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AN ESSAY
ON THE
PROPAGATION OF THE GOSPEL;
IN WHICH THERE ARE
NUMEROUS FACTS AND ARGUMENTS
Adduced to prove that many of the
INDIANS IN AMERICA
Are descended from the
TENTRIBES.

“ But when he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad, as Sheep having no Shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the labourers are few: Pray ye, therefore, the Lord of the Harvest, that he will send forth labourers into his harvest.” MATTHEW, ix. 36, 37, 38.

“ Go ye into all the world, and preach the gospel to every creature.” MARK, xvi. 15.

THE SECOND EDITION.

By CHARLES CRAWFORD Esq.

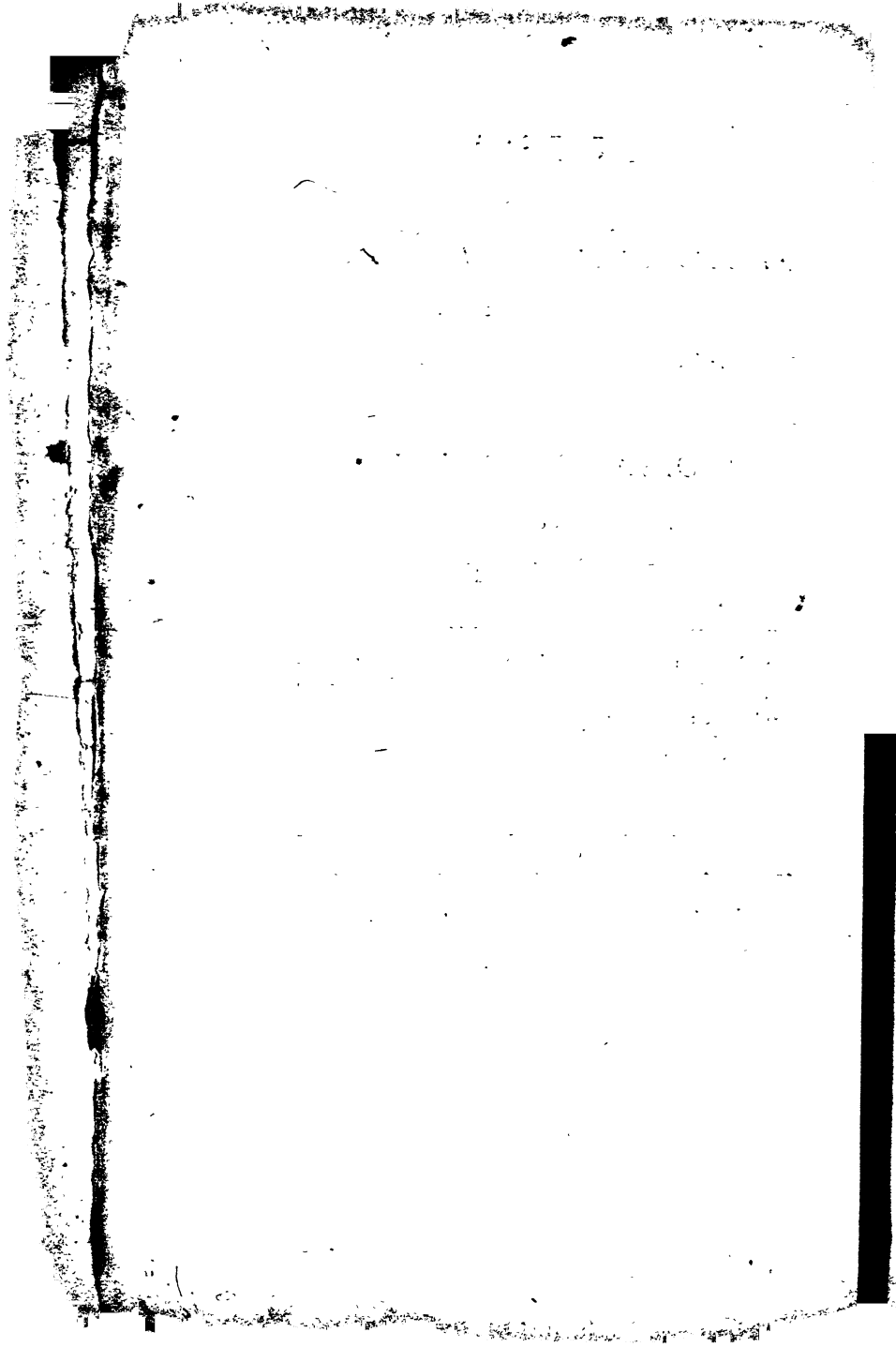


Philadelphia,

PRINTED, AND SOLD BY JAMES HUMPHREYS.

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1801.



AN ESSAY

&c.

IT seems to be at this time required of the disciples of Christ, that there should not be a nation from the north to the south pole, without having the gospel preached to them. "How beautiful (saith the scripture) are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" The principal places, however, where the gospel might at this time be propagated with great prospect of success, are in America, among the Indians, and in Africa, among the Negroes, and others.

There is a strong argument in favor of the Indians being converted to christianity, their being descended from the Jews.---St. Paul says that "all Israel shall be saved." As this is a subject of great importance, it may be necessary to give it considerable attention.---

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The aborigines of America were probably the descendants of Noah, that is, America was first peopled by the sons of Noah, before the division of the globe. The sons of Noah are said to have wandered over the earth. We read in the 25th verse of the 10th chapter of Genesis, of Peleg, that "in his days was the earth divided." The Hebrew word Peleg signifies a division.---It is a strong argument in favor of the division of the globe being a fact of great notoriety, that a man of eminence obtained his name from the circumstance. From the Timæus of Plato it appears, that the Greeks had some idea of this event.* If we look at a map of the world, we shall think it highly probable, that the West India Islands have been separated by

* Plato in his Timæus says, it was reported there was formerly an island in the Atlantic, beyond the Pillars of Hercules, greater than Africa and Asia. He says that in a vast earthquake the earth opened, and swallowed up its warlike inhabitants, and the island itself was sunk in an enormous whirlpool.

See Plato's Works, printed at Lyons, in 1590. Folio. Page 525.

"And where th' Atlantic rolls wide continents
have bloom'd."

Beattie's Minstrel.

by a great convulsion of nature, from the continent of America. Carver in his travels says, that at Beering's Straits (which are now sometimes called Cook's Straits) the continents of Asia and America, on both sides, appear as if they had formerly been united.

Afterwards it is probable that America was further peopled by the Ten Tribes, who were taken captive by Shalmaneser, King of Assyria. We read, in 2 Kings, 17; 6; that "in the ninth year of Hosea, the King of Assyria took Samaria, and carried Israel away into Assyria; and placed them in Halah and in Habor, by the river of Gozan, and the cities of the Medes." It is said "There was none left but the tribe of Judah only." I conceive, however, that in this, as well as several other passages of Scripture, the tribe of Benjamin, which was once nearly extirpated, is comprehended under that of Judah.---From these two last tribes the Jews in Europe have principally descended: Or, to speak with more accuracy, from these two and the tribe of Levi. We generally speak of the *twelve* tribes of Israel, though in

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reality there were *thirteen*. The land of Israel was divided into twelve parts for the twelve tribes, and the tribe of Levi had no part nor inheritance with their brethren. By the Mosaic law they were to receive, instead, certain parts of things that were sacrificed, and the first fruit of Corn, Wine, Oil, &c.

It is said in Efdras† (which though it may contain some idle visions, has some truths) that, “the Ten Tribes which were carried away prisoners out of their own land, took counsel among themselves that they would leave the multitude of the heathen, and go into a further country.” It is said they went into a country called Arfareth, or Ararath, which in Hebrew signifies “the curse of trembling.” Sir William Jones, in his account of the Afghans, in the Asiatic Researches, which account is also printed in his own works, observes, “they are said by the best Persian Historians to be descended from the Jews.” He says they have a district called Hazareh or Hazaret, which might easily have

† 2 Efdras, Chap. xiii.

have been changed into the word used by Efdras.

It is probable that a part of the Ten Tribes remained in the country, where they were carried near Habor (which is now called Tabor) and that the Tartars are their descendants. It is mentioned in Aaron Hill's Travels that the Tartars had a town called Jericho, and that the name of their capital Samaryan (or Samarcand) is very little different from Samaria. It is said they had a Mount Sion, and a river Jordan; with many pillars, buildings and reliques of antiquity which were evidently Jewish monuments. The Tartars* boast of their descent from the Jews. Some Moravian Missionaries who have been at

* "Tamerlain, or rather Tam-her-lane the great, who led the Turkish Bajazet about his city in an iron cage, would often take occasion to be vaunting of his pedigree, affirming he was lineally descended from the tribe of Dan, in an uninterrupted Genealogy."

See "the present state of Æthiopia, Egypt, Palestine and the whole Ottoman Empire." By Aaron Hill Esq. Folio, page 231. London printed, 1709.

at Mount Caucasus in Tartary, and in North America, say there are people at Caucasus, who speak a language similar to that of some American Indians.-- The Tartars are divided into tribes, and practise circumcision.

A part of the Ten Tribes may have continued in Arfareth, as well as Tartary, and a part may have past over from the continent of Asia to that of America, at Beering's or Cook's Straits. ---It is said in Ledyard's account of Captain Cook's voyage, that these Straits are but fourteen leagues over; about twice the breadth of the Straits of Dover. It is mentioned in Cook's last voyage that there are some Islands, named Diomedé, about the middle of these Straits, which are alternately visited by the inhabitants of both continents. Many have gone from one continent to the other in open boats.

An interesting work was published in London in 1775, entitled, "History of the American Indians, particularly those nations adjoining the Mississippi, East and West Florida, Georgia,
South

South and North Carolina, and Virginia, by James Adair, Esq. a trader with the Indians, and resident in their country for forty years."

Mr. Adair endeavours to prove by 23 arguments that some of the Indians are the descendants of the Jews. "1. Their division into tribes; 2. Their worship of Jehovah; 3. Their notions of theocracy; 4. Their belief in the ministration of angels; 5. Their language and dialects; 6. Their manner of counting time; 7. Their Prophets and high Priests; 8. Their festivals, fasts, and religious rites; 9. Their daily sacrifice; 10. Their ablutions and anointings; 11. Their laws of uncleanness; 12. Their abstinence from unclean things; 13. Their marriages, divorces and punishments; 15. Their cities of refuge; 16. Their purifications, and ceremonies preparatory to war; 17. Their ornaments; 18. Their manner of curing the sick; 19. Their burial of the dead; 20. Their mourning for their dead; 21. Their raising seed to a deceased brother; 22. Their choice

choice of names; 23. Their own traditions."

It has been supposed there are many visionary notions in Mr. Adair's work. If we were to grant there are some, we might contend and prove there are many things observed by him, and corroborated by others, which indisputably manifest the descent of the Indians from the Jews.---The descent in my opinion would be clearly proved, if they could only establish two points, and they can establish many more, the separation of their women at a certain time by the Indians, and their dance in which they sing Hallelujah Yo-he-wah. We know the former custom to prevail universally, and the latter frequently among the Indians particularised by Mr. Adair.---Must not the first custom have sprung from a higher source than the indelicate mind of a Savage, and could they have found Hebrew words in the Desert?

Mr. Adair supposes the practice of circumcision must have declined among the Indians, from the loss of their sharp knives as they passed through the Desert

fart. In a curious and learned pamphlet, however, published in London in 1650, entitled, "Jewes in America, or probabilities that the Americans are Jewes, proposed by Thomas Thoroughgood, B. D. one of the Assembly of Divines" the author observes "Gro-tius says confidently, we have so many witnesses that the Americans be circumcised, as it becomes not a modest man to deny it; and among the rarities brought from those quarters Pancillorus speaks of stoney knives very sharpe and cutting, and his illustrator, H. Salmuth, shews that the Jewes of old did use such in their circumcisions, knives of stone:* which sacrament omitted forty years in their travels, is revived by God's command to Joshua, 5; 2; Make thee sharpe knives, cultros petrinos. Arias Montanus reads cultros lapideos in the Vulgar Latine, but the Septuagint doth not only mention those rocky knives, but adds, taken from a sharpe rocke, as if the allusion al-
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* "Then Zipporah took a sharp stone, and cut off the foreskin of her son." Exodus, iv; 25.

so were to Christ the Rocke that doth circumcise our hearts. Lerus affirms he saw some of those cutting stones or knives at Brazil." pages, 9 and 10.

William Penn says of the natives of Pennsylvania, "For their original I am ready to believe them of the Jewish race, I mean of the stock of the Ten Tribes; and that for the following reasons: First they were to go to a land not planted or known, which to be sure Asia and Africa were, if not Europe; and He that intended that extraordinary judgment upon them might make the passage not uneasy to them, as it is not impossible in itself from the easternmost parts of Asia to the westernmost of America. In the next place I find them of like countenance, and their children of so lively resemblance, that a man would think himself in Duke's Place or Berry Street, in London, when he seeth them. But this is not all, they agree in *Rites*; they reckon by *Moons*, they offer their first-fruits, they have a kind of feast of Tabernacles, they are said to lay their Altar upon *twelve stones*; *their mourning a year, customs of wo-*
men,

men, with many things that do not now occur." See a general description of Pennsylvania by William Penn.

It is curious and pleasing in reading the travels of those who have been among the Indians, to find how the customs of the Indians comport frequently with the laws of Moses. These customs are sometimes faithfully described by men who have no supposition that any of the American Indians are the descendants of the Ten Tribes.

David Brainerd in his Journal says, "visited the Indians at Juneata Island (Pennsylvania) and found them almost universally busy in making preparations for a great sacrifice and dance.

"In the evening they met together, near a hundred of them, and danced round a large fire, having prepared ten fat deer for the sacrifice, the fat of whose inwards they burnt in the fire while they were dancing.

"They continued their *sacred dance* all night or near the matter, after
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which they ate the flesh of the sacrifice."

In Leviticus it is said "The fat that covereth the inwards, and all the fat that is upon the inwards. The Priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savour. All fat is the Lord's. It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood." See Leviticus, latter part of the third chapter. Isaiah also speaks to the Jewish nation "of the fat of thy sacrifices." 43; 24.

Mr. Samuel Hearne printed a work in London, in 1795, entitled "A Journey from Prince of Wales's Fort in Hudson's Bay, to the Northern Ocean." He says the northern Indians have a dance in which they sing Hee-Hee---Hoe-Hoe; which must originally have been the same with that of the southern Indians in which they sing Hallelujah Yo-he-wah. He says the northern Indians so rigidly exact the separation of their women at a certain time, that if
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at that time a woman only comes across them when they are hunting they think it a bad omen. He says that after child-birth a northern Indian woman is reckoned unclean for a month or five weeks; during which time she always remains in a small tent placed at a little distance from the others, with only a female acquaintance or two." Page 93.
 ---By the Mosaic law a woman who bore a child, was to be unclean, and separated many days.---Leviticus, chap. xii.

Mr. Hearne says "among the various superstitious customs of those people (the northern Indians) it is worthy remarking, and ought to have been mentioned in its proper place, that after my companions had killed the Esquimaux at the Copper River, they considered themselves in a state of uncleanness, which induced them to practise some very curious and unusual ceremonies. In the first place all who were concerned in the murder were prohibited from cooking any kind of victuals, either for themselves or others." Page 205.

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We read in the Prophet Haggai " If one that is unclean by a dead body touch any of (bread or pottage, or wine, or oil, or any meat) shall it be unclean? And the Priests answered and said, it shall be unclean." Haggai ii ; 12, 13.

Mr. Hearne says " They refrained also from eating many parts of the deer, and other animals, particularly the head, entrails and blood ; and during their uncleanness, their victuals are never sodden in water, but dried in the sun, eaten quite raw, or broiled when a fire fit for the purpose could be procured." Page 206. ---It is said in the first of Samuel " Also before they burnt the fat, the Priest's servant came, and said to the man that sacrificed, give flesh to roast for the Priest ; for he will not have sodden flesh of thee, but raw." 2 ; 15.

Charlevoix says of the Hurons and Iroquois Indians, " the husband when the wife happens to die first, is obliged to marry her sister, or in default of her, such person as the family of the deceased shall chuse for him.---The wife on her

her part is under the same obligation with respect to the husband's relations, provided he dies without leaving any children by her, and that she is still capable of bearing any. The reasons they alledge for this are the same as expressed in the 25th chapter of Deuteronomy." Vol. 2. Pages 48 and 49.

Charlevoix in his letters relative to North America, says "The notion of an universal deluge is very general among the Americans," meaning the Indians: Vol. 2, page 144. He says the Indians have an avenger of blood, like the ancient Jews; which is also asserted by Mr. Adair and many others. An officer of rank in the American army told me the following story. He said he was once at Pittsburg, where he saw a party of Indians. Upon the arrival of another party of Indians in the town, one in the first party trembled, and shewed great signs of uneasiness. It was soon known that this agitation was occasioned by the appearance of an Indian in the second party, whose relation he had murdered. He surrendered himself without resistance to the demands of

justice. He was led to a stable and placed upon the ground between two Indians. His head was in this situation declined, when the Indian whose kinsman he had murdered, that avenger of blood, came into the stable with a considerable body of Indians, and putting his tomahawk into the head of the murderer with a yell, afterwards scalped it.

I think that scalping may have been practised by the Jews, from an expression in the 68th Psalm. "God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses." ver. 21. * By this I suppose to be meant, that the Almighty would do it by the Jews the instruments of his vengeance.

The fine expression of which the Indians

* I am aware of *another custom* that was used by the Jews upon the body of an enemy. (1 Samuel, 18 ; 27) But I think that scalping might also have been practised sometimes.—A person of information, whose appointments led him to be frequently in the country of the Indians, told me, that the *other custom* is sometimes practised by the Indians, and that he has known them, in imitation of the Jews, to carry the amputated part in triumph.

dians are fond that "the Great Spirit loves a brave man" may have come from the Jews, whose Prophets represent the Almighty as being delighted with the exertion of valor in his cause. We know it to be intimated in scripture, that the courage of David in treading down the idolatrous and wicked nations around him, was a great cause of his being raised to the throne of Israel, and called "the man after God's own heart."

The author of an Essay, entitled, "Some Conjectures respecting the first peopling of America," in Carey's Museum for December 1791, vol. 2, page 262, says "Dr. Jonathan Edwards, some time ago, communicated to the Society of Arts in Connecticut, some ingenious observations on the language of Muhhekaneew Indians; shewing the extent of that language in North America, tracing the connection thereof with the Hebrew. Indeed it is no small proof of their Jewish descent, that the Mohegan language so nearly coincides with the Hebrew in the pronouns and persons, the prefixes and suffixes, in which it differs

fers from all the ancient and modern languages in Europe.

Some customs seem also well authenticated among some Indians that appear to be remains of the Jewish religion, as roasting a fawn, and eating it with blankets girded around them, and carefully not breaking a bone of it through religious devotion; which seems clearly to be the Hebrew Passover, though they cannot explain it, but say "their forefathers did so, and all good Indians ought to do so." Some of them also report that their forefathers had books to read. Another custom, in which they resemble the Jews is, "that they have women mourners for the dead, &c."

Some have supposed too many difficulties about the conversion of the Indians. The Moravians have frequently had great success in this matter. It is mentioned in Morse's Geography of the Moravians, "They began a mission among the Mahikan, Wampano, Delaware, Shawanoc, Nantikok, and other Indians, about fifty years ago, and were so successful as to add more than
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one thousand souls to the Christian Church by Baptism. Six hundred of those have died in the Christian faith; about 300 live with the missionaries near Lake Erie, and the rest are either dead or apostates in the wilderness." Vol. 1. Page 483. Edition of 1793.

A letter dated April 25th 1799, says, "two hundred miles North-west of Hartford (Connecticut) on the borders of the Indian nations, I am informed the Lord is pouring out his spirit plentifully. The aborigines flock to hear the gospel, and fall under the Word like Dagon before the Ark. Very large numbers have been added to the churches in the vicinity the last year."

In the state of Massachusetts, the Presbyterians have converted many of the Stockbridge Indians, one of whom, called the Rev. Mr. Occum, I heard preach to a large congregation in one of the Presbyterian meeting-houses in Philadelphia.

Mr. Bartram in his account of the Southern Indians makes it appear very probable,

probable, that some of them might be easily converted. He says, "On the Sabbath day before I sat off I could not help observing the solemnity of the town, the silence and retiredness of the red inhabitants: but a very few of them were to be seen; the doors of their dwellings were shut, and if a child chanced to stray out, it was quickly drawn in again. I asked the meaning of this, and was immediately answered, that it being the white people's beloved day, they kept it religiously sacred to the Great Spirit." See Bartram's Travels through North and South Carolina, Georgia, East and West Florida. Page 457.---He says of the Creek Indians, "They are just, honest, liberal, and hospitable to strangers; considerate, loving and affectionate to their wives and relations; industrious, frugal, temperate and persevering; charitable and forbearing." Page 490.

I once had an opportunity of seeing the King of the Choctaws, who told me, that his people were desirous of imitating the white people in the building of their houses and in every thing.
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He appeared a sensible old man of no bad disposition. I frequently conversed with him, and supposed I had gained in some measure his esteem. The first origin of this I conceive to have happened from this circumstance. When I was once sitting at breakfast this Indian came into the room. Some of the company were inclined to laugh which I thought displeased him. I gravely brought him a chair, and procured the breakfast which he wished to be set beside him. Before he touched the breakfast, he rose up, and with uplifted hands and eyes, while he spread himself over the table, said a short grace. He did this, which I supposed to be giving thanks to the Great Spirit, in a becoming, solemn, and affecting manner. Some were near laughing at this, to which no prudent person could have felt the least inclination. From this time our acquaintance increased, and we always shook hands when we met with a cordiality which is seldom found in the world. I think the not laughing at the Indians, is one of the best methods to engage their esteem. Those who are better acquainted with them than I, are of this opinion. And
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it is certain that many of them dislike to laugh at, or in any manner to ridicule the white people. This turn for ridicule prevails frequently in the worst persons, and in those who are most worthy of ridicule themselves. The wise and good should be cautious of using ridicule. It sometimes embitters the mind more than the worst injuries.

I remember a circumstance which gave me a favourable opinion of this Indian. To divert him, we had procured a shew-box (such as is frequently carried about in England to divert persons for a penny) with the pictures of Richmond-Hill, the Thuilleries, Porto Bello, &c. seen through a magnifying glass. I had shewn him several of the pictures, about twenty I think, when coming from behind the box, and making a very civil bow, he said *that justice must be done*, and began deliberately to count the pictures, the sight of which he said must be returned, *picture for picture*. The throne of the Choctaws had not taken away a common feeling towards others from his mind.---He was generally

generally supposed able to bring ten thousand fighting men into the field; but General Washington, whose information was probably accurate in these matters, said, that he could only bring about five thousand. It would be worth while to those, who wish to propagate the gospel among the southern Indians, to be particularly attentive to this Chief, if he be yet living, or if he be dead, to the tribe or nation of the Choc-taws; for I remember particularly well his telling me, that his people were very desirous of imitating the white people. He spoke a broken language, consisting of bad English and bad French, to me and the people in Philadelphia; a language, however, which I could sometimes very well understand.

The Jews scattered through the world are generally of opinion, that some of the Indians are the descendants of the Ten Tribes.

It might have a happy effect upon the Indians, if a missionary who understood their language, or through the medium of an interpreter, were to ex-
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cite their curiosity and admiration by telling them, that they were descended from the greatest people on earth, from the favourite nation of the Almighty. He might tell them of the wonderful deliverance of their forefathers from the tyranny of Pharaoh, when the Great Spirit himself descended upon Mount Sinai, and gave the ten commandments, which were "written with the finger of God." The missionary might tell them of their forefathers, in the words of the Apostle, that "By faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephtha, of David also and Samuel, and of the Prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped

ped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Hebrews, xi; 29--34.

The missionary might then mention the prophecies relative to the Great Saviour of the world; the promised Messiah of the Jews, with the exact fulfilment of those prophecies; and then expatiate upon the just and benevolent precepts of the gospel.

It would be a most happy circumstance for themselves and for others, if the Indians could be ever persuaded to relinquish their horrid custom of torture. It is this which has inflamed some to wish for their utter extirpation. It would be a great point gained by those who have an opportunity of conversing with the Indians, if they could only reform them from this custom, independently of the conversion to Christianity. Torture cannot be justified upon the old Jewish principle of just revenge, for that only required an eye for an eye, and a tooth for a tooth, whereas

whereas torture exceeds the demands of justice.

It is probable when the time arrives; foretold by the prophets, that the Jews will be gathered from their dispersion among all nations, many of the Indians will pass over at Beering's or Cook's Straits, into Asia. It is said of the Almighty by the prophet, "For lo I will command, and I will sift the house of Israel like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos, ix; 9.---And Isaiah says "I will bring thy seed from the East, and gather thee from the West. I will say to the North give up; and to the South keep not back; bring my sons from far, and my daughters from the ends of the earth," xliii; 5 and 6.

These prophecies should induce the whole people of America to treat the Indians with as much lenity and forbearance as possible. We reason from "the sure word of prophecy," according to the expression of the Apostle, when we say, that all the descendants of the house of Israel, among which
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are many Indians, will be restored to the land of their forefathers. This will probably happen about the conclusion of the present century, somewhere near the year 1900. Many of the Indians will then relinquish their land to the white people. Upon the restoration of the Jews it is said, that the land of their forefathers will be too small to contain them and that they will wish its borders to be enlarged. "For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of thy inhabitants." Isaiah, xlix; 19.

We may conclude with certainty from the prophets that the restoration of the Jews will be literal as well as spiritual. Moses says, that when the Jews "return unto the Lord" he will bring them "into the land which their fathers possessed, and they shall possess it." Deuteronomy, chap. 30th. The land of their forefathers can never be taken in a spiritual sense, but must literally mean the land of Israel.

Mr. Joseph Mede supposed from the obstinacy of the Jews, in resisting for so great a length of time every argument which mankind could urge in favour of Christianity, that supernatural means would be necessary to prevail with the great body of them; that they would be converted like Paul by visions from Heaven. Some may be converted in this way, but others may be converted by reading the New Testament, or other treatises in favor of the gospel. We know that some have been converted by reading the New Testament (see for this among various instances, an account of a pamphlet in favour of Christianity by a converted Jew, in the Gentleman's Magazine for the year 1750) and therefore it is fair to conclude, that others will be converted by the same means.---We should not be discouraged from any mild and prudent attempts to prevail upon the Jews to embrace Christianity. But I think that little can be gained in personal disputes with them, especially before many persons, where they may think themselves insulted by what is said by the advocates of Christianity, and upon the whole

whole may be rather irritated than instructed. The leaving them unmolested, or giving them the same political privileges with Christians, may have a great influence over their minds. Toleration disarms them of that indignation which they formerly professed against Christians, and may dispose them to the acknowledgment of the gospel, which is the true law of God.

Upon the conversion of the Jews to Christianity, which will probably happen before a very great length of time, the Gentiles will be generally converted. St. Paul says of the Jews, "Now if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fulness." Romans; xi; 12.

In Africa the slave trade should be abolished to forward the propagation of the gospel. The most effectual method of abolishing the slave-trade, seems to be by making settlements similar to that of Sierra Leone, upon the coast of Africa. By such settlements the British nation
will

will obtain the glory of abolishing the slave-trade, not only for herself, but for all the world, a circumstance that would bring down innumerable blessings upon Great Britain. I would very particularly recommend the Reader to a valuable work entitled "Substance of the Report delivered by the Court of Directors to the Sierra Leone Company to the General Court of Proprietors on Thursday, March 27th 1794" and the subsequent publications from this quarter.--It appears by this report, that the directors have entered upon what is obvious to be the most effectual mean for promoting the civilization and conversion of Africa to the Christian faith, the attempt to gain over the principal Kings or Chiefs to these great designs. Some of the sons of the African Chiefs have been educated in the Company's schools; and Naimbanna, the son of the King of Sierra Leone, was sent to England to be educated at the Company's expence. His untimely death was much to be lamented, as he promised from his talents and virtues to be an honor to his country. He had a well directed zeal to abolish the slave-trade, and to spread the
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the gospel, wherever he could, in Africa.

The son of a succeeding king of Sierra Leone, with the son of a neighbouring chief, were soon afterwards sent to be educated in England.

It has been supposed that the progress of the colony of Sierra Leone was stopped by the attack of the French in 1794. The injury committed was not permanent, and the colony is now in a very flourishing condition. A Newspaper is printed every fortnight at the capital, which paper bears the motto of *Vox in Eremitis*, "a Voice in the Desert." They have a Governor and Council, a Fort, a Mayor and Aldermen, with places for religious worship, as well as schools for education.--Vessels from many parts of the world continually trade at Sierra Leone for dyewoods, gold-dust, ivory, and other articles. It has a situation particularly advantageous for trade, not only by sea, but by land. It appears by the interesting work entitled "Proceedings of the Association for promoting the discovery
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of the interior parts of Africa," that there are more than one hundred millions of people in the lately discovered parts of Africa, with whom in time it might be convenient to trade from Sierra Leone.---It is said in page 205 of the above mentioned work " But if on the system of the Moors, the effect of which has been tried too long for its wisdom to be disputed, associations of Englishmen should form caravans, and take their departure from the highest navigable reaches of the Gambia, or from the settlement which is lately established at Sierra Leone, there is reason to believe that countries new to the fabrics of England, and inhabited by more than a hundred millions of people, would be gradually opened to her trade." It is said that in the single empire of Cashna (or Kaffina according to Major Rennel the celebrated Geographer) there are a thousand flourishing towns and villages, and that the Empire of Bornou is still more populous.---The Sultan of Bornou is said to be a much more powerful monarch than the Emperor of Morocco. The colony of Sierra Leone has already carried on a trade with the country of the

the Pholeys or Foulahs, which lies contiguous to the settlement. What benefits would ensue, what joy would it cause in Heaven and Earth, if the commerce for slaves was relinquished, and an honourable commerce adopted for the other productions of Africa!

It might be a judicious scheme to have a bookfellers' shop at Sierra Leone, well supplied with Arabic Bibles, to sell at a low rate to the Pholeys; and in time they might be dispersed over a vast part of Africa. Moore, in his travels into the inland parts of Africa, says of the River Gambia "In every kingdom and country on each side of the river, there are some people of a tawney colour called Pholeys, much like the Arabs, which language they most of them speak, being to them as the Latin is in Europe; for it is taught in schools, and their law the Alcoran, is in that language. They are more generally learned in the Arabic, than the people of Europe are in Latin, for they can most of them speak it, though they have a vulgar tongue besides, called Pholey." Page 21.

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In the Gentleman's Magazine for May 1799, page 369, we find "Proposals for printing a new edition of the Holy Scriptures in Arabic, by J. D. Carlyle, B. D. Chancellor of the Diocese of Carlisle, and Professor of Arabic in the University of Cambridge."

The Professor of Arabic very sensibly says, "It having been suggested that an Arabic edition of the Scriptures might tend very considerably at the present moment, towards the advancement of Christianity, both in Asia and Africa, the author of the present proposals has endeavoured to throw together such information as he has been able to collect upon the subject, in order to ascertain how far the undertaking be likely to be productive of real utility."

Wherever Mahomedanism has gained a footing, the Arabic language, we know is in some measure understood; but it is only from the recent discoveries of the Sierra Leone Company, and still more from those of Messrs. Park and Brown, that we are become acquainted

acquainted with the degree to which this language prevails in the interior parts of Africa.

The former of these gentlemen penetrated from the west eastwards to about one degree west longitude, but he had intercourse with many traders, who came from a distance of six weeks journey, still further from the east. The latter of these gentlemen, proceeding in a contrary direction, having entered Africa on the side of Egypt, advanced to about the twenty-seventh degree of east longitude, but saw several persons who came from a distance of fifty or sixty days journey from the west. They both travelled nearly upon the same parallel of latitude; that is to say within the twelfth and fifteenth degree north. A very small intermediate district therefore only remains (*meaning in North Africa I suppose*) concerning which we have not satisfactory information, either from the personal knowledge of these gentlemen of themselves, or from credible accounts received by them on the spot from other travellers. Through all this vast district it seems clear that the

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Arabic

Arabic tongue is well known. On the eastern side of the continent, Mr. Brown does not conceive, that the knowledge of this language extends farther to the south, than about twelve degrees north latitude; from thence to the Mediterranean it is almost universally spoken, written, and understood. He farther informs us, and there can be no doubt but that he is perfectly qualified to form a competent judgment upon the subject, (from the length of his residence at Cairo, and from his accurate acquaintance with the Arabic) that in the negro kingdoms which he visited, the Arabic language in use was the genuine language of the Koran--a much purer dialect than is spoken upon the Mediterranean coast, or even at Cairo itself.

Mr. Park thinks, that in the western part of the continent, the knowledge of the Arabic reaches to the eleventh or even tenth degree of north latitude. He agrees with several of the travellers from Sierra Leone, in representing the negro inhabitants as having arrived at a considerable degree of civilization. They can almost all read and write the Arabic language

language, in which they are regularly instructed, the poorer sort by public masters at village-schools, the richer by private tutors at their parents' houses. The native, under whose hospitable roof he resided for several months, entertained a master to teach Arabic to his own children, and permitted sixteen others, the children of his poorer neighbours, to learn at the same time.

- According to Mr. Park the negroes are proud of their literature, and seldom travel without a book slung by their side. Amongst their books he has perceived the Pentateuch, the Book of Psalms, and the Prophet Isaiah. All these they prize very highly; and such is the general eagerness to obtain them, that he believed no articles would be more saleable in Africa, than copies of the Scriptures in Arabic. He has seen a copy of the Pentateuch alone, sold at the price of one prime slave, i. e. about twenty guineas.

Their manuscripts however were not elegantly written, and they greatly preferred the printed characters, which he shewed

shewed them in Richardson's grammar, to any writing of their own. This grammar many of them were extremely solicitous to purchase; and he was offered for it above three pounds sterling; he was at last obliged to leave the book behind him as too valuable a treasure to be taken out of the country.

Such is the present situation of the most populous part of Africa. The inhabitants have acquired some knowledge of Scripture--they seem desirous of acquiring more, and surely it is a consideration well worthy attention, that the religious knowledge already imparted has not been by Christian but Mahomedan exertions. The light however which they have kindled we may cherish and increase; the Koran we see has led on to the reception of the historical parts of Scripture, with which indeed, it is in various places intimately connected. The historical books have introduced some of the most essential of the prophetic.--Why then should we despair, that these, united in the same volume with the Gospel, referring to the same objects as it does, interwoven with every

every part of its texture, may not be the means of inducing the Africans to consider the foundation of Christianity, and to embrace its doctrines?

From the above account of the state of Arabian literature in Africa it is evident, that many of the negroes, carried from that country (especially from the interior part of it) to our West-India Islands, must be capable of understanding the Scriptures in Arabic. Mr. Park says, that the vessel in which he returned contained one hundred and twenty seven slaves, most of them from the neighbourhood of the coast, but some from the interior of the country, and that out of this number there were seventeen or eighteen who could read and write Arabic, but the masters of the ships he added, threw the books belonging to the slaves into the sea for fear a perusal of them "should make them sick at heart." If we suppose the same proportion of negroes purchased by every Slave-merchant, to be thus educated (and in general a much larger portion of the slaves is supposed to be brought from the interior, where the region of

knowledge increases) one * seventh part of the slaves in the West Indies are able to read the Arabic Bible were it put into their hands ; and if we may judge of them from their conduct when in a state of freedom, they would willingly receive it were it offered them for their acceptance."

The Directors of the Missionary Society of London, a Society who deserve high applause for their noble zeal to propagate the Gospel, say, " We have also one young man now learning the Arabic language, with an express view to the interior of Africa, and who, we hope, by means of a translation of the Bible into Arabic, to the printing of which we have subscribed, may be the instrument of introducing the Word of God into that long neglected country."

See Evangelical Magazine for January 1800.--

It might be of vast advantage to establish

* Some of the negro slaves can read the Arabic Bible, but probably not so many as a seventh part.

blish in the course of time a large University in the growing settlement of Sierra Leone. It would be of great use to teach Arabic in this University, with the various sciences. The useful arts might be taught in the settlement, and thus religion with commerce and the arts and sciences, be gradually introduced over a vast part of Africa. It is said, that in the Company's schools at Sierra Leone there were three hundred African children, among whom were the sons of some of the neighbouring Chiefs.--

It requires great prudence and management in the propagation of the Gospel about Sierra Leone, to avoid the opposition of the Moors. A missionary, or even a Christian traveller, should be cautious of trusting himself in their hands. The Moors were the instruments of the death of Major Houghton the traveller, and probably killed Mr. Grigg the missionary.--Mr. Mungo Park in his travels, says of a place called Deena, in the kingdom of Ludamar, not very far from the Senegal river, "The Moors are here in greater proportion

portion to the negroes than at Jarra. They assembled round the hut of a negro where I lodged, and treated me with the greatest insolence, they hissed, shouted, and abused me, they even spat in my face with a view to irritate me, and afford them a pretext for seizing my baggage. But finding such insults had not the desired effect, they had recourse to the final and decisive argument that I was a Christian, and of course, that my property was lawful plunder to the followers of Mahomet. They accordingly opened my bundles, and robbed me of every thing they fancied."

In another place Mr. Park says, "with the returning day commenced the same round of insult and irritation; the boys assembled to beat the hog (which through derision was tied to the posts of his hut) and the men and women to plague the Christian. It is impossible for me to describe the behaviour of a people who study mischief as a science, and exult in the miseries and misfortunes of their fellow creatures. It is sufficient to observe that the rudeness

ness, ferocity and fanaticism, which distinguish the Moors from the rest of mankind, found here a proper subject whereon to exercise their propensities. I was a *stranger*, I was *unprotected*, and I was a *Christian*; each of these circumstances is sufficient to drive every spark of humanity from the heart of a Moor; but when all of them, as in my case, were combined in the same person, and a suspicion prevailed withal, that I had come as a *spy* into the country, the reader will easily imagine that, in such a situation, I had every thing to fear. Anxious however to conciliate favour, and if possible, to afford the Moors no pretence for ill treating me, I readily complied with every command and patiently bore every insult; but never did any period of my life pass away so heavily; from sunrise to sunset was I obliged to suffer, with an unruffled countenance, the insults of the rudest savages on earth."

A great opportunity immediately offers itself to propagate the Gospel among the negroes in Africa who are Pagans; and afterwards those may be brought
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over to acknowledge its truth who are Mahometans, or under the controul of the Moors.

Mr. Park says that in various parts of Africa where he travelled, there are what they call Singing-men, a sort of itinerant Minstrels or Poets. These men have a great influence among the people, and their conversion would be a considerable help to the cause of propagating the Gospel.--“ Give me your Bards (says a judicious observer of human nature) and I will rule your country.” Mr. Park gives a striking instance of the consequence of these Singing-men, in the case of an African King, who thought it prudent to make a retreat from the enemy. He says “ When Daify departed from Joko his sons refused to follow him, alledging, that the Singing-men would publish their disgrace, as soon as it should be known, that Daify and his family had fled from Joko without firing a gun.” If a prudent minister of the Gospel, who knew in imitation of St. Paul to “ become all things to all men” who was well instructed in the Arabic language, were
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to explain to these Singing-men, that many of the ancient Jewish Prophets were Poets (as Dr. Lowth has proved in his lectures on Hebrew poetry) like themselves, he might excite in their minds an ardent desire to be acquainted with all the writings of the Prophets, where the sublimest Poetry is to be found, and in the end, he might bring over these African Bards to the acknowledgment of Christianity.

Some have supposed that African missionaries would be most likely to convert the Negroes. It would be as well, perhaps, to try African and white missionaries. It is said in the Evangelical Magazine for July 1799, which is a work that deserves greatly to be encouraged for the numerous valuable things which it contains; it is a pleasing as well as an instructive publication. "As iron sharpeneth iron so doth a man his friend. This was never more strongly exemplified than in the happy effects produced by the London Missionary Society. Among a variety of attempts to promote the knowledge of the Gospel of Christ, a more noble effort, perhaps,
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has not yet been made, than that of which we have lately received information. A zealous individual, a director of that Society in Scotland, has, at his own expence, brought from Africa, twenty black boys, from eight to fourteen years of age, and four girls. They are the children of the Head-men, from the vicinity of Sierra Leone, and were entrusted to the care of Governor Macauley on his return to England. They are now under inoculation, and recovering, at the small-pox hospital, and are immediately going down to their respectable patron at Edinburgh, where they are to be instructed in Christian knowledge, and taught our most useful arts, that, after some years, they may return to their native country, not only improved themselves, but capable of communicating instruction to their countrymen. Reader, rest not in barren imitation of such exalted philanthropy, but awake to some similar exertions!" *Evangelical Magazine*, vol. 7, page 307.

A fine opportunity presents itself to propagate the Gospel in and about the
Cape

Cape of Good Hope. A missionary society established in South Africa may by degrees enlighten the whole country. It is said in Scripture, that "a little leaven leaveneth the whole lump." A society at the Cape of Good Hope, well supported and judiciously directed, may be to South Africa, like a stone thrown into a lake, whose circles spread to the extremity of the lake. At first the country of the Hottentots may be brought over to acknowledge the name of Christ, with Caffraria, and the Boschemen; then Monomotapa, and other countries, with lower Guinea, and lower Ethiopia.

Dr. Sparman, in the first volume of his voyage to the Cape of Good Hope, says that a Moravian minister, George Smidt, once made some progress in the conversion of the Hottentots. Dr. Sparman thought from what he knew of the Hottentots, that if proper pains were taken with them, they would embrace Christianity "with great avidity." Dr. Sparman was right in his suppositions. It appears from the late periodical accounts of the Moravian missions

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published in London, that the Moravian missionaries have procured the erection of a chapel at Bavian's Kloof, or Cleft, near the Cape, which will contain one thousand five hundred Hottentots. Mr. Barrow, late Secretary to the Earl of Macartney, who was the Governor of the settlement of the Cape of Good Hope, in his "travels in South Africa," which were published in London in 1801, says that the Moravians at Bavian's Kloof "had succeeded in bringing together into one society, more than four hundred Hottentots, and their numbers are daily increasing." He says the Hottentots "are ambitious to appear clean and neat at church," that "about half were dressed in coarse printed cottons, and the other half in their ancient sheep-skin dresses, and it appeared, on enquiry, that the former had been the first who had been brought within the pale of the church, a proof that their circumstances at least had suffered nothing from their change of life." Mr. Barrow says "the deportment of the Hottentot congregation, during divine service, was truly devout. The discourse delivered by one of the fathers was

was short, but replete with good sense, pathetic, and well-suited to the occasion; tears flowed abundantly from the eyes of those to whom it was particularly addressed. The females, sung in a style that was plaintive and affecting; and their voices were in general sweet and harmonious."

Dr. Vanderkemp, a Dutch physician of talents and information, of a mild, but persevering temper, and with an invincible zeal to propagate the Gospel, supposed that he might be of great use to the cause by going himself in person to the Cape. He prevailed on the missionary society of London to encourage a mission to the south of Africa, and he with two other missionaries arrived at the Cape in the year 1799.--The prospects which have opened seem to answer the greatness of Dr. Vanderkemp's expectations. In a letter dated Cape of Good Hope, May 18, 1799, he says, "since our arrival at the Cape we are blessed from on high with so many marks of divine favour and approbation on our attempts and proceedings, that not only we are convinced, but also the inhabitants

inhabitants of this country universally confess, that the work, in which we are engaged, is of God! Every one strives to co-operate with us, and assist us in the execution of the plan, which God himself seems to have formed, and communicated to us through your instrumentality. General Dundas, and the Fiscal Ryneveld, continue to favour us with their approbation and protection. Your letter written in the name of the directors to the people of God in this place, was publicly read from the pulpit at the established church, and sent to all the parishes of this country, and in consequence of it, a society is formed in this town, which has assumed the name of THE SOUTH AFRICAN SOCIETY FOR PROMOTING THE SPREAD OF CHRIST'S KINGDOM RESIDING AT THE CAPE OF GOOD HOPE. The plan of this society (which will be sent to you by their secretary) I have translated into English for the information of General Dundas, who was pleased to accept it with all marks of satisfaction. This society promises, even in its infant state, under the blessing of the Lord, great things. Many families, being on
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the shore of Table Bay, in the Mahometan manner, have applied to it for information in the Christian religion. Among the subscribers to its funds, a Lady has subscribed 15,000 Dutch guilders." See Evangelical Magazine, October, 1799.

Dr. Vanderkemp in his Journal says, "Our hearts rejoiced, as we had never before such an abundant subject of thanking and praising our Master, who had opened such a powerful door of entrance to the heathen."

It is scarcely necessary to mention to those who have known or read any thing about the Cape, that the Boschemen were formerly held by the inhabitants about the Cape, in the most ignominious view, even worse than Hottentots, that they were treated with all the wanton insolence of tyranny, and hunted sometimes like wild beasts. It must give pleasure to every lover of human nature to understand, that they will now be treated with the respect that is due to every creature that has the form of a man. They, as well as the Hottentots

and the Negroes, should be considered by real Christians as their brethren, for it is expressly said by the Apostle, that God "hath made of one blood all nations of men, to dwell on all the face of the earth."

The Boschemen, upon the arrival of the missionaries at the Cape (as appears by their Journal, which is printed in the Evangelical Magazine) applied to them, to be instructed in the principles of the Christian religion.

It appears by an interesting letter signed I. B. Kicherer, in the Evangelical Magazine for October 1800, that he and another missionary are likely to make considerable progress among the Boschemen. Mr. Kicherer says, "at the time the Boschemen wished to be instructed in the knowledge of Christianity we were influenced to come from far countries to instruct them. How clearly is the hand of God to be observed in this! Wonderful God how adorable art thou in all thy ways!" He says "The government of this place promotes in every respect, this great affair, and endeavours,

deavours, especially by writing, to enforce upon the hearts of the Christians the concern which every one has therein; there goes also a request-boat amongst them for a yearly subscription of vessels, corn money, or what each can spare, on behalf of these Boschemen."

Dr. Vanderkemp in his writings from the Cape, thinks that a Mission prudently managed, would meet with considerable success in the important island of Madagascar. He himself is gone to settle in Caffraria, at a considerable distance from the Cape. He has built a house there, planted a garden, and is instructing the inhabitants with indefatigable zeal.

Dr. Vanderkemp very sensibly observes, that there should be a large repository of missionaries at the Cape. Some few have lately gone thither; but it is to be hoped, that multitudes of labourers will before long enter into this truly great and glorious harvest. †

Africa

† This was written when it was thought the British would keep possession of the Cape, and it is still to be

Africa appears to yield various opportunities of propagating the Gospel, and of rendering advantage to mankind. It is a country which deserves our increasing attention. The interesting and extensive country of Abyssinia lies contiguous to those newly discovered kingdoms of Bornou and Kaffina, which are supposed to be so extremely populous. Abyssinia is nine hundred miles long, and eight hundred broad. The travels of the ingenious and learned Mr. Bruce in Abyssinia seem in some points to have been unjustly decried. Two of the most remarkable men in the world for talents and learning, the late Sir William Jones, and the late Dr. Robertson the historian, were great admirers of Mr. Bruce. It appears certain that Mr. Bruce was in Abyssinia. He drew a bill of Exchange from there upon Mr. Drummond the great Banker near Charing Cross, London, which was for a considerable time in the hands of Mr. Drummond.---Sir William Jones knew a person who had seen Mr. Bruce
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hoped that these pleasing expectations of the progress of the Gospel will not be altogether disappointed when it shall be surrendered.

in Abyffinia. Mr. Brown who has lately published his Travels into Africa and Syria, faw fome perfons in Egypt, who testified in favour of Mr. Bruce's being in Abyffinia. He brought over feveral books from Abyffinia, fome of which he depofited in the British Mu- feum. Mr. Bruce fays, that the Abyffinians have a very imperfect knowledge of Chriftianity. Their religion is a ftrange mixture of Judaifm, Paganifm, and Chriftianity. It is fupposed in Abyffinia that the king is defcended from Solomon by the Queen of Sheba (or Saba) the Queen of the South who vifited Jerufalem. The Motto to the Arms of the King is "The Lion of the race of Solomon and tribe of Judah hath overcome." Mr. Bruce fays there are many Jews in Abyffinia, and that *they are black as the original natives*. The people of Abyffinia were, for a time fo exasperated at the Popifh mif- fionaries, who they fupposed were aim- ing to introduce a foreign power into the kingdom fuperior to the King's, that they ftoned to death every Roman Catholic Prieft who entered the coun- try. One of their kings offered a bag
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of gold dust for the head of every Priest that could be found. In time it might be no difficult matter, for a prudent Minister of the Gospel, to convince the Abyssinians that he entertained no design of introducing Popery. It is probable also that the custom of suffering no stranger to return from Abyssinia (which was with difficulty set aside in favour of Mr. Bruce) may not be forever enforced, as every jealousy of the Papists, whom they call Franks, will in time be extinguished. The Travels of Mr. Bruce contain a great fund of true and curious information, though they contain some extravagant and mischievous things. His defence of the Slave trade deserved the severest reprehension.

Mr. Bruce with a view to debase the negroes, has in vain insinuated against the doctrine that colour in the human species is the effect of climate. Indeed the facts which he himself has produced, tend to corroborate the doctrine. He says of the Galla, a nation of shepherds who probably lived under or beyond the line, and were always emigrating

ting northwards. "As under the line to the south of Abyssinia, the land is exceedingly high, and the sun seldom makes its appearance on account of the continual rains, the Galla are consequently of a brown complexion, with long black hair. Some indeed, who live in the valleys of the low country, are perfectly black." See Bruce's Travels, vol. 3, page 217, quarto.---In another place he says, "The Nareans of the high country are the lightest in colour of any people in Abyssinia; but those that live by the borders of the marshes are perfect blacks, and have the features and wool of negroes: whereas all those in the high country of Narea, and still more in the stupendous mountains of Caffa, are not so dark as Neapolitans and Sicilians. Indeed it has been said, that snow has been seen to lie on the mountains of Caffa." Vol. 2, page 313.

The Slave trade is not only against reason, humanity, and the true interests of Mr. Bruce's country, but inimical to the principles and the progress of the Gospel, which is the greatest

est blessing that was ever conferred by the Almighty upon mankind.

Asia is an important part of the world, which in future may be greatly enlightened, but at present is almost all involved in spiritual darkness. It seems difficult how immediately to propagate the Gospel there in any considerable manner. The dispersion of the Bible in Arabic, might be the happy instrument of introducing knowledge into a great part of this benighted quarter of the globe.

The Rev. Mr. Millar, Minister of Paisley in Scotland, in the 8th vol. of his works (published several years ago) on the propagation of the Gospel, says "By an extract of several letters printed at London, we have a Proposal from England for printing the New Testament and Psalter in the Arabic Language, for the benefit of poor Christians in Palestine, Syria, Mesopotamia, Arabia, and other eastern countries.

There are several considerations, offered in these letters, to shew the advantage

indecent in some places. Thirdly, the excellency of the Arabic language is undoubted in what light soever you please to consider it; this is the language the Koran is wrote in; it extends to all those countries where the Mahometan religion is professed, and even beyond those countries, among many of the heathen; it is the common language of the greatest part of Africa, and of a considerable part of Asia; and in the Turkish dominions where it is not generally spoke, it is nevertheless taught in schools, and studied by men of letters, as Latin is in Europe, where also it is read in several universities. But says he, "I will only mention those countries where the greatest number of Christians are settled; namely, Palestine, Syria, Mesopotamia, Arabia, and Egypt. In all these countries there are great numbers and communities of Christians, to whom such an edition will be useful, as the Arabians of the Greek Church, commonly called Melehites, who being superior in numbers to all the rest, ought to be principally regarded; the Syrians or Eutychians, the Nestorians, Maronites, Armenians, Copts,

Copts, and even a small remnant of the ancientest Nazarenes. All these, though they celebrate their liturgy in the language used by the respective churches, yet they generally understand, speak, and write Arabic." He adds, "the best method would be to reserve part of the edition at London, and send from time to time a number of copies bound, with a suitable recommendation to the English Consul at Aleppo, which of all cities is the best for dispersing them. And the said Consul with the assistance of his Chaplain, who will readily charge himself with a commission so agreeable to his character, and so honorable and glorious to the British nation, will give them to those for whom they are designed."

Mr. Millar says, "Mr. Ayerst, Chaplain to Sir Robert Sutton, late Ambassador at the Porte, adds, "The Turks will not hinder such a New Testament from being dispersed."

It appeared afterwards, that two thousand copies of the New Testament, and four thousand of the Psalter, were dispersed

dispersed among these poor Christians, without any molestation from the Turks. And it is probable that the Turks at this present time, would be as indifferent in regard to a dispersion of the New Testament or the Bible in Arabic.

The dispersion of the Bible in Arabic in Africa and Asia, might be an object worthy the encouragement of the generous spirit of the British government. A grant of a considerable sum of money for this purpose might be productive of the most beneficial consequences.

The professor of Arabic in his proposals for printing a new edition of the Holy Scriptures in Arabic, which were published in the Gentleman's Magazine, says, "The same arguments that tend to evince the utility of distributing an Arabic version of the Scriptures amongst the Mahomedans of Africa, may be applied to dispersing it amongst persons of that persuasion in India, nay some will apply with still greater force and promise still more beneficial effects; such as the superior degrees of cultivation

tion at which the inhabitants of India are arrived, and the very important advantages we possess (by being masters of the country) towards securing an easy circulation of books to every part of the continent.

Nor is this all : From the late remarkable discoveries of Sir William Jones, Mr. Wilford, and others, no doubts can be entertained, but that the Purans, however loaded with fable, contain at the bottom, the same accounts of the early history of the world, as the books of Moses. This is a fact, which when once rendered evident to the Hindoos, can hardly fail to prove highly interesting to them.---There is a circumstance too attending the Arabic translation of the Scriptures, that will peculiarly recommend it to the learned in India, viz. the purity of its language. The barbarous style, in which some eastern versions of the New Testament are written, has been known to operate very materially against the reception ; but the Arabic version of the Polygott is free from this objection. It was composed probably by some of the most

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learned men of Syria and Egypt, certainly at a time when Arabic literature was at its zenith; and it was used at Alexandria and Cairo, both by Jews and Christians--by men perfectly acquainted with all the niceties of the language, as a faithful and elegant representation of their respective books of faith. It has obtained the same character amongst the most learned Orientalists in Europe."†

There are many millions of Hindoos under the dominion of the British in the East Indies, but it appears a difficult matter to convert them to Christianity. The late Lord Clive, in a memoir written several years ago, said, that "the inhabitants in India who might be called British subjects, amounted to twenty millions." Since this memoir was written, there has been a great accession of territory and population in the east, and the British inhabitants there are now computed to be thirty millions or more.

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† The New Testament has lately been translated into the Bengallee language, but the Bible in Arabic might still be useful in India. Some specimens of the translation have been sent into various countries.

A very great proportion of these are Hindoos. Mr. Orme, says, that in Hindostan, which name he gives to the peninsula within the Ganges and the main land, or the Mogul's empire, there are one hundred millions of Hindoos, and ten millions of Mahometans. It is said of the Hindoos in Guthrie's Geographical Grammar (almost in the words of the celebrated historian, Mr. Orme) "Their manners are gentle; their happiness consists in the solaces of a domestic life; and they are taught by their religion that matrimony is an indispensable duty of every man, who does not separate himself from the world from a principle of devotion. Their religion also permits them to have several wives; but they seldom have more than one; and it has been observed, that their wives are distinguishable by a decency of demeanour, a solicitude in their families, and a fidelity to their vows, which might do honour to human nature in the most civilized countries." The Hindoos, however, are still guilty of the grossest idolatry, and still practise the barbarous custom of burning the living wife upon
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the same pile with her dead husband. There is a curious account of a circumstance of this nature in: "Travels in India during the years 1780, 1781, 1782, and 1783. By William Hodges, R. A." London, printed, quarto, 1793. The account is so interesting, that I hope my reader will not be displeas'd at its length. Mr. Hodges says, "While I was pursuing my professional labours in Benares, I received information of a ceremony which was to take place on the banks of the river, and which greatly excited my curiosity. I had often and repeatedly heard of that most horrid custom amongst, perhaps, the most mild and gentle of the human race, the Hindoos; the sacrifice of the wife on the death of the husband, and that by means from which nature shrinks with the utmost abhorrence, by burning. Many instances of this practice have been given by travellers; those whom I have met with, only mention it as taking place among the highest classes of society, whose vanity united with superstitious prejudices, might have dictated the circumstance; and I confess I could not entertain any other ideas when I
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observed the theatrical parade that seemed to attend it." Mr. Holwell, in his curious work, entitled, *Historical events relative to India*, thus accounts for this more than inhuman practice.---

"At the demise of the mortal part of the Hindoo great Lawgiver and Prophet, Bramah, his wives, inconsolable for his loss, resolved not to survive him, and offered themselves voluntary victims on his funeral pile. The wives of the chief Rajahs, the first officers of the state, being unwilling to have it thought that they were deficient in fidelity and affection, followed the heroic example set them by the wives of Bramah. The Bramins, a tribe then newly established by their great legislator, pronounced and declared, that the spirits of those heroines immediately ceased from their transmigrations, and had entered the first boboons of purification; it followed that their wives claimed a right of making the same sacrifice of their mortal forms to God, and the manes of their deceased husbands. The wives of every Hindoo caught the enthusiastic (now pious) flame. Thus the heroic acts of a few women brought about a
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general custom. The Bramins had given it the stamp of religion, and instituted the forms and ceremonials that were to accompany the sacrifice, subject to restrictions, which leave it a voluntary act of glory, piety and fortitude." The author proceeds to state expressly, that he has been present at many of these sacrifices, and particularly and minutely records one that happened on the 4th of February, 1742-3, near to Cossimbuzar, of a young widow between seventeen and eighteen years, leaving at so early an age three children, two boys and a girl; the eldest, he mentions as not then being four years of age. This infatuated heroine, was strongly urged to live, for the future care of her infants; but notwithstanding this, though the agonies of death were painted to her in the strongest and most lively terms, she, with a calm and resolved countenance, put her finger into the fire, and held it there a considerable time; she then with one hand put fire in the palm of the other, sprinkled incense on it, and fumigated the Bramins. She was then given to understand by some of her friends, that she would not be permitted.

mitted to burn herself, and this intimation appeared to give her deep affliction for a few moments; after which she resolutely replied, that death was in her own power, and that if she was not allowed to burn according to the principles of her cast, she would starve herself. Her friends finding her thus peremptory, were obliged at last to consent to the dreadful sacrifice of this lady who was of high rank.

The person whom I saw was of the Bhyse (merchant) tribe or cast; a class of people we should naturally suppose, exempt from the high and impetuous pride of rank, and in whom the natural desire to preserve life, should in general predominate, undiverted from its proper course by a prospect of posthumous fame. I may add, that these motives are greatly strengthened, by the exemption of this class from that infamy, with which the refusal is inevitably branded in their superiors. Upon my repairing to the spot, on the banks of the river, where the ceremony was to take place, I found the body of the man on a bier, and covered with linen, already brought down,

down, and laid at the edge of the river. At this time, about ten in the morning, only a few people were assembled, who appeared destitute of feeling at the catastrophe that was to take place; I may even say, that they displayed the most perfect apathy and indifference. After waiting a considerable time, the wife appeared attended by the Bramins, and music, with some few relations. The procession was slow and solemn; the victim moved with a steady and firm step; and apparently with a perfect composure of countenance, approached close to the body of her husband, where for some time, they halted. She then addressed those who were near her with composure, and without the least trepidation of voice or change of countenance. She held in her left hand a cocoa-nut, in which was a red colour mixed up, and dipping in it the forefinger of her right hand, she marked those near her to whom she wished to shew the last act of attention. As at this time I stood close to her, she observed me attentively, and with the colour marked me on the forehead. She might be about twenty-four or five years of
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of age, a time of life when the bloom of beauty has generally fled the cheek in India; but still she preserved a sufficient share to prove that she must have been handsome: her figure was small but elegantly turned; and the form of her hands and arms was particularly beautiful. Her dress was a loose robe of white flowing drapery, that extended from her head to the feet. The place of sacrifice was higher up on the bank of the river, a hundred yards and more from the spot where we now stood. The pile was composed of dried branches, leaves and rushes, with a door on one side, and arched and covered on the top; by the side of the door stood a man with a lighted brand. From the time the woman appeared to the taking up the body to convey it into the pile, might occupy a space of half an hour, which was employed in prayer with the Bra- mins, in attention to those who stood near her, and conversation with her relations. When the body was taken up she followed close to it, attended by the chief Brâmin: and when it was deposited in the pile, she bowed to all around her, and entered without speaking.---

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The moment she entered, the door was closed; the fire was put to the combustibles, which instantly flamed, and immense quantities of dried wood and other matters were thrown upon it. This last part of the ceremony was accompanied with the shouts of the multitude, who now became numerous, and the whole seemed a mass of confused rejoicing. For my part I felt myself actuated by very different sentiments: the event that I had been witness to, was such, that the minutest circumstances attending it could not be erased from my memory; and when the melancholy which had overwhelmed me had somewhat abated, I made a drawing of the subject, and from a picture since painted the annexed plate was engraved.

In other parts of India, as the Carnatic, this dreadful custom is accompanied in the execution of it with still greater horror. It is asserted that they dig a pit, in which is deposited a large quantity of combustible matter which is set on fire, and the body being let down, the victim throws herself into the flaming

ing mass. In other places, a pile is raised extremely high, and the body with the wife is placed upon it, and the whole is set on fire. Whatever are the means, reason and nature revolt at the idea, that, were it not a well known and well authenticated circumstance, it would hardly obtain credit. In truth, I cannot but confess, that some degree of incredulity was mingled with curiosity on this occasion; and the desire of ascertaining so extraordinary a fact, was my greatest inducement to be a spectator." Page 79---84.

There is an affecting instance of the burning of an Hindoo woman, in Colonel Campbell's "Journey over land to India." He calls it "an hellish sacrifice." If the reader will look into an interesting work, entitled "The Asiatic Annual Register," he will find indisputable evidence that the custom of burning is still continued.--The burning of the widow in India, is a horrible abomination. It is like the impious custom of the Jews in ancient times, who "caused their sons and their daughters to pass through the fire unto Molech." Among

Among the various other circumstances which need reformation among the Hindoos, or Gentoos, we may mention the manner in which their fourth tribe, that of Sudder (or Sôodrâ) is treated. They are held in so debased a view that their touch of a superior is thought a pollution worthy of death.--I am no Democrat, no contender for the wild and mischievous doctrine, that all men are equal; for Reason and Christianity teach us that a king is above a subject, a governor above a citizen, and a master above a servant. But a servant should not be treated like a beast. The superior tribes or casts among the Hindoos, will not touch the victuals which have been prepared by those of an inferior cast. It is a frequent and pernicious saying among them, that it is better to sit than to walk, to sleep than to wake, and death is the best of all.

The learned professor of Arabic in the university of Oxford, says of the religion of the Hindoos, in his concluding sermon which treats of their conversion; "What indeed shall we think of a religion, which supposes the
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expiation of sins to consist in penances, than which fancy cannot suggest any thing more rigorous and absurd; in sitting or standing whole years in one unvaried posture; in carrying the heaviest loads, or dragging the most weighty chains; in exposing the naked body, and in hanging with the head downward before the fiercest and most intolerable fire."†

There is great reason to doubt that Mr. Orme, and many other writers, have been too partial to the character of the Hindoos. Dr. Robertson, in the appendix to his "Historical Disquisition concerning Ancient India," in his account of the religion of the Hindoos, says "The pagodas of the east were polluted with human sacrifices, as well as
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† See the concluding Sermon in Whites's Sermon's. London, printed, 1785. See a dissertation upon the Hindoos prefixed to "The History of Hindostan. By Alexander Dow, Esq." See also "Institutes of Hindu law." By the late Sir William Jones. If the reader will attend to these works, he must allow that a rational spirit of Christianity would be far preferable to the religious system of the Hindoos.

the temples of the west." Page 319, Quarto. He alludes, in page 320, to some very indecent ceremonies among the Hindoos.

Dr. Brown, who was formerly of Magdalen College, Cambridge, and lately became Chaplain to the garrison at Fort William, Calcutta, says "My imperfect knowledge of a great variety of leading facts, will very much cramp my correspondence; but of one particular branch, *the religious condition of the natives*, I have considerable information. The Mahometans make only about a ninth part of the inhabitants of Bengal, who are chiefly Hindoos. The Bramin superstition, which it has been the fashion to represent as mild and inoffensive, is, as I have the most convincing evidence, extremely cruel, oppressive and sanguinary.

As a source of depopulation, it is worthy the attention of the Legislature; the burning of the women, which has been supposed a very partial thing, is an extremely common practice. My learned friend, Mr. William Chambers, has computed

computed that about 50,000 widows are in these provinces burnt annually with their husbands.---Many of them are young and child-bearing; and might by second marriages have been, upon an average, mothers of two children each. The three or four principal wives generally burn; and often the inferiors compelled by disgrace, and the excessive hardships they are instantly exposed to, follow their example. In some few instances this appears to be a voluntary act, but the majority are terrified into it."

Dr. Brown says, "The Bramins can, as may serve their interest, devote any sick branch of a family to death; and incredible numbers are made away with by this bloody superstition. A gentleman told me, as he passed above a place called Culna, a little above Calcutta, that he saw a set of Bramins, pushing a youth about eighteen years of age into the water; and as they were performing their business of suffocation with mud, he called on them to desist. They answered calmly, "It is our custom---it is our custom---he cannot live---our
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god says he must die." Then the operation went on till the unhappy youth expired. This is a fact, and thousands here of equal barbarity might be collected. Such, dear Sir, is the Hindoo religion in some of its fruits. It is full of malignity and all manner of abominations. The temples are filled with dancing girls, whose history you know from books. I cannot speak of their detestable rites. The old filthy system of Paganism in Greece and Rome, is, in spirit, the same as that now in being among the Hindoos, and perhaps is not less polluted, though it be somewhat more retired. I am ashamed to say, that my eyes have seen what I now ---; but unless I had seen it, my testimony would have been scarcely credible, and I never could have spoken with such abhorrence as I now feel."

A report has lately prevailed, which, if it should prove true, would be a further inducement to attempt the conversion of the Hindoos, that in Hindostan there has lately arisen "a religion, which, its followers, in contradiction to the former uniform practice of the believers

believers in the Shaster, endeavour to make universal, and with a zeal which resembles the Mahometan, constantly enforce by the sword."†

The doctrine of losing cast among the Hindoos, is the rock which opposes the propagation of the Gospel in India. Some who are of a persecuting spirit might wish to split this rock with iron, or to blow it up with gunpowder. The gentle spirit of Christ, however, may in time sever this rock, without the aid of warlike weapons, and cause water and honey to flow from it. St. Paul says, "For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds." 2 Corinthians, 10, 4.

To lose cast, which is a kind of ex-communication, is more dreadful to a Hindoo than death or torture. Every relation and connexion in life is said to be dissolved by this loss; no relation, friend,

† See page 5th of "Proceedings of the Association for promoting the Discovery of the Interior parts of Africa."

friend, or acquaintance, will eat, drink, or smoke with the person who suffers the loss. He is held to be a curse, and shunned like the pestilence. Every Hindoo who is converted to christianity loses his cast.†

The Mahometans pursued a plan for the propagation of their religion in Hindostan, which might successfully be adopted by the Ministers of the Gospel. They patronized the outcast Hindoos, and gradually brought them over to the Mahometan faith. In this manner a great body of flourishing Hindoos, who had lost their cast, might be established in society to keep one another in countenance, and in time the losing cast might be no longer a bugbear.

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† The Danish missionaries, who attempted to convert the Indians in Malabar, in the beginning of the last century, say "Every one that turns Christian (not being the head of a family) is presently *banned from his whole estate* and kindred, not daring so much as to come near them again. They look on him as the vilest and most miserable wretch that ever lived." See Page 37 of a Work, entitled "Propagation of the Gospel in the East." London, printed, 1718. This is a book worthy the attention of the Societies lately instituted for the propagation of the Gospel.

It might be easier, perhaps, to convert the Mahometans in India, than the Hindoos. One great inducement to convert the Mahometans to Christianity, with others of high consequence, is, that it would make them more submissive to order and good government. It is said of Amboyna,† in the Asiatic Annual Register, for 1800. “In most of the districts schools are established; and Protestant Ministers are appointed for the propagation of the Christian Faith. The expence attending these institutions is very trifling, and the *benefit considerable*; as it is found by experience, that the inhabitants of the Christian districts are *much more obedient to the laws than the Mahomedans.*”

The government is cautious of admitting persons to propagate the Gospel in Hindoostan. It is not improbable, however, that this favour might be given to the Moravians. There has been

† In Banda, and the seven South West Islands, as they are called, which are all under the same government, many of the natives have been converted to Christianity. See Asiatic Annual Register, for 1800.

been for a long time an uninterrupted good understanding, between the British and these valuable people. And experience has regularly shewn, that whenever the Moravian missionaries have been admitted into the British settlements, their labours have been conducive to peace and order, as well as to morality, industry, and piety. In the Island of Antigua, the Moravians have already converted ten thousand from about thirty thousand Negroes, and it is to be wished by every good man, and every friend of the Island, that they would convert the remaining number of the Negroes.

The late Empress Catharine, gave the Moravians liberty to propagate the Gospel wherever they pleased over her extensive dominions, upon the condition that they did not meddle with the government. Upon this stipulation, they were to be protected by the civil power in regard to their personal rights. The agreement was faithfully preserved on both sides. The Moravians made a settlement, with full permission to regulate the internal concerns of their own society,

society, upon the little river Sarpa, near the Wolga. There is an account of this settlement in the 4th volume of Tooke's complete historical account of all the nations which compose the Russian empire. It has been lamented by some, that the Moravians have not found greater success in the propagation of the Gospel in Russia, but we must patiently expect that time will disclose the fruit of their labours.

It might be more easy, perhaps, to gain permission to propagate the Gospel in Ceylon, than in Hindostan. Ceylon is a large, fertile, and valuable island, about two hundred and fifty miles long, and two hundred broad. The natives are said, with some appearance of reason, to call it the terrestrial paradise. They are idolators, they worship the sun and moon, though they acknowledge a Supreme Being. It would be a noble and meritorious thing (as Paul said to the Athenians) to *declare unto them, that God whom they ignorantly worship.*

There might be some prospect of propagating the Gospel in the kingdom
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of Ava, in the Peninsula beyond the Ganges, if missionaries were to go thither. Major Symes, in his "Account of an embassy to the kingdom of Ava," says of Rangoon, a considerable commercial city in that kingdom. "Here are to be met fugitives from all countries of the east, and of all complexions: the exchange, if I may so call the common place of their meeting, exhibits a motley assemblage of merchants; such as few towns of much greater magnitude can produce; Malabars, Moguls, Persians, Parsees, Armenians, Portuguese, French and English, all mingle here, and are engaged in various branches of commerce. The members of this discordant multitude are not only permitted to reside under the protection of government, but likewise enjoy the most liberal toleration in matters of religion; they celebrate their several rites and festivals, totally disregarded by the Birmans, who have no inclination to make proselytes." Page 215, Quarto, London, printed, 1800.

It is highly to be lamented, that so many difficulties oppose the propagation
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of the Gospel in China. These difficulties, though great, may not be invincible. This empire was supposed to contain one hundred millions of inhabitants, which at the former estimation of the population of the globe at a thousand millions, is one tenth part. Sir George Staunton, in his "Account of Lord Macartney's Embassy to China," who attended the embassy, supposes, and he built his estimation upon official documents, that the population of the old fifteen provinces of China, is three hundred and thirty three millions. See the first article in the Appendix, vol. 2.

--What an incitement does this afford to Christian zeal, if it could be exerted with any prospect of success! The Jesuits had wonderful success in propagating the Gospel after their manner in China. But when they were suspected of aiming to controul the power of the Emperor, and to gain the temporal dominion of the country into their hands, they were hastily expelled from the empire, and all the numerous churches which they had built, were levelled to the ground. In a work entitled "The Travels of the Jesuits,"

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we find, that they had sagaciously adopted a practice which should be imitated by those who hold a better system of faith. They took care of those children who in China are often left voluntarily deserted by their parents, and educated them in the principles of the Roman Catholic religion.---Sir George Staunton, however, says, that there are many Roman Catholics in Peking, the capital of China.

We find the following pleasing information, which shows the liberality of the Church of England, in the New-York Missionary Magazine for November, 1801.---It was probably taken from the Evangelical Magazine, printed in London.

“ Society for missions to Africa and the East, instituted by members of the established Church of England.

“ On Tuesday, May 26, this society held their first anniversary meeting, when the Rev. T. Scot (of the Lock) preached a sermon before the society at Blackfriars Church, after prayers were read

read by the Rev. Mr. Goode; Mr. Scott introduced his discourse (which was founded on Ephesians, 2, 12,) by controverting and refuting the opinion of those who would persuade us that the heathen are in a safe state; and gave an affecting representation of their wickedness, impurity, and cruelty. He pointed out the duty of Christians to endeavour to promote their salvation, and he lamented the criminal neglect of this great work. He then suggested some hints calculated to stimulate and excite the friends of the institution to union, zeal, and liberality; and particularly stated, that this society wished rather to be considered as coadjutors, than competitors with other societies: He detailed the steps already taken by the committee, who have adopted the object recommended in Mr. Moseley's Memoir, viz: the translation of the Scriptures into the Chinese language, and their circulation in that immense empire." This translation is a magnificent, noble, and judicious scheme, worthy the powerful patronage of the King and Parliament of the British Isles.---

Sir George Staunton says, "There is

in China no state religion. None is paid, preferred, or encouraged by it. The Emperor is of one faith; many of the Mandarines of another; and the majority of the common people of a third, which is that of Fo." Account of the Embassy to China, Vol. 2, Page 102, Quarto, London printed, 1797. ---Circumstances may be more favorable for the propagation of the Gospel in China, than have been supposed. It is said that the present Emperor is more inclined to the British than the late, and it is to be hoped that he will accede to the proposals for an extension of commerce between China and Great-Britain, which were neglected by his predecessor.

Persia is a country which has not been sufficiently considered. It is said in Guthrie's Geographical Grammar, "The long wars between the Persians and the Romans, seem early to have driven the ancient Christians into Persia and the neighbouring countries. Even to this day many sects are found, that evidently have Christianity for the ground-work of their religion, Some
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them, called Souffees, who are a kind of Quietists, sacrifice their passions to God, and profess the moral duties. The Sabean Christians have in their religion, a mixture of Judaism and Mahometanism; and are numerous towards the Persian gulph. I have already mentioned the Armenian and Georgian Christians, who are very numerous in Persia. The present race of Persians are said to be very cool in the doctrines of Mahomet, owing partly to their late wars with the Turks."

The English have factories at Gombroon, nine miles distant from the famous Island of Ormus, which formerly carried on an astonishing commerce. The English trade at Gombroon with the Persians, Arabians, Banyans, Armenians, Turks, and Tartars, who go there with the Caravans, which set out from various inland cities of Asia, under the convoy of guards. Gombroon would afford a fine opportunity to hold an easy communication with the Persians, and many other nations, and to consider how the Gospel might best be spread among them. In the beautiful

ful city of Shiraz, which is not very far from Gombroon, there is an university for the study of Eastern learning. If the Christians could diffuse their doctrines over this college, it might be like a torch to illuminate the whole empire of Persia. The great hospitality of the Persians might be made a favorable mean through which ministers of the Gospel might be introduced into the country. Mr. Francklin, who has lately been in Persia, observes of the inhabitants, "They say that every meal a stranger partakes with them, brings a blessing upon the house." See article Persia, in Heron's Geography, London printed, 1797.

The settlement at New-Holland, or rather New South Wales, which is like a giant in his infancy, seems to present a wide field for the labours of the missionary.--This may prove a most important country. Captain Cook said it was the largest country in the world that did not bear the name of a continent. The length of the eastern coast, along which Captain Cook sailed, is supposed to be about two thousand miles. It is now said, that the whole of New South Wales is
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not one island, and that vessels can sail round Van Diemen's land. Mr. Collins, late Judge Advocate and Secretary to the colony, who published an account of New South Wales, in 1798, says that the Hawkesbury, which has been discovered since the first settlement made in the country, is a large and noble river, which may be compared to the Nile. It is not very far from Port Jackson, and the town of Sidney. Some of the land near the Hawkesbury is very fertile; it will produce two crops of Indian corn in a year; at the first crop to the amount of seventy or eighty bushels per acre. The land will not only produce corn in abundance, but wheat, and almost every thing that is valuable, pleasing or curious in nature. The farmers in New South Wales are said to make good wine, as easily as cider is produced in the cider-counties of England.--The olive-tree would probably flourish there, and some have recommended the raising the Tartarian mulberry-tree, for the nourishment of the silk-worm;---There is said to be a fine whale-fishery on the coast. The Governours who have been appointed in
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the colony of New South Wales, seem to have been amiable men and worthy of their office; and those connected with government appear to have been generally respectable persons. But it is acknowledged by all, that there is a great depravity of morals in the colony. Some Quaker families, who thought of retiring there from Old England, were frightened away on account of this depravity. New South Wales should excite the consideration of the ministers of the Gospel from its extent, which is said to be as large as that of all Europe, and from its growing consequence. The peace will tend to make a rapid increase of this consequence. The ministers of the Gospel might here find a great opening to do good. They might here tame the ferocious, purify the incontinent, give honesty to rapacity, make the disorderly regular, and in the end might teach the Songs of Zion (I speak independently of the offices of government) to this *cage of unclean birds.*

The worst of the convicts, against the inclinations of the government, have often wantonly committed depredations
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and insults upon the natives of New South Wales. The Missionaries, in concurrence with the government might have a happy effect in preventing these evils, and of procuring the natives to be treated with the most judicious and attentive humanity which is possible.--- By late accounts from New South Wales, there were only three missionaries in that country, and one at Norfolk island.

Of Europe it is not at present my intention to say much. Though the gospel of late has spread with renewed force in Great Britain and some parts of Germany,* it has decreased in France and some other countries. The missionary society of London have wisely thought of spreading a French translation of the
 Scriptures

* We should highly applaud the exalted virtue and magnanimous zeal of Baron Von Shirading of Germany, who is employing the princely wealth with which Heaven has favoured him in a liberal and judicious manner for the Propagation of the Gospel. He thinks that missionaries should be established at Nootka Sound for the purpose of civilizing and converting to Christianity the Indians in that part of America.—There seems also to be a desire in Holland and in Switzerland to co-operate with the missionary society in London.

Scriptures into that tumultuous country, whose miseries have been an awful lesson to mankind, to manifest the disadvantage of infidelity to a nation.

In my opinion the translation of the Scriptures into foreign languages is a matter which has not met with sufficient attention. Every sect of christians, excepting the Roman Catholics, would agree to the propriety of this measure. It would be prudent for the friends of the Gospel immediately to open public subscriptions for this noble purpose in all protestant countries.---

The first things to be attended to in the propagation of the gospel in a foreign country, under the favour of Heaven, are, learning the language; procuring children without fraud, to be educated in the principles of Christianity devoid of the superstition of the country; establishing manufactories as well as charity schools; and building churches and meeting-houses.---

In the propagation of the gospel in a foreign country, the different sects of christians

Christians should bear and forbear with each other.---The true church of Christ may consist of the sincere in all religious persuasions. Those who baptize, and those who neglect baptism, if they do it, or do it not, *unto the Lord*, may all be acceptable unto him. If any administer the sacrament of Christ's supper in a proper and becoming manner, they should meet with no opposition or ridicule from their fellow-christians. On the other hand, if any, from a tender conscience, and fearing that this holy rite may not always be duly administered, would wish for the present to decline it, they should also meet with forbearance. We should endeavour, according to the injunction of the Apostle, *not to divide Christ*. The following words of St. Paul deserve more attention than has been given to them by modern Christians. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men? For while one saith I am of Paul, and another I am of Apollos are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 1 Cor. iii; 3, 4, 5."

It is wrong to be too strictly confined to any sect. The names of Luther, Calvin, Barclay, and Wesley, deserve to be mentioned with great respect. They were fallible men, however, and were all inferior to Paul, and Paul himself to Christ, who is appointed by the Almighty to be head of the church. We should inflexibly contend for the practice of the essential duties of religion, without too much attention to unessential forms and ceremonies. Religion is truly beautiful, when it is understood with judgment, and practised with sincerity. It does not seem worth while for Christians to irritate one another about such trifles as *thou* or *you* in common conversation. Custom may make one or the other the nominative or accusative case, the singular or the plural number. Such things as these are like the dust in the balance. We should attend to the *weightier matters of the law, judgment, mercy and faith.*

I will insert the following quotation from Crantz's history of Greenland, to shew, as an example worthy of universal imitation, the forbearance and Christian

fian benevolence with which two societies of Christians behaved to one another when engaged in the same work. "The twelve last years have shewn to every one's joy and edification, that missionaries of two different constitutions, but of the same foundation of faith, need not let their passionate zeal drive them asunder, but if both sides take wisdom for their guide, they may conduct their missions in harmony, gather souls for one common Lord, and preserve them in him without the one's labour being any detriment to the other. Both parties adopted the Augustan confession; and acknowledged each other in that respect; they had one Lord, one faith, one baptism; they inculcated in both churches the chief and fundamental article of the protestant religion, viz. Justification before God by free grace, through faith in the all sufficient merits of our Lord. They honored each other as fathers, and loved each other as brethren. They assisted each other with counsel and deed, particularly in leading the awakened souls to Jesus, and no jarring of opinion was ever observed among them or their people. Things being thus

thus conducted, what source could there be for schism among the believers, or calumny among the unbelievers?

The Danish missionary proceeded all the while in preaching, teaching, and baptizing, according to the prescribed rules of his church, and the brethren according to the regulations in their congregation; which they, however, looked upon as so far from being necessary in another constitution, or even feasible, or beneficial, that they faithfully advised the Danish missionary not to adopt the least article thereof which was not consistent with the rules of his church, and that not so much from apprehensions of his being called to account for so doing, but principally that nothing might be introduced among the Greenlanders, which sooner or later might cause dissensions among them. I still remember with what pleasure the Ordinary of the brethren read in the yearly accounts from Greenland, the report of this sameness of principle and unanimity in labour between these two missions, how he extolled it, and recommended it as worthy of imitation, and how earnestly he exhorted

horted our brethren to continue in this cause. This he also testified publicly. In his annotations on Dr. Weifman's Ecclesiastical History, he says "The internal harmony between the Brethren and the Lutherans there, is one of the greatest beauties in Davis's Straits."

Thus much I thought necessary to remark, in order to elucidate the exemplary course observed in prosecuting harmoniously the conversion of the heathen, and will now conclude this third period with the ensuing departure, for the present, of our and the Danish missionary, from their respective blooming missions, in which the former had been engaged eighteen, and the latter twelve years; which I will insert in the identical words of the diary at the close of the year. "We thank our dear Lord that he hath called, enlightened, and collected this congregation from among the savages, by his spirit through the Gospel, who hath kept them hitherto through Jesus Christ, in the true and only faith. If there had been no more than two or three, who in faith and reality had gathered themselves together

around Jesus, it would still have been a congregation according to our Saviour's own words, and we should have esteemed this a sufficient reward for our eighteen years toil and trouble, though the wish and scope of our labour is to save many thousand trophies of his cross. But at reviewing the church book we can reckon upwards of three hundred souls who have been bound up in the bundle of life; more than forty of whom are already taken up to the marriage of the Lamb above, and a hundred are hungry guests at the Lord's table there." Crantz's History of Greenland, Vol. 2. Pages 150, &c.

When we consider what has been effected by the Moravians in several parts of the world, we should not despair of finding the Gospel established in China or any where. The Moravians succeeded after indefatigable labours, in propagating the Gospel in Greenland. They struggled for many years, against cold, against hunger, against a barbarous and persecuting nation, with invincible and triumphant resolution. They became at last, *like rivers of water in a dry place.* Christians

Christians should be more active, more courageous, and more disinterested in the propagation of the Gospel. Many think too much of being acceptable to God, if they are not actually guilty. We should more consider that there are crimes of omission as well as commission. Our Saviour in the parable in the twenty-fifth chapter of Matthew, says, the unprofitable servant who hid his talent in the earth, was, "cast into outer darkness, where shall be weeping and gnashing of teeth." Our Saviour also tells his disciples in the sermon on the Mount, "Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." It is not only necessary to believe the Gospel, but to practise its precepts, and also to propagate it, according to our ability, wherever we can. It is not convenient nor necessary that all Christians should be travelling ministers. The public duties of life, or the private cares of a family, may excuse many for the continuance in one place. But those who do not travel, may in various ways assist the general cause of the Gospel.

They

They may write themselves, or disperse the writings of others in favour of Christianity, or may give what pecuniary aid they can afford, whenever it should be found reasonable, towards its propagation.

We should think of what the great Apostle to the Gentiles suffered in the propagation of the Gospel, to animate us to fortitude in difficult and dangerous situations. He says he was "in stripes above measure, in prisons frequent, in deaths oft. Of the Jews, five times received I forty stripes, save one.-- Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep: In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 2 Corinth. xi; 23 &c. Our Saviour also tells his disciples,
 "Fear

“Fear not them who kill the body, and after that have no more that they can do.” It is mentioned in history, that there were Galileans (Christians) who though unarmed, despised the naked swords of their adversaries. Life, however, should not be risked without sufficient reason. To do this, would manifest a desperate, melancholy, fanatical spirit, unworthy of Christians. It is where the cause properly requires the sacrifice, that we should rejoice in suffering and laying down our lives for the Gospel. In such a case, if we have made a good exertion of our talents, we should rejoice in dying, as an exile in returning to his home, and as a prisoner in being released from his captivity. Paul when he was ripe in Christian virtue, was glad when his hour was come. He had said before that hour “I desire to depart, and to be with Christ.” When the tyrant Nero had commanded him to be put to death for converting one of his concubines to the faith and purity of a Christian, we are told that this exalted character, this laborious, suffering, enlightened saint, this veteran in the cause of the Gospel, cheerfully yielded his

his neck to the sword of the executioner.

Our Saviour told his disciples "Behold, I send you forth as sheep in the midst of wolves: Be ye therefore wise as serpents, and harmless as doves." We find also that St. Paul shunned persecution where he could honestly shun it; that he took every fair advantage of his condition; that while he was a Jew to the Jews, he declared himself a Roman citizen to the Romans.

The *Unitas Fratrum*, or society of United Brethren, who are commonly called the Moravians, have met with particular success in the propagation of the Gospel, and should be imitated for their patience, diligence, and fortitude, in this noble work. They inculcate also and practise great civility of manners, with a love of industry, which are powerful assistants to their pious exertions. They seem willing courageously to venture their persons among the most savage and ferocious nations. It is finely said by Bishop Hurd, in a sermon which he preached, before the society

society for the propagation of the Gospel in foreign parts. "The difficulties, the dangers, the distresses of all sorts which must be encountered by the Christian missionary, require a more than ordinary degree of virtue, and will be only sustained by him, whom a fervent love of Christ, and the quickening graces of spirit have anointed as it were, and consecrated to this arduous service. Then it is, that we have seen the faithful minister of the word go forth with the zeal of an Apostle, and the constancy of a martyr. We have seen him forsake ease and affluence, a competency at least, and the ordinary comforts of society; and with the Gospel in his hand and his Saviour in his heart, make his way through burning deserts, and the howling wilderness, braving the rage of climates, and all the inconveniencies of long and perilous voyages; submitting to the drudgery of learning barbarous languages, and to the disgust of complying with barbarous manners, watching the dark suspicions and exposed to the capricious fury of ignorant savages, courting their offensive society, adopting their loath-
some

some customs, and assimilating his very nature almost to theirs; in a word, enduring all things, becoming all things in the patient hope of finding a way to their good opinion, and of succeeding finally in his unwearied endeavours to make the word of life a salvation not unacceptable to them.

“I confess when I reflect on all these things, I humble myself before such heroic virtue; or rather, I adore the grace of God in Christ Jesus, which is able to produce such examples of it in our degenerate world. O! let not the hard heart of infidelity prophanise such virtue as this, with the disgraceful name of fanaticism or superstition.”

A minister of the Gospel should not only learn to *endure hardness as a good soldier of Jesus Christ*, but should proceed with the greatest circumspection, as well as faithfulness. He should not only be careful of every action, but of every word that he utters in public and in private. He should be sober, temperate, diligent, just, and holy. He should think of the noble
cause

cause in which he is engaged, to induce him to the practice of more than common virtues. He should consider, if he conducts himself properly, that he is a spectacle to men and angels, the Son of God is his leader, the Almighty his rewarder, and Heaven his prize. In such a cause he should not be a sniveller, but a Christian hero. The Apostle finely says, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay in all these things we are more than conquerors through him that loved us." Romans viii, 35, &c.

The following passage in the Revelation of St. John, seems at present to deserve peculiar consideration. "And I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give
K glory

glory to Him, for the hour of his judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters. And there followed another Angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." xiv, 6, 7 and 8.

It seems well ascertained by the best commentators, that St. John means the Papal Power by Babylon. Sir Isaac Newton and Doctor Samuel Clarke are of opinion that the downfall of the Papal Power will not happen until somewhere about the year 2000. They date the rise of the Papal Power from 755. The majority of chronologists, historians and commentators, however, date its rise from the year 606,* when the Emperor Phocas made certain concessions to the Pope, who from thence became

* See with various other authors, Dr. Blair's celebrated Chronological Tables, who says at the year 606, "Here begins the power of the Popes, by the concessions of Phocas."

The Pope in 606 took the title of Universal Bishop; and power in spirituals is generally allowed to give power in temporals.

came a temporal Power. As I have before mentioned in my writings, I cannot help being inclined to this opinion of the majority, and therefore suppose the downfall of the Papal Power will happen somewhere about the year 1848, notwithstanding the high reverence which I bear for the learning and talents of Sir Isaac Newton and Doctor Clarke. The appointed time for the continuance of the Papal Power is generally allotted by commentators to be 1260 prophetic years of 360 days each, which are 1242 of our common years. If we add 606 to 1242 they make 1848.

By the institution of the Missionary Society in London, the institution of the Missionary Societies in North America, and other circumstances, there is a very particular desire at this time in the professors of Christianity, to preach the Gospel to "every nation, and kindred, and tongue, and people," which seems to be a fulfilment of the prophecy. It is now, therefore, that unappalled by danger, and unseduced by ease and ambition, we should bear the undiluted Gospel of our Redeemer in thunder

thunder† over an astonished world. The Almighty has set his King, our Lord and Saviour, upon his holy Hill of Zion. In vain shall earth, shall hell oppose. The decree is gone forth, and will in time be fulfilled, which says, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalm ii. The labourers are now comparatively few in regard to the fields which are white unto harvest. It is now that the servants of the Lord should peculiarly exert themselves. In this cause however, they should abstain from all improper fraud and violence, and learn to become terrible in meekness. It is now that his spirit (which he will give to all who ask it properly) will powerfully attend their well designed endeavours. They should remember that "they who turn many to righteousness, will shine forth as the stars forever." Daniel xii. 3.

If we raise on high the Banner of Christ they will flock to it from the east,

† "And he surnamed them Boanerges, which is the sons of thunder." Mark iii; 17.

east, and the west, from the north, and from the south; and if we use worthy means in the propagation of the Gospel, we may be assured of the all-prevailing aid of that great and true God; who lifts up his hand to heaven, and whose Word, as well as his Throne, will stand forever.

I suppose in the passage which I have just quoted from the Revelation of St. John, there is an allusion to the words of our Saviour, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matthew xxiv, 14. Christians should at this time, with due care and fidelity, preach the Gospel as a trial to all nations, and if it is accepted or not, those who preach it should rest satisfied in their consciences, from having done their duty.

Great and singular movements have lately happened in Kentucky, a new state in the western territory of the United States of America. Large bodies of people have continued encamp-

ed for a considerable time, for months, in the eastern part of that state, for the purpose of attending to some ministers who have preached there. Colonel Robert Paterfon of Lexington in Kentucky, in a letter to the Rev'd. Dr. John King of Pennsylvania, dated September 25, 1801, says, " On the third sabbath of June, the sacrament was administered at Lexington, Mr. Welch's congregation; the same day at Indian Creek, Mr. Robertson's congregation, the latter on Kingston Creek, eighteen miles below Paris, and twenty miles north of this place. The former began on Friday, and continued till Tuesday, being the first time that the strange work made its appearance here. About 70 were struck---300 communicants---6000 persons in all attended. The latter commenced on Tuesday and continued till Thursday, day and night, the first night excepted. About 10,000 persons ----50 waggons----800 struck----500 communicated.

" On the first sabbath of August was the sacrament at Kainridge, the congregation of Mr. Stone. This was the largest

largest meeting of any that I have seen: it continued from Friday till Wednesday. About 12,000 persons---125 waggons, ---8 carriages---900 communicants”

This gentleman in the same letter says, “ Notwithstanding all that our ministers, and a vast number of the most respectable and sensible people in the country, acknowledge that it is the wonderful work of God, and is marvellously manifested to us; yet there are people so hardened, that they either cannot or will not acknowledge the work to be of God, but represent it in an unfavourable view.”

This spirit has spread in the states of Tennessee and North Carolina, and what is very remarkable, is said to have originated with the Presbyterians.---

The following is an extract of a letter from a Presbyterian to his friend in Baltimore.

Bourbon County,
7th August, 1801.

“ My dear friend,

“ I am on my way to one of the greatest meetings of the kind perhaps ever

ever known: it is on a sacramental occasion. Religion has got to such a height here that people attend from a great distance: on this occasion I doubt not but that there will be ten thousand people, and perhaps five hundred waggons. The people encamp on the ground and continue praising God day and night, for one whole week before they break up, during which time between five hundred and a thousand fall to the ground and lie for several hours deprived of the use of their limbs. Some come to under pungent conviction, and continue in that distressed way until they are enabled to lay hold on Jesus Christ by faith; others come to having delightful discoveries of Christ as their Saviour, and are enabled to speak in a strain that astonishes the multitude.

“ This, my dear sir, is a new thing in the Presbyterian Church; and many oppose the work; but for my part I believe it to be a glorious work, and an uncommon display of the power of God.

“ I am told by eye-witnesses that Presbyterian, Baptist, and Methodist ministers

ters unite, break bread together in token of their Christian love and fellowship, the one with the other, and are mutually striving to build up the Church of Christ."

It would be a commendable conduct in the prudent ministers of the Gospel in this part of the world, to soften down any improper enthusiasm or wild fire that may have appeared in these movements, into a rational spirit of manly steady piety.---They may seize an opportunity from these large meetings, to induce the people to subscribe for the establishment and regular support of churches and meeting-houses, wherever they may be wanted throughout the country, and for the encouragement of wise and pious Missionaries to the remote tribes of the Indians.---When people assemble from a great distance for a long time, there is danger that their farms and their trades may be neglected, and that though some may come to pray, others will come to frolic.---The veterans in the cause of Christ should always endeavour to correct the enthusiastic irregular follies of new raised troops,
who

who are too apt to mistake the suggestions of fancy for true inspiration, and to procure (according to the injunction of the Apostle) that "all things be done decently and in order."

Sentiments more favorable to the Indians, than were formerly entertained, have of late years been generally adopted by the people of the United States. There were some, several years ago, who contended for the utter extirpation of the Indians. The belief that the Indians are descended from the ten tribes, must have a tendency to soften the minds of mankind towards them. This belief is generally gaining ground, and even among some who once violently contended against the doctrine. It is a sound truth, that many of the Indians in America are descended from the ten tribes, and time and investigation will more and more enforce its acknowledgment. It is not candid and becoming in any hastily to condemn this doctrine, who have not a considerable knowledge of the Mosaic law, and of the customs of the Indians, by which a similarity between the Jews and Indians may be traced

traced. I have shewn in the former part of this work that Mr. Hearne, and even David Brainerd the Missionary to the Indians (who deserves to be mentioned with great respect for his piety) were ignorant of some points of the Mosaic law, which they held to be superstition in the Indians.---There is a very remarkable passage in favor of this doctrine in "the Journal of a two months tour in America: by Charles Beatty, A. M." London printed, 1768.

In page 84, Mr. Beatty says "I have before hinted to you, that since I had the pleasure of seeing you last, I had taken pains to search into the usages and customs of the Indians, in order to see what ground there was, for supposing them to be part of the *ten tribes*: and I must own, to my no small surprize, that a number of their customs appear so much to resemble those of the Jews, that it is a great question with me, whether we can expect to find among the *ten tribes* (wherever they are) at this day, all things considered, more of the footsteps of their ancestors, than among the different *Indian tribes*."

The

The conduct of the Indian women, in certain circumstances, seems to be in a manner perfectly agreeable to the law of Moses.---A young woman, at the first appearance of the catamenia, immediately separates from others, makes up a hut for herself at some distance from the town, or house she lived in, and remains there during the whole time of her disorder, that is, seven days.---The person who brings her victuals, is very careful not to touch her; and so cautious is she herself of touching her own food with her hands, that she makes use of a sharpened stick, instead of a fork, with which to take up her venison, and a small ladle or spoon for other food.---When the seven days are ended she bathes herself in water (usually in some neighbouring brook or river) washes all her clothes, and cleanses the vessels she made use of during her menses. Such as are made of wood she scalds and cleanses with lye, made of wood ashes; and such as are made of earth or iron, she purifies by putting them into the fire: she then returns to her father's house, or the family she left; and is, after this, looked upon fit for marriage and not before.

before. A woman, when delivered of a child, is separated likewise for a time.

I have been at a place in New Jersey, more than once, called in the Indian language, *Cross-week-fung*, that is the house of separation, which took its name, no doubt, from its being a noted place for that purpose. Near this was formerly an Indian town.

The Indians observe the feast of first-fruits : and before they make use of any of their corn, or fruits of the ground, twelve of their old men meet ; when a deer and some of the new corn are provided, the venison is divided into twelve parts, according to the number of the men ; and the corn, beaten in a mortar, prepared for use by boiling, or baking it into cakes under the ashes, is divided into the same number of parts with the venison ; then these men (if I forget not) hold up the venison and corn, and pray, as they term it, with their faces to the east, acknowledging I suppose, the goodness and bounty of heaven to them ; and perhaps, in this prayer, seek to God, in some manner for a blessing

on their first fruits; the venison and corn, prepared, are then eaten by those present; after this, they make use of their corn and other fruits of the earth freely.

Another public feast they have in the evening, which looks somewhat like the passover; when a great quantity of venison is provided with other things, dressed in their usual way, and proportions thereof distributed to all the guests, of which they eat freely that evening; but that which is left, is thrown into the fire and burned, as none of it must remain till the sun rise the next day; nor must a bone of the venison be broken.

Once in the year, some of the tribes of Indians choose, from among themselves, twelve men, who provide twelve deer, and each of them cuts a small pole, from which they strip the bark, and make a tent, by sticking one end of the poles in the ground, binding the tops over one another, and covering the tent with their blankets. Then the twelve men choose each of them a stone, which

which they make hot in the fire, and place them together, I suppose, in some form of an altar, within the tent, and burn the fat of the inwards of the deer thereon. At the time they are offering, the twelve men in the tent cry to the Indians without "we pray, or praise!" who answer "we hear." Then the men in the tent cry Ho---ah! very loud and long, which appears to be somewhat like in sound to Hallelujah. After the fat is thus offered, some tribes burn tobacco, cut fine, upon the same stones: some nations or tribes, choose only ten men, who provide ten deer, ten poles, and ten stones, &c.

Their custom of consulting their Pow-waas (a kind of prophets, who pretend to have converse with spirits) upon any extraordinary occasions, either of great, or uncommon sickness, or mortality, &c. and seems to be in imitation of the Jews of old, enquiring of the prophet.

There is one tribe of Indians, called Nantieocks, that on removal from their old to new habitations, carry the bones

of

of their ancestors and deceased relations with them. I am well assured, that some of the Indians will not eat the hollow of the thigh of the deer, but cut off that part and throw it away.

It is a great fashion with them to wear bracelets of wampum (a kind of bead, made of a black sea shell, which they have instead of money) on their arms; and I have frequently seen a bead hanging to the bridge of their nose; and almost all wear a kind of mock jewels in their ears, composed of such things as they like. They make great use of bears oil, with which they anoint their heads and bodies. They have an Avenger of blood among them, who is the man nearest related to the murdered, who pursues the homicide, and takes his life wherever he finds him.---

A Christian Indian informed me, that an old uncle of his, who died about forty years since, related to him several customs and traditions of the Indians in former times; and among others that circumcision was practised long ago by them;

them; but that their young men at length, making a mock of it, brought it into disrepute, and so it came to be disused."

Carver* in his travels mentions, that wherever he went among the Indian tribes with the calumet, or pipe of peace, it insured him civil treatment. This is a

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circumstance

* Captain Carver seems to doubt that the Indians are descended from the Jews, because the Indians do not practice circumcision. It has been proved, however, by indisputable evidence, that some of them have used this rite. Captain Carver allows the separation of the women at a certain time, and the sacred dance, in which they are known to sing Hallelujah, Yo-he-wah. He thinks with the celebrated Dr. Robertson in his history of America, and many other writers, that the Indians came from Tartary and past over into America at Behring's straits. It is the opinion of Dr. Robertson, that almost all the Indians in America came originally from Tartary. If we allow this point it goes a great way in favor of the Indians being descended from the Ten Tribes, for it can be proved that these tribes were carried into or near Tartary; and that they wandered from thence.—All who are descended from Israel will in due time be restored to the land of their forefathers, though not so soon as some visionary men suppose, and according to the words of the prophet, "they shall yet plant vines upon the mountains of Samaria." Jeremiah, xxxi; 5.—If the reader will attend to the vision in the 30th and 31st Chapters of Jeremiah, he will find that "in the latter days" all the tribes of Israel "from the coasts of the earth" are to be restored to the land of their forefathers.

circumstance worthy the attention of the missionaries who go among the Indians. Though the Indians are revengeful, they are generally hospitable, and many of them may say with the celebrated Indian chief, Logan, "When was it that a white man came into the cabin of Logan hungry and I did not give him meat, naked and I did not clothe him?"

It appears by an account of the Connecticut missions, in the New-York Missionary Magazine for September 1801, that a missionary in a late tour "saw a number of the Tontowonta and Tuscorora tribes of Indians, who expressed a strong desire to have the Gospel preached among them. These tribes are in a degree civilized; and there is a prospect that many of them would embrace the Christian religion if they had the means of being instructed in its principles." These tribes live between the Genesee river and Niagara. It is much to be wished that they should soon hear what some of the Indians call the *beloved Speech*.

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An attempt has been wisely made of late years by the government of the United States to civilize the Indians, and it appears to meet with growing success. The President of the United States in a message to both houses of congress, dated December 8th, 1801, says, "Among our Indians also a spirit of peace and friendship generally prevails; and I am happy to inform you that the continued efforts to introduce among them the implements and the practice of husbandry, and of the household arts havenot been without success: that they are become more and more sensible of the superiority of this dependence for cloathing and subsistence over the precarious resources of hunting and fishing: And already we are able to announce, that, instead of that constant diminution of numbers produced by their wars and wants, some of them begin to experience an increase of population."

The following report of Mr. John Young who was sent by the committee of the South Alkorn association of baptists, as a missionary to the Indians, is taken

taken from a Kentucky gazette of November 20th, 1801.

“ The *Speech* delivered the 2d day of the council by the Chief, Black Hoof.

“ Brothers,

“ We have taken into consideration your letter to us, and have come to a resolution, that we be no more two people; but that we will live as brothers even as one people;--that the white people and red people may be the same as one body, or as two good brothers, loving each other, and to remain so for ever. We wish that young brothers of the white people and red people, may always live as brothers, to advantage of each other, not break the peace of themselves or their fathers.

“ *In answer to governor St. Clair's letter.*

“ As we wish to live in love and peace with all our brothers, we hope the Great Spirit will direct us to take our brother's advice, as he calls us sons or children of love.

“ *Answer*

“ Answer continued to committee.

“ And now brothers we have concluded to tell you our minds about your kindness in sending your letter and friends Young and Ruddle, to tell us good things about the Great Spirit above.--- Now brothers we have come to a conclusion among ourselves that we are glad that our white brothers have thought of us at last; you have distressed your red brothers in times past in driving us from town to town, but we hope the Great Spirit hath learnt you peace and great good things. We tell you that we gladly receive the brothers that you sent, and we hope the Great Spirit is bringing the time when the red brothers and white brothers will be as one, in knowing these great things that our brothers tell us about--and we hope that our white brothers will continue their love to their red brothers, and send us the things you learn of the Great Spirit--we are glad ---very glad for the things you have told us---our brother you have sent, told us yesterday, good things about loving the Great Spirit, and loving our brothers; that we are all fare to die, and that

that all people must know the love of the Great Spirit, and Jesus Christ that he has sent, and love their brothers, or they cannot go to the Good Spirit, and happy place, he has for his people.

“The brother told us, that the Good Spirit made us all of the same flesh; and that he did not wish us to give land or money to the white brothers. He says all he wants is the happiness of our souls when we die—for us to know the love of our maker. He tells us he will come once or twice a year, to tell us the good things of the other world; and we thank him for coming, and bringing our friend to be his tongue. As you know these great things, brothers, we wish you to think about your red brothers, and try to teach us the singing or Gospel, and the good things our brother has told us, about those things our brother told us yesterday.”

Though a minister of the Gospel should not seek after wealth by preaching, and in imitation of St. Paul should let *his own hands minister to his necessities*, whenever he has the opportunity,
yet

yet there are times in which it may be necessary to supply him with money. He may be sick, and not able to work, or he may be in a place where he can get nothing by his work. The travelling expences of a minister may often be fairly allowed to him by the society connected with him, if he has no private fortune of his own.---Affociations should be formed in various parts of the Christian world for the furtherance of the Gospel.---From these affociations, which should consist of numerous members, the necessary money should be supplied, which is truly and honestly wanted to aid the cause. In some cases it might be useful that a minister of the Gospel should neglect all businets and manual labour, if proper funds are established for his support, that he may give more attention to the conversion of mankind.---It is a circumstance worthy of peculiar regard, that societies should be immediately formed over the whole United States, and British provinces, of America, for the purpose of civilizing and Christianizing the Indians. In many cases it might be better that the Indians should
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be civilized before an attempt is made to convert them.

It would be prudent therefore in these societies as their funds would allow it (and all well disposed Christians should be urged to subscribe †) to invite the Indians to the towns, where for a time their boarding and lodging should be given to them gratis, and they should be instructed in arts and trades which would be immediately useful to them. This scheme might be adopted, as well as the attempt to instruct and convert the Indians in their own country. The members of these societies should invite the Indians to their houses, and should take, in such cases, especial care that they are not led away by vicious company. It would be best at first to teach them to be carpenters, farmers, blacksmiths, potters, tanners, &c. Before, or unitedly with this, they should be instructed in the English language.

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† A gentleman of property in the state of New Jersey has lately given a considerable quantity of land for the benefit of the Indians.—Much might be said in favour of setting aside back lands for the benefit of the Indians, which in time will be of immense value.

The simple principles of Christianity should afterwards gently and gradually be instilled into their minds. The people called Quakers have lately instructed several Indian children, boys and girls, in the neighbourhood of Philadelphia, all of whom they have sent back to their own country, where they will probably become useful members of society, excepting one Indian young man: He is now the foreman in the shop of a respectable Blacksmith, in the town of Chester, near Philadelphia. When this Indian returns to his country he may be of very considerable service to it, for he is sober, diligent, and well skilled in his trade.---It is a very judicious scheme to make the young Indians Blacksmiths. The celebrated Mr. Locke says, that a great deal of the advantage of civilized over savage life, consists in the knowledge of the use of iron. It is an unreasonable idea, unfounded on truth and experience, that Indians can never be brought to be employed in any kind of manufactures or agriculture. I have seen them with my own eyes selling baskets of curious workmanship, which they were very fond to make.

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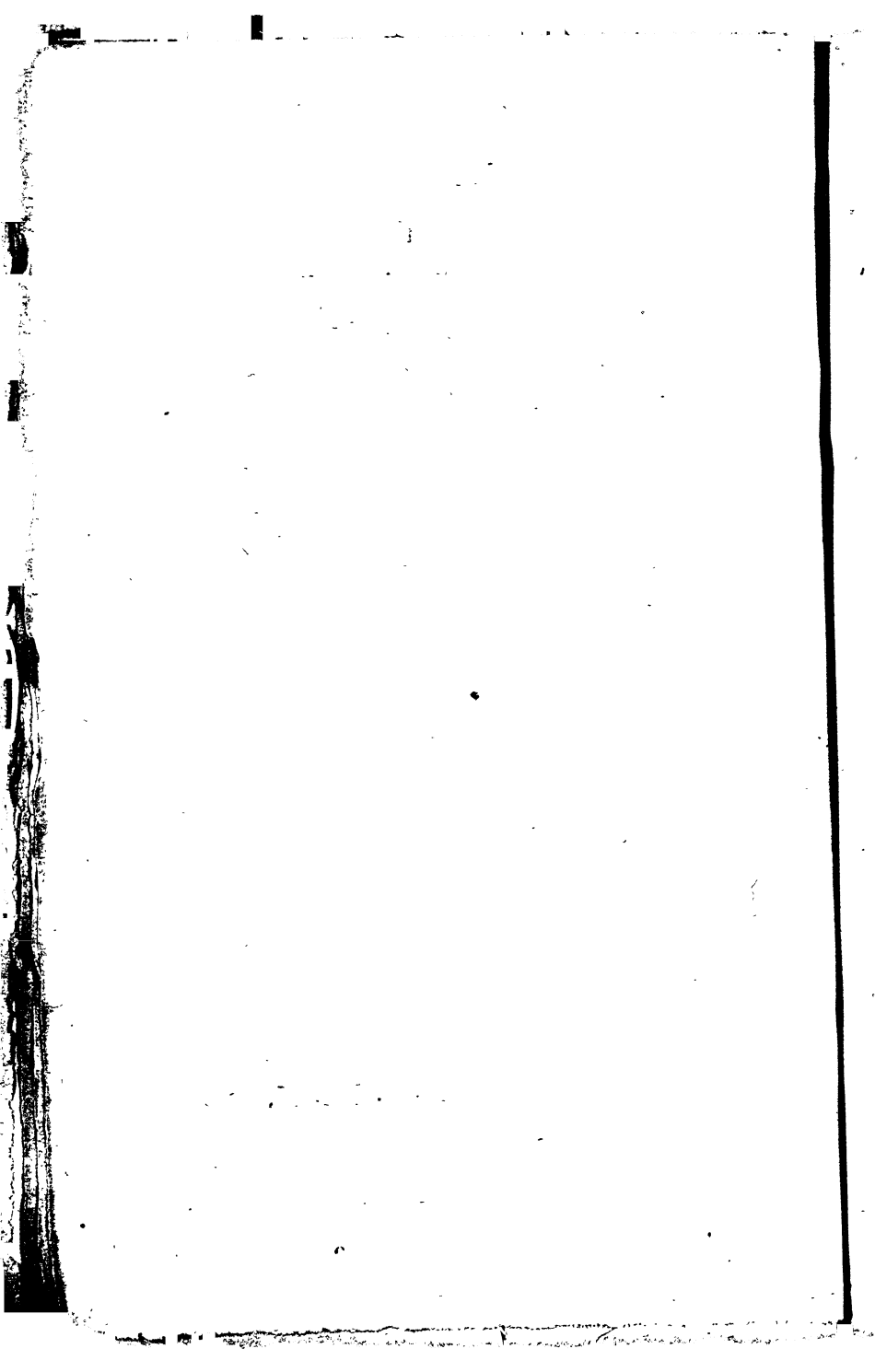
The society of Friends deserve great praise for their endeavours, wherever they have the opportunity, in which they should be joined by all considerate people, to discourage the improper use of spirituous liquors among the Indians. This fatal propensity, which can with† difficulty be eradicated from their breasts, debases the character of the Indians, inflames them to acts of madness, often reduces them to want, and thins their population.

The most useful art to the Indians immediately, will be that of agriculture. If they have no means of gaining a livelihood but by hunting; when the country comes to be settled, they will be starved. It is a cause therefore of the greatest importance for which I contend when I write in favour of the Indians, of life and death spiritually and temporally considered, and I trust that the
justice

† I once heard an Indian Chief, say " I am neither Atheist, nor Deist, but an honest Presbyterian, yet I love grog." The Presbyterian church, however, I trust will protest against the immoderate use of this liquor.

justice and sacredness of that cause will give dignity to importunity. We should solicit immediate and powerful exertions in favour of the Indians. They have been held in too contemptuous a view, and many of them may prove to be of the chosen people of God, to be of illustrious descent, and exalted destination.

APPENDIX.



APPENDIX.

THE people called Quakers, with a benevolence, which is worthy of praise and imitation, have lately taken into consideration the growing distresses of the Indians.

“ A report on the subject of the Indian natives, was made to the Yearly Meeting on the 2d of October, 1795, and then read, considered, and adopted. On the next day it was again read and a committee of twenty-nine were appointed to receive and appropriate such monies as may be raised towards effecting the beneficial, pious purposes held up to view in said report.

At a meeting of the said committee in Philadelphia, on the 3d of the 11th month, 1795, the following epistle was directed to the quarterly and monthly meetings belonging to the said yearly meeting.

The committee appointed by the yearly meeting to attend to the growing concern for the welfare of our Indian brethren, have seriously considered the important trust devolved upon them, the prosecution of which will evidently require prudence, patience, and perseverance; its ultimate object, under the Divine blessing being no less than the temporal and spiritual welfare of some thousands of our fellow men, and their posterity.

Difficulties, however, should not discourage us from the exercise of our Christian duty toward these people, when we call to mind that they were the original inhabitants of this land, and that they kindly received and made room for our forefathers, when *they* were strangers in it; especially as *we* are settled upon the sea coasts, and parts adjacent, enjoying

enjoying, through the bounty of Providence, an abundance of temporal blessings; where *they* once lived in ease and plenty, but are *now* wandering from hill to hill, scarcely able to find subsistence in their former way of life---Circumstances which loudly call for our brotherly assistance, to put them in a way to support themselves by agriculture and handicraft.

It is hoped that some sober well qualified friends will be drawn to unite with the concern so far as to go among them for the purpose of instructing them in husbandry and useful trades; and teaching their children necessary learning, that they may be acquainted with the scriptures of truth, improve in the principles of Christianity, and become qualified to manage temporal concerns---and it is expected that the committee will find it expedient to erect grist and saw mills, smith's shops, and other necessary improvements in some of their villages. For the support of those who may be disposed to undertake the performance of these services, due provision is intended to be made; and any proposals from
concerned

concerned friends will be received by Thomas Wistar of Philadelphia, our clerk, and laid before the committee for consideration.

The present appears to us a favourable period for carrying on this good work---the boundaries of some of the Tribes are fixed by treaty---their lands cannot now be so easily alienated as heretofore, and evil communication with traders and others is intended to be prevented by government, whose consent and approbation of the measures proposed have been already expressed.

We have appointed John Elliot our treasurer, who is to receive the collections that may be made in the several monthly meetings for these benevolent purposes.

To spread before friends some information of the present opening for usefulness, the following speeches of some of their chiefs, and extracts of letters from others who have been taught to read and write, are selected from a considerable

siderable number which speak the same language, from different tribes.

*Signed by direction, and on behalf
of the committee, by*

THOMAS WISTAR, Clerk.

EXTRACTS FROM SPEECHES AND LETTERS
OF SOME INDIAN CHIEFS.

*The Speech of Gayashuta, an ancient
Chief of the Seneca nation on the
borders of Pennsylvania, as given in
charge by him to one of the Sachems
of that nation, in the year 1790, to
be delivered to the Friends of Phila-
phia.*

Brothers, the Sons of my beloved
Brother ONAS,*

When I was young and strong our
country was full of game, which the
Good Spirit sent for us to live upon.
The lands which belonged to us were
extended far beyond where we hunted. I
and the people of my nation had enough
to

* Onas is the Indian word for a quill, and by that
name they speak of William Penn.

to eat, and always something to give to our friends when they entered our cabins; and we rejoiced when they received it from us: hunting was then not tirefome; it was diversion; it was a pleasure.

Brothers,

When your fathers asked land from my nation, we gave it to them, for we had more than enough: Gayashuta was amongst the first of the people to say, "Give land to our brother Onas, for he wants it," and he has always been a friend to Onas, and to his children.

Brothers,

Your fathers saw Gayashuta when he was young; when he had not even thought of old age or weakness: but you are too far off to see him now he is grown old. He is very old and feeble, and he wonders at his own shadow, it is become so little. He has no children to take care of him, and the game is driven away by the white people; so that the young men must hunt all day long to find game for themselves to eat: they have nothing left for Gayashuta. And it is
not

not Gayashuta only who is become old and feeble ; there yet remain about thirty men of your old friends, who, unable to provide for themselves, or to help one another, are become poor, and are hungry and naked.

Brothers,

Gayashuta sends you a belt which he received long ago from your fathers, and a writing which he received but as yesterday from one of you. By these you will remember him and the old friends of your fathers in this nation. Look on this belt and this writing, and if you remember the old friends of your fathers, consider their former friendship and their present distress ; and if the Good Spirit shall put it in your hearts to comfort them in their old age, do not disregard his counsel. We are men, and therefore need only tell you, that we are old, and feeble, and hungry, and naked ; and that we have no other friends but you, the children of our beloved brother Onas.

An

An extract of a speech from Gayont-waghta, commonly called Corn-Planter, a Sachem of the Six Nations, to Friends, in the year 1791.

Brothers,

The Seneca nation see that the Great Spirit intends they should not continue to live by hunting, and they look round on every side and enquire, who it is that shall teach them what is best for them to do.

Your fathers dealt honestly with our fathers, they have engaged us to remember it, and we wish our children to be taught the same principles by which your fathers were guided.

Brothers,

We have too little wisdom among us; we cannot teach our children what we perceive their situation requires them to know. We wish to be instructed to read and write and such other things as you teach your children, especially the love of peace.

An

An extract of a letter from Hendrick Aupaumut, a Chief of the Mobiconick Tribe, now settled upon the Oneida Reservation in the State of New-York, to William Savery, in the year 1794.

I and my nation are fully determined to become husbandmen--are greatly encouraged to go on in the way of industry, that instead of depending upon the using guns for our support we take hold the ax, hoe, plow, scythe and sickle, that our children after us may become good farmers; and above all, numbers of us, both male and female, are come to a resolution to wait upon the Great Good Spirit, who will lead us in the way of everlasting life--and I hope that number of my friends have experienced in measure the love of Christ, who died for chief of sinners. And we have sent our children to school every day to learn to read the word of God and other good books--and endeavour to impress the things in their minds which are profitable for body and soul.

N

My

My good friends, I have just inform you our situation: we have build a house above one year ago, about thirty feet square, to be use as school-house and a house where we met on Lord's day to wait upon God, and here is some inconvenience in the time of cold weather, without fire to warm the house, and in considering this I come to conclude a querie with you as friend, whether you would be so kind as to help us or speak or use your influence among your brethren and friends in your society, to help us to keep this house warm --- That our poor children may be warmed in the time of school, and our poor people may not catch cold in the time of waiting and worshipping God in this house. If you would, then my petition is to you and your friends to put stove in this house, and we will put fire on it, then the house will be warm without getting great deal of wood. And I believe it will be agreeable to the Father of all mercies.

From

From other letters from the same to the same, in the year 1795.

My friend, I feel happy to hear your kind and friendly words; that you had a concern for your poor Indian friends, and that you would help them both in body and soul. And the token of which you have signified that you would send some books or implements of husbandry to such place as it would be best. My friend, this is most acceptable offer; and I am requested by my people to desire you to send some implements of husbandry to Fort Schuyler on Mohawk river, to John Post's, who will take care of them till we fetch them. The hoes are most wanting among us, also two or three plows, chain and scythes, and axes, and harrow tooth--these articles are very scarce here in wilderness--if we could get such we could then go on with our spring work. Respecting books, spelling books and primers are necessary, for there are about forty small children who would use the small books, but the big children have got some books to read from other quarter.

My

My friend, I will acquaint you that we attempted to build saw-mill this summer, and have got all the irons ready --we intended begin to work next month but money being so scarce we could not purchase some necessaries on that work.

My friends have thought that if we could hire fifty dollars from our friends we could make out--and they desire me to mention it to you--My friend I only mention this to you that you may know our situation--and if you find it you could lent us so much without harm to your minds, we will replace next winter--there is annual sum come in to this nation out of which we can replace your money.

My people and friends does very well this spring in their attempts to learn to be farmers.

One of my boys has been sick and died three weeks ago--he was eight years of age--one week before he expired I ask him several questions--Among other things I ask him whether he could
trust

trust our Saviour Jesus--he said: "Yes I have often pray to him in my heart."

The New-York missionary Society have attempted the conversion of some of the near Indians, and have commenced a mission to the remote tribe of the Chickasaws. Nor have the missionary societies of Massachusetts and Connecticut been inactive.

Letter to the Rev. E. Holmes, from David Fowler, a truly religious man, a principal chief, and who is called a peace-maker of Brotherton. The letter was dictated by the chief, and written by his son.

Dear Brother,

The Lord our God has once more brought you up here in our town; though we live at such a distance, yet we are permitted to see one another this side the grave. Dear sir, you are welcome in this our town, and you are welcome in my house; and I do rejoice to see you have such regard and pity for poor Indians. I hope you will be the means of doing much good amongst us.

in this part of the land. As you are about to go and visit my poor brethren, the Western tribes of Indians, I pray the Lord Jesus, our God, will prosper and protect you on your journey thither, and bless your endeavours to preach the Gospel of Christ amongst them. I hope you will be the means of the conviction and conversion of many poor inhabitants of the wilderness.

I am glad that the Lord our God has put into the hearts of the Americans to send Missionaries amongst the Indians. I am likewise very thankful, that the Association of New-York thinks of us yet in this town. Dear brother, I beg of you, that you would inform the Mission Society, that I give them a thousand thanks, that they have taken up such honourable work in sending a Missionary amongst my poor benighted brethren in the wilderness. As they now begin, I hope they will keep on that good work; I say good work: yes, I believe it is honourable and commendable. I hope and pray, that their endeavours, to spread the Gospel of Christ amongst my heathen brethren, will be
blest

blest: therefore, dear brother, I bid you God-speed, both in your spiritual and temporal journey. Be courageous and valiant in the service of your Captain of your salvation. I commit you to the care and protection of our common Father, and I pray that he will give you wisdom, grace, and aid of his spirit wherefoever you attempt to preach the Gospel of Christ amongst them; is the prayer of your affectionate friend and brother,

DAVID FOWLER.

Address to the Rev. E. Holmes, in behalf of the Mubbecomuck nation.

Father, attend!

We feel ourselves happy, that, by the goodness of the Great Good Spirit, we are allowed to see another good day, and to see one another's faces, and that we are all well.

Father, while our heads were hanging down by the side of our fire-place, and almost discouraged to think whether we should ever see you again, we heard the sound of your feet walking on the good path

path we lately made; and when we lifted up our eyes we saw you coming in with a smiling countenance, as usual, which gladdened our hearts; then we shook hands with you for joy, that you did not forget your poor children, nor the covenant of friendship which has been made between our nation and our brothers, the association to which you belong.

Father, after we got together, you delivered the talk which our good brothers sent to us by you. We are very glad that they are still holding fast the chain of friendship with us, and that their compassionate feelings still continue towards us, and towards our poor brothers in the wilderness; and also rejoice to hear that you have seen your way more clear, after you had gone through many dark and heavy clouds; that, by the permission of the Great and Good Spirit, you have travelled on our path thus far, and that you go at the request of your good brothers, the Association, together with that of the Missionary Society. As our brothers told us in their talk, that you wish to go beyond
our

our fire-place amongst some of the western tribes, they hope we will favour your good intentions, and help you by our council and assistance.

Father, according to the desire of our brothers, we are willing to favour your good intentions, and to help you by our council and assistance according to our capacity. Would our situation conveniently permit, we might, some of us personally go with you to introduce you amongst our brethren of the different tribes; but since it is otherwise, we think it would be as well to send our talk, with wampum, by your interpreter, to the tribes to which you may come, making known our acquaintance with you, and the motive of your visiting them.

Also, we think it would be well, whenever you come to a town or village of any of these tribes, in the first place to go with your interpreter, and see the chief or chiefs, call a council, give a complimentary speech, explain your mission as plain and short as you can, and then wait for their answer: and we must remind you of one thing more, though it seems but a small thing; but knowing

knowing the dispositions of heathen nations, we advise you to fix your mind upon it at all times while you shall be amongst them; take willingly any thing eatable laid before you; you must not manifest any flight or disrelish on account of its not being dressed well.

Father, you have already distributed to us the good word several times since your arrival here, for which we heartily thank you; and as you are about to take up your pack for a long journey, we wish you the kind protection of the Great Good Spirit, and that he may prosper your good and important undertaking; That you may be the instrument of bringing many poor Indians from darkness to marvellous light; and in due time, return home safe to your friends and employers, giving them a pleasing relation of your journey. Farewell.

SACHEMS.	{	<i>Joseph Shauquethqueat.</i>
	{	<i>Hendrick Aupaumut.</i>
	{	<i>David Neshonnhuk</i>
COUNSELLORS.	{	<i>Joseph Quinney.</i>
	{	<i>John Quinney.</i>
OWLS.	{	<i>Solomon Quauquanchmut.</i>
	{	<i>John Wautuhq' naut</i>

New-Stockbridge, July 28, 1800.

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