra Leone, and Dependencies.  
BANKA, ✕ King of Sherbro.

YA COMBA, Queen, by her Representatives—

THOMAS CAULKER, ✕ Chief of Bompey,

GEO. S. CAULKER, Chief of Tasso and Plantain Isles.

SUMANA, ✕ King of Bendoo.

SUWARROW, ✕ King of Char.

SOLOCCOO, ✕ King of Bagroo.

KENEFARREE, ✕ Chief of Sherbro.

WILL ADOO, ✕ Chief of Jenkins.

THOMAS CAULKER, ✕ Chief of Bompey.

KONG CUBA, ✕ Prince of Sherbro.

TA BOMPAY, ✕ King of Bullom by King Sherbro.

GEO. S. CAULKER, Chief of Tasso and Plantain Isles.

BA YENDA, ✕ Chief of Brama.

In the presence of

G. RENDALL, A. C. J.

K. MACAULAY, M. C.

W. ROSS, M. C.

#### PROCLAMATION.

By His Excellency Major-General Charles Turner, C. B. &c. &c. &c.

CHARLES TURNER.

Whereas by a Convention entered into at the Plantain Islands on the Twenty-fourth Day of September last, and ratified at Yoni on Sherbro Island on the First Day of this instant Month of October, BANKA, King of Sherbro, and YA COMBA, Queen of Ya Comba, did, by and with the Advice and Consent of their Tributary Kings, Chiefs, and Headmen, cede, transfer, and make over to Us, for and on Behalf of His Majesty, the full, entire, free and unlimited Right, Title, Possession, and Sovereignty of all the Territories and Dominions of the Sherbro Bulloms, situate between the Southern Bank of the Camaranca River, in Latitude 7° 54' N., on the North, and the Town of Camalay and the Boundary Line which separates the Dominions of King Sherbro from those of the Gallinas in or about Latitude 7° N., on the South, extending Eastward to the acknowledged Boundaries of the Sherbro and Yacomba Kingdoms; together with all and every Right and Title to the Navigation, Anchorage, Waterage, Fishing, and other Revenue and Maritime Claims in and over the said Territories, and the Rivers, Harbours, Bays, Creeks, Inlets, and Waters of the same.

Now therefore be it known to all whom it may concern, that Possession of the said Kingdoms has been by Us taken in the Name and on the Behalf of His Majesty; and that the same, by Virtue of the Powers in Us vested, are constituted an Integral Part of the Colony of Sierra Leone, and are thereby become subject to the Navigation and other Laws of the Mother-Country and of the said Colony.

Given at Yoni, on Sherbro Island, this Third Day of October, 1825.

By his Excellency's Command,

GEORGE RENDALL, A. C. J.



From the Sierra-Leone Gazette of the 15th of October, we extract some remarks on this important transaction.

On Tuesday Afternoon, His Majesty's Colonial Brig Susan returned to this harbour from the Shebar and Sherbro River, after an absence of three weeks. His Excellency the Governor and suite landed under a salute from the batteries. We are truly happy to find that the grand objects, for which these expeditions have been undertaken at this inclement season of the year, have succeeded beyond the expectation of the most sanguine. The Proclamation affords the official information relative to the great accession of territory which this Colony has gained, by the Treaty with the Sherbro Bulloms; comprising a line of sea-coast of 120 miles in length, and upward of 5000 square miles of the most fertile land in this part of Africa, being watered with seven rivers of considerable extent and importance. The produce of these rivers has always been very great; and will rapidly increase in quantity, as the property of the Natives is now rendered secure from plunder and devastation. The principal articles of lawful export have hitherto been ivory, palm-oil, camwood, and rice: of the latter, the Bagroo River alone furnished 600 tons in one season.

However gratifying it may be for the Friends of the Colony to calculate on the immense commercial advantages which must accrue from this happy stroke of policy, yet how much more pleasing and delightful it is for the Friends of Humanity to know, that, by the decisive measures which His Excellency Major-General Turner has happily taken, the abominable Traffic in Human Victims, of which we have so long complained, has, at one blow, been completely destroyed. The Slave Trade of the coast between this Colony and the Gallinas is for ever annihilated. We may fairly compute, that from 15,000 to 20,000 wretched beings were annually exported from the territory lately acquired: it was to support this horrible Trade, that the surrounding Nations were constantly engaged in sanguinary wars; which have nearly depopulated the once rich and fertile countries of the Sherbro. Under the protection and care of this Government, these countries will speedily be restored; while the wretched inhabitants will be raised to a state of happiness, of which, at present, they have little idea: no longer dreading the horrors of Slavery or the destruction of the spoiler, they may walk abroad, in full security of reaping the fruits of their labour: this will excite their industry; and, joined with the encouragement afforded by British Law and Power, will quickly raise them from the degradation and misery under which they are now suffering. We ardently hope that the blessed lights of Religion and Civilization may shortly now dawn in a land, which has hitherto been wrapt in the darkest ignorance and superstition.

To attain the great object last mentioned, the Christians of this country must fulfil that duty which these new circumstances lay upon them. Where the Providence of God, in a manner so remarkable, opens the way, and in a country which has such peculiar claims on our regard, we must gird up our loins for new Labours, and must redouble our earnestness in Prayer for the Divine Blessing.

**CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,**  
*From November 21, to December 15, 1825.*

ASSOCIATIONS.	Present.		Total.	
	L.	s. d.	L.	s. d.
Atherstone, <i>Warwickshire</i>	48	13 10	878	16 10
Berkshire (Sandhurst 9. 15. 6.)	14	15 6	4607	1 3
Birstall & Batley, <i>Yorkshire</i> .	48	15 6	878	2 6
Boston	48	9 7	751	16 9
Cambridge, Town, County, and University }	175	0 0	6244	0 11
Devonport	30	0 0	1493	14 3
Dingwall, <i>Scotland</i>	5	0 0	15	5 0
Edmonton	70	0 0	980	0 1
Guernsey (Ladies' Committee)	50	0 0	3040	8 8
Hampshire, North	6	0 0	300	0 0
Henstridge, <i>Somersetshire</i>	10	0 0	90	9 3
Hereford, Town & County	46	14 6	2640	3 8
Leicestershire	30	0 0	865	19 5
Leeds	130	0 0	8718	3 6
Norfolk (Cromer 1. 13. 2.) Little Dunham 18.) }	19	13 3	10743	6 0
Northamptonshire (Raunds)	81	4 9	4407	1 3
North Shields	9	8 0	264	4 7
Ossett, <i>Yorkshire</i>	28	17 3	348	19 10
Oxford and its Vicinity	80	0 0	1161	8 1
Oxfordshire, North (Ded- dington) }	20	0 0	176	9 10
Penzance	3	2 0	627	14 5
Preston, <i>Lancashire</i>	70	0 0	1571	1 0
Richmond, <i>Surrey</i>	20	0 0	1457	4 5
Staffordshire, North	100	0 5	3721	11 4
St. Neot's	35	0 0	195	0 0
Tamworth	26	0 0	988	19 6

Present.		Total.		
L.	s. d.	L.	s. d.	
<b>COLLECTION.</b>				
Elston, Mrs, Giltspur Street	3	10 6	51	15 8
<b>BENEFACTIONS.</b>				
H. Q.			20 0 0	
Thank-Offering of a Friend to the Cause,	100	0 0	0 0	
Thank-Offering to Almighty God for great and undeserved mercies received	10	0 0	0 0	
<b>CONGREGATIONAL COLLECTIONS.</b>				
Chelsfield (Kent) Rev. B. Bickersteth; (Rev. J. Williams, Curate)			7 10 0	
Farnborough (ditto), ditto, ditto)			9 9 0	
Fiamborough (Yorkshire)			4 19 4	
<b>LEGACY.</b>				
Mrs. Frances Chapman, late of Dorchester, by her Executor,	30	0 0	0 0	
Mr. John Bingham				
Duty and Expenses	2	13 4	17 6 8	
<b>INDIA-FEMALE EDUCATION FUND.</b>				
Brought from Page 538			788 17 9	
Hillier, Miss, Hereford			5 0 0	
Lean, James, Esq., Macclesfield			9 0 0	
Northamptonshire Association				
Raunds Branch			4 3 6	
Tamworth Association			1 0 0	

\* \* \* P. 57. col. 1. 1. 17 from the bottom, for *Ceram*, read *Ceram* — p. 511. col. 1. 1. 6 from the bottom, for *Rev. W. A. Evans*, read *Rev. W. A. Evenson*—p. 528. col. 1. Mr. and Mrs. Jetter's infant was a son, not a daughter — p. 515. The contribution from the Nottingham Association included *4l. 1s. 1rd.* from Orston—p. 533. col. 2. for *Oxfordshire, South*, read *Oxfordshire, North*—p. 575. col. 1 in the head to the last paragraph, for *Prussia*, read *Russia*.















